

Dominion Presbyterian

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NOTE AND COMMENT

An agricultural paper gives this rule to secure the best results in the care of eggs: "Treat them as you think you would like to be treated if you were in their place." This would not be a bad rule for some Christians to adopt in dealing with their brethren.

A devoted Sunday school teacher was the means, under God, of bringing scholar after scholar to the feet of Jesus. After her death her diary was found to contain this entry: "Wrestle in prayer for each scholar by name, and expect an answer."

The situation in the Spanish capital following the discovery of an alleged Conservative plot is declared to be critical. Dispatches to Paris say that 80 army officers have been arrested, 200 being implicated in the conspiracy. There are rumors of a Carlist uprising.

Newfoundland is to have one of the greatest paper manufacturing industries in the world. Immense mills are to be erected at a cost of \$6,000,000 and with a daily capacity of no less than 240 tons of dry wood pulp. Lord Northcliffe, Great Britain's leading newspaper and magazine publisher, is at the head of the enterprise.

The war between the French Government and the Roman hierarchy shows no signs of abatement, says the Christian Guardian. The Government has decided to clothe the public authorities with full power to meet the present situation at every point. It will also introduce a bill establishing state control in Roman Catholic schools. No doubt the hierarchy will meet these measures with new ones of its own.

The table prepared by the Massachusetts State Board of Education shows the weekly earnings of children who left school at fourteen until the end of their twenty-fifth years. Those who left school at fourteen began at \$4 a week and at the end of the twenty-fifth year were receiving \$12.75 a week. Those from the high school began at \$11 a week and at 25 were receiving \$31 a week. The total earnings of the elementary schoolboy in the twelve years were \$5,722.50, while those of the high-school boy in the eight years were \$7,377.50. The important suggestion in the above paragraph should not be without interest to educationists in Canada.

The Chicago Inter-Ocean is authority for the statement that one of the famous Shaker colonies, the one near Lebanon, Ohio, is about to be dissolved. In 1805 the first settlers of the sect removed from Lebanon, N. Y., to Ohio, and settled on 4000 acres in Warren County, and for many years they prospered. At one time the colony numbered 800. Colonies were established later near Dayton, Ohio, and High Bridge, Ky., but both are practically extinct. At Lebanon there are twenty-three survivors, only five of whom are less than seventy years old and but two under fifty. Seeing the ultimate extinction of their band, the leaders are negotiating with Methodists for a permanent home at the Colledge Hill (Cincinnati) Home for the Aged. Cellback is one of the essential doctrines of the Shakers, who believe that "Mother Ann," their founder, was the incarnation of the "Christ-spirit" in his second appearing. Their ranks being depleted by death and no new members being born into the community their peculiar tenets have failed to appeal to the present generation and the inevitable has happened.

An effort was made in London by those favoring Sunday cars to have a vote taken on municipal election day, as provided by the law. An effort was made to have the Lieutenant-Governor-in-Council declare that the population was 50,000. It was manifest, however, in the representations made to the Government that this number of people do not reside in that city, and Premier Whitney decided that a special census was necessary to discover the actual number of the population. He intimated that if the city desired such a census, it must pay the expenses. The Council decided that the special census was not to be taken. In consequence there was no vote on the question. Of course, the cars are not operated on Sundays in London.—T. A. M.

The second Medical Missionary Conference will be held at the Battle Creek (Mich.) Sanitarium, February 15 to 17, inclusive. The first conference of this kind was held at the same place a year ago, and it proved so successful that it was decided to undertake to make it an annual feature. That meeting was presided over by Bishop Thoburn; and several prominent missionaries, both medical and evangelical, participated in the programme. It is anticipated that the coming meeting will be even more marked than the first. Missionaries on furlough and officers of missionary boards are cordially invited to be in attendance. Entertainment for one week at the Sanitarium will be free to those who go for the purpose of attending the conference. Full information will be furnished by addressing The Medical Missionary, Battle Creek, Mich.

The chancery of the holy synod has just published some interesting statistics dealing with the amazing riches of the monasteries of the Russian-Greek church. There are in Russia 300 recognized monasteries, 228 recognized nunneries, 137 monasteries not under control and 154 nunneries of the same description. In the monasteries there are 9,707 monks and 8,104 novitiates, while in the nunneries there are 11,870 nuns and 35,559 novitiates. The Alexander Nevsky monastery in St. Petersburg possesses \$1,600,000 in gold. The Percherskol monastery at Kieff is Russia's oldest and leading monastery, for it was built in 1055, and it is also the second wealthiest, for it owns property worth \$900,000,000. The famous Troitsa-Sergiefski monastery, situated forty miles from Moscow, and established about 1342, has property to the value of \$1,600,000,000. The total value of the property owned by the monasteries and nunneries in Russia is estimated to be no less than \$3,735,000,000.

The January Presbyterian Record gives the names and addresses of all our missionaries in the Foreign Field, as well as the rate of postage to each country. With the rapid increase in the number of our missionaries many people fail to remember who and where they are; and so this carefully prepared list furnishes needed information. We shall re-produce the names and addresses in a subsequent issue of the Dominion Presbyterian. Besides several most interesting letters from various fields, this issue of the Record contains the initial article on "The Last West—its place in World Movements," by Principal Mackay, D.D., of Westminster College, Vancouver; Home Mission Work in B. C. Synod, by the superintendent, Rev. G. A. Wilson, B.A.; as well as the reproduction of an important address, by Rev. G. W. Gordon, D.D., on "Our Duty to the English Speaking and European Settlers," given at the National Missionary Congress in Toronto, last April.

In the period covered by the Church of Scotland Year-Book for 1910—which almost coincides with the year 1909—fifty-two ministers or probationers of the Church were removed by death. Forty-two students were licensed, and one hundred and one were admitted from another Church. Twenty-three ministers resigned their charges, and ten more were granted assistants and successors. These figures indicate a considerable amount of ecclesiastical change. Four new parishes were erected, namely, St. Nicholas', Prestwick; St. Matthew's, Edinburgh; Dalmair; and St. Andrew's, Dalziel. There were forty-two inductions and forty-one ordinations. Three of the inducted ministers were translated directly from the Presbyterian Church in Ireland. A fourth was formerly an ordained minister of that Church.

At the twenty-seventh annual session of the Baptist Congress, recently held in New York City, questions were discussed as to whether Pragmatism can furnish a possible basis for theology; whether the tendency toward a co-operation social order is desirable; how is salvation mediated to us through Christ; the desirability of recent tendencies to change denominational practice; and how ethics can be taught in the public schools. Dr. Leighton Williams, president of the Congress, regarded the Congress as one method of maintaining orthodoxy, inasmuch as liberty of speech tended to union rather than disunion, and liberty of conscience meant the liberty to differ, without belittling orthodoxy, which latter is best maintained through scientific inquiry; and held that the Congress filled what would otherwise be a gap in the denominational life.

The annual convention of the Ontario branch of the Dominion Alliance will be held in Toronto on Feb. 16-18. Every church congregation in Ontario, every Temperance Society, every body of citizens desiring the deliverance of our land from the evils of intemperance, is earnestly requested to appoint delegates to this annual meeting that is now recognized as Ontario's Provincial Parliament of Temperance Workers. It unites all denominations and classes and agencies, for consultation, decision and action. In the words of the "Call," issued by the President, "Let our convention be a rousing rally of faithful, fearless, earnest men and women, resolved to unite, regardless of all personal, party or sectarian consideration, in a supreme effort to effect, as far as possible, the deliverance of our Province from the terrible liquor evil that works such widespread destruction, degradation, and distress."

Dr. Bartoli, the Italian ex-Jesuit, who has been spending some time in England, gave but one address in London during his brief stay there, in which he took a very gloomy view of the present religious outlook in his native land. He said that the breach between the upper and middle classes and the official church was widening continually, the unfortunate time being that those who were leaving the church or over whom it was losing its influence, were falling away from religion altogether and becoming infidel and agnostic. This was largely due to the fact that the Bible meant so little in the Roman Church, and was not looked upon by the people of that church as God's message to the individual man. When the break with the church came there was nothing left to grip. One of the chief reasons why the educated classes were falling away from the church was that the church was unable to rise above the mediæval doctrines and superstitions to which it was bound. He most emphatically expressed his conviction that the Roman Catholic Church could never be reformed from within.