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C. Blackett Robinson, Editor.

OTAWA, WEDNESDAY, MAY 17, 1905.

"A SOUL OF FIRE."

Next week we shall commence the publication of a serial story with the above title. It is written by a young lady—Miss Jenkinson, a daughter of The Manse—just out of her teens, who has spent nearly all her life in the beautiful parish on the Clyde, where, for so many years, the celebrated blind preacher and author of world-wide renown—Dr. George Matheson—carried on his ministry. The parish is situated in Argyleshire, on the very borders of the West Highlands of Scotland, and many of the descriptions of scenery are taken direct from the young author's surroundings. Miss Jenkinson comes of a literary family. Her father, the Rev. Arthur Jenkinson, succeeded Dr. George Matheson about twenty years ago, and is the author of several books; and Inellen, where he resides will be known to not a few of our readers as one of the most attractive summer resorts on the Clyde. The Dominion Presbyterian is favoured in being able to secure the serial rights of publication for Canada; and we feel assured our readers will be delighted as they peruse the successive chapters of this charming Argyleshire romance.

By a strange oversight the report of the opening services at the Glebe church was left out of our last issue. For the illustrations, which were intended to accompany the report, we are indebted to our enterprising morning contemporary, the Citizen.

At a meeting of the Presbytery of Montreal, held last week, it was moved by Rev. Springer, D.D., seconded by the Rev. Dr. R. Campbell, and unanimously agreed: "That the Presbytery having learned of a movement in the Quebec Legislature to change the constitution of the School Board of Montreal, desire to place on record its entire satisfaction with the work of the Protestant Board of Commissioners, and deprecate any change as likely to diminish its efficiency."

MINISTERS I HAVE KNOWN.

One of the most interesting preachers I have known was the late Rev. D. J. Macdonnell, of St. Andrew's church, corner of King and Simcoe streets, Toronto. There was something quick and vivid about his style; one's attention did not wander. His voice was not particularly a loud one, but it was singularly clear, capable of being heard throughout the large building. It had, too, a certain note of sincerity and sympathy which appealed to the hearer. Occasionally his words would stumble one over the other, impetuously, and then again the river of speech would run on for some distance with perfect smoothness. He was a clear thinker. He knew what he wanted to say, and said it with directness and interest. The quality of interest in public speaking—where does it come from? I suppose interesting public speakers are like true poets, they may be helped no doubt by training; but are born, not made.

Mr. Macdonnell had an exquisite yet masculine taste in the arrangement and presentation of the service. Every detail came under his personal study. As the manse adjoined the church building, he frequently looked in at the choir practice, and made counsel in every way helpful to his organist and choirmaster. With some varied experience on the matter, I would say the musical service, under Mr. Fisher, in Mr. Macdonnell's time, was the most appropriate, refined and helpful I have known. The hymns were sung in so interpretive a fashion! The same was true of the anthems, the words of which could always be discerned by those who listened—which not often is the case. One anthem I particularly recall, "Remember now thy Creator, in the days of thy youth;" it was a complete sermon in itself.

I remember coming out of the church one Sunday morning, when the late James Bethune, Q.C., remarked: "D. J. Macdonnell is the best preacher in Canada." Mr. Bethune was not a mean judge; and I know of no one who surpassed the late pastor at St. Andrew's in interest when at the height of his powers. He put a world of personal intensity into his addresses; and I recall going into his vestry after his evening sermon to find him drenched with perspiration.

Apart from his courage, his lofty ideals, and his brilliant intellectual powers, he was, personally, one of the most attractive, kindly and lovable men one could have the privilege of knowing as a friend.

REMEMBRANCE.

The report of the inspector of penitentiaries of the Dominion for the last fiscal year shows the average daily population of the penitentiaries during 1903-4 was 1,280, which was an increase of 5 per cent. over the year previous, though less than for any of the seven years prior to that. The total number in custody on June 30, 1904, was 1,328, and of these 12 per cent. were under twenty years of age. As to the nationality of criminals, 881 are given as Canadian born, 134 came from the United States, 125 from England, 53 from Ireland, 20 from Scotland and a less number than twenty from several other countries. Of the total number 223 said they abstained altogether from intoxicants, 619 were temperate drinkers, and 486 drank to excess. The interesting item of the religious affiliation of the convicts is given as follows: Seven professed connection with no sect or church; 30 belonged to numerous small sects, Christian and non-Christian; 11 were Buddhists; 28 were Lutherans; 84 were Baptists; 116 were Presbyterians; 139 were Methodists; 251 belonged to the Church of England; and 602 were Roman Catholics.

NOTES OF MONTREAL AND OTTAWA SYNOD.

ago that the Synod of Montreal and Ottawa was to meet at Vankleek Hill, those who did not know the people of that charming locality expressed some surprise that they should undertake the task of entertaining so large a delegation—perhaps some feared that the undertaking might result in a sort of social catyacyan. The Presbyterians of Vankleek Hill, however, were equal to the emergency and entertained the members of the Synod right royally. The machinery necessary to such occasions worked smoothly. There was no jarring, no hurrying; all arrangements were carried out with clock-work regularity, and the business of Synod, in consequence, was transacted with promptitude and despatch. The people of Vankleek Hill "knew how to do it," and probably could give "pointers" in such work to the citizens of more pretentious localities. It is, therefore, not a matter of surprise that not a few members of Synod were quite willing to linger in so inviting and hospitable a place, where they had so well enjoyed themselves.

The work of the Synod from start to finish was marked by energy, business qualities of a high order, and a display of brotherly kindness which is sometimes absent from such gatherings, especially when serious and knotty problems—such as heresy trials—have to be grappled with. The members of Synod, both ministers and elders, addressed themselves to the task which demanded their attention, animated by an earnest desire to "lengthen the cords and strengthen the stakes" of Zion and promote the expansion of the Redeemer's kingdom in the world. There seemed to be more than usual interest in dealing with questions brought before the Synod, notably French evangelization, the spirit of power, church life and work in Sabbath schools; there was no trifling with any question bearing on the great problems which demand the attention of Christian men and women.

Rev. D. Amaron, the retiring moderator, gave the cue to the Synod on French evangelization in his opening sermon (given to our readers last week), demonstrating very ably what an important bearing the evangelization of our French Canadian fellow-citizens must have upon the moral and national life of our country. It was not, therefore, matter of surprise that, when the report on French evangelization was read and discussed, the addresses delivered should have awakened an unwonted degree of earnestness and enthusiasm among the members of the Synod and the people who attended the meetings. If the temper of the Synod was any indication of the feeling of Presbyterianism they are evidently ready for a forward movement in the work of French evangelization, one indication being the readiness with which they are contributing the money necessary to enlarge the Pointe-aux-Trembles schools, which are in an important sense the key to the situation in the work of French evangelization.

On Wednesday evening there was an overflowing audience present to hear an admirable presentation of an evangelistic topic—"The Spirit of Power"—opened by Rev. Dr. Ramsay, and spoken to by Dr. Harkness of Cornwall, Rev. F. M. Dewey of Montreal, Rev. Dr. Armstrong of Ottawa, Rev. M. H. Scott of Hull, and several others. The large and interested audience remained to the close of the sermon. The speaking throughout was exceedingly impressive, the key note being that Christians must first get right with God if they would have the spirit of power promised by the Saviour to inspire and guide them in their Christian life and work. In other words they must be wholly surrendered to the guidance, direction and inspiration of the Holy Spirit—ready to say what God would