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NOTE AND COMMENT

In the United States many of the Methodists are petitioning the General Conference to remove the clause of the discipline prohibiting dancing, theatre attendance and card playing.

Dr. Charles M. Sheldon's stories "In His Steps" and "Philip Strong" have been dramatized and have been successfully presented at Whitefields, London. This is an institutional church of which Rev. Silvester Horne is pastor.

The city of Paris has prohibited the use of hand-organs within the city limits. The organ grinders, there as there, are mainly Italians, and the Paris administration believes in protecting the people from their annoyance. Neither does it wish the children of Paris educated to like this poor sort of music.

Zion's Herald is responsible for the statement that four millions of people in Sweden live under prohibition, and average about eleven convictions for drunkenness per ten thousand inhabitants, while a million people, under the Gothenburg system, average about 370 similar convictions per ten thousand. Again we have figures that surely mean something.

Mr. David Lloyd George, of the British Cabinet, has been promoted to the Treasury, and will thus become the chief lieutenant of the new Premier, Mr. Asquith, with the possibility of succession to the premiership. Mr. George is an eminent Baptist, and has stood for the freedom of the public school, and for the repeal of the legislation of Mr. Balfour which increased the power of the State Church.

The profits of the publishing business of the Methodist Episcopal Church in the United States last year amounted to \$390,268.55. The Book Concerns pay this year to the veteran ministers and the widows and children of deceased ministers \$160,000, which is equal to five per cent interest on an investment of \$3,200,000. The Methodist Book House in Canada is also a money making concern, bringing large profits every year.

One marked advantage possessed by the Canadian farmer over his brother agriculturist from Britain is, that he has had during his working years the special training that a new country gives. A training that calls for a large measure of adaptation to natural and commercial conditions that measurably vary with the progress and development of the country. This power of adaptation, when guided by sound discretion, is one of our best agricultural assets.

As the natural beauties of Italy increase towards the South, so do the beggars, in numbers and persistence, says Julian Street in The Travel Magazine. The lame, the halt and the blind confront one everywhere in Naples; mothers exhibit the allings of pitiable children, and strong, well children follow the foreigner about, begging for soldi. They stick like leeches to the traveler unaccustomed to the country's ways, sometimes even laying hands on him to call his attention to their needs.

Miss Christina Rainy, daughter of the late Professor Harry Rainy, of Glasgow University, and sister of the late Principal Rainy, died at Edinburgh, on Monday, in the eighty-first year of her age. Miss Rainy was a leading Free Church woman, in full sympathy with all her brother's hopes and labors. She was a keen supporter of Foreign Missions, and in 1886 went to India for the Women's Committee to report on the state of missions there. On her return she published a volume, entitled "Our Indian Mission Field." Miss Rainy also took an active part in promoting religious work in the Highlands and islands of Scotland.

An interesting instance of the constant change in earthly things is noted by the Scottish Chronicle. A few years after the battle of Bannockburn (in this characteristic way our contemporary fixes the date) the Scots' College, of Paris, was founded. Many leading Scotsmen, among them George Buchanan, Mair and Robert Barclay studied there. When Louis XVIII. was restored after Napoleon's fall, the college passed into the hands of the Roman Catholic Church. In consequence of the recent quarrel with the Vatican it has come into the possession of the French Government. The St. Andrew's University Court have prayed the King to accept an offer made by the Government to restore the college to its original uses. Were this offer generally known, we are sure that all Scots both at home and abroad would support St. Andrew's.

In the Tyrol, when a girl is going to be married, her mother gives her a handkerchief, which is called tearkerchief. It is made of newly-spun linen, and with it the girl dries the natural tears she sheds on leaving home. The tearkerchief is never used again, but is put away until its owner's death, when it is taken from its place and spread over her face.

Liquor-dealers and friends of the traffic are certainly a queer sort of folk. Their own figures and statements, which, of course, they claim are altogether reliable, prove that prohibition, municipal, provincial, or any kind, only increases the consumption of liquor, and yet prohibition is the one thing they are frightened at and fight against. Is it possible that the traffic would not like to see itself spread? Strange that we have never seen any indication of this in any other than this one matter.

The World Council of Congregationalists will be held at Edinburgh, June 30. The program has been prepared by the British Committee. The first day is to be given to the consideration of Christian doctrines as the foundation of the church and the motive of her activities, concluding with a sermon by Dr. George A. Gordon. The second day is devoted to the influence of modern tendencies on organized Christianity, the third to the meaning and mission of the church and closes with the Lord's Supper. On the fourth day Congregationalism is to be examined historically, Biblically, philosophically, educationally and politically. The fifth day is to be given to the Bible, the Sunday school and the Sabbath being grouped together with the historical, critical and devotional study of the Bible. The sixth is given to social reform, education and temperance. The climax being a day on home, and for eign missions.

Count Leo Tolstoy has written to the St. Petersburg committee which has been making arrangements for celebrating his eightieth birthday, expressing deep appreciation of the honor, but declining it.

Three hundred and fifty killed, 1,200 injured, several thousand homeless in 46 towns, 2,500 homes and business houses ruined, is part of the record of the recent tornadoes in the States of Louisiana, Georgia, Alabama and Mississippi. Aside from this is the vast amount of damage and the possible loss of life in the country districts from which no reports have yet been made. The number of dead will never be known accurately for the reason that about 300 of them were negroes, who were buried without records being made. While some of the first reports giving apparently reliable death lists have since proved untrue, nevertheless the remote places which were late in reporting their dead have served to hold the total death list uniformly around 350.

Another gap, says the Belfast Witness, has been made in the little band of Free Church ministers, this time by the hand of death. The death is announced from apoplexy of the Rev. Malcolm Macleod, Free Church minister at Kinloch, Lewis. Mr. Macleod, who was about seventy years of age, was a native of Kinloch, but the greater part of his ministerial work was done in Canada. He received part of his education in Edinburgh and completed his studies in Canada, where he was ordained in 1877. He returned to this country a few years ago, and in 1905 was inducted to the Free Church in his native parish. Of the eleven charges in the Free Church Presbytery of Lewis eight are now vacant. In the Presbytery of Syke and Uist eleven charges out of thirteen are vacant. The Presbytery of Lorn is in an even sadder plight with eighteen charges and only one minister. A gap in the ranks is a sore loss to the Free Church in such a situation.

Nineteen students received certificates and diplomas and were addressed by the principal, Rev. John McNichol, at the recent closing of the Toronto Bible Training School. The school, it is stated, stands for Biblical teaching. No time was wasted in arguing about the Bible, nor was there any question as to its inspiration. Their students came together in the deep fundamentals of the gospel; the spiritual atmosphere of the school was immediately felt; its spirit was a missionary spirit. One of the graduating classes gave an interesting and useful address on "Tithing." The law of the tithe was not abrogated by Jesus, but upheld by Him; for He commended the tithing of the Pharisees, while rebuking them for their non-observance of the weightier matters of justice and the love of God. Moreover the principle of systematic, proportionate, regular giving was enunciated by Paul, when he said, "Upon the first day of the week let each one of you lay by him in store as God hath prospered him." That mission fields should lack men and women trained and willing to go was strange; that they should, in view of the wealth of the Christian church, lack funds, was appalling. It would be impossible to estimate the impetus which the adoption of this system would give to the cause of Christ. It would supply the much-needed fund, and would lead to an ever-increasing interest on the part of the giver. "We who cannot go," concluded the speaker earnestly, "must give."