

The Dominion Presbyterian

Is published at
75 FRANK ST. OTTAWA.

And at
Montreal and Winnipeg

TERMS: One year (50 issues) in advance \$ 5.50
Six months 75
CLUBS of five, at same time 5.00

The date on the label shows to what time the paper is paid for. Notify the publisher at once of any mistake on label.

Paper is continued until an order is sent for discontinuance, and with it, payment of arrears.

When the address of your paper is to be changed, send the old as well as new address. Sample copies sent upon application.

Send all remittances by check, money order or postal note, made payable to The Dominion Presbyterian.

Advertising Rates.—15 cents per agate line each insertion, 14 lines to the inch, 11 1/2 inches to the column.

Letters should be addressed:

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OTTAWA, WEDNESDAY, 1st FEBRUARY, 1905

STATE OF THE FUNDS.

The following are the amounts received for the respective funds up to January 21st, 1904-1905. In the last column is given the amount still required for each of the funds before the close of the year, 28th February:—

Home Missions	\$47,376.77	\$54,537.54	\$75,463
Augmentation	5,813.77	7,117.82	22,883
Foreign Missions	30,771.08	45,980.71	60,000
French Evangelism	9,118.12	8,275.50	15,725
Pointe-aux-Trembles			
	4,437.42	4,940.97	7,060
Widows' and Orp.....	3,885.39	3,374.64	11,826
Aged and Infirm Min- isters	3,642.44	4,600.33	9,400
Assembly Fund.....	2,931.08	3,421.15	4,079
Knox College	1,305.49	1,599.52	10,400
Queen's College	929.29	830.85	4,600
Montreal College	488.72	503.57	4,497
Manitoba College	1,317.17	1,349.03	2,000

The Foreign Mission receipts this year include the amount received towards the deficit.

It will be observed from the above statement that the receipts thus far are in excess of those of the corresponding period last year for all the funds with the exception of French Evangelization and the Ministers' Widows' and Orphans' Fund. At the same time it should be borne in mind that the amount required for several of the schemes is this year greater than last year, and the amount yet to be received before the books close on Tuesday, 28th February, is exceptionally large.

We are within five weeks of the close of the year, and we have only got a little over one-third of the entire amount required for the work of the year. If the same amount comes in from now until 28th February, as we got last year, the Home Mission Fund will be about \$20,000 behind, and some of the other funds in proportion. It is hoped that all congregations, Sabbath Schools, Christian Endeavor Societies, etc., will forward their money at the earliest possible date and that the amounts allocated will be somewhat proportionate to the requirements of the respective schemes.

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REVIVAL SPIRIT IN BRITAIN.

The most interesting reading in British religious newspapers for some months past has been about revivals of religion. But not about "revivals" only. Godly Englishmen have for a considerable time been suffering dilastrait of their goods, and imprisonment of also, rather than violate their consciences by paying the rates called for under the Education Act, so obnoxious to those not of the Established Church. In Scotland the recent decision depriving ministers and members of the United Free Presbyterian church of their churches, manse and colleges, has resulted in self-denials and prayerful appeals to the Highest Authority, which in turn have had their natural result in a deepening of the religious life of the land of brown heath and shaggy wood. In England Mr Torrey has held religious meetings of a singularly successful character. And now the fire has broken out in Wales. Remarkable indeed have been the scenes and profound the impression created by the home revival services throughout the Principality. The indications are that a wave of true and deep religious influence may sweep over the whole of Great Britain, leaving behind lasting and salutary results.

There are not wanting signs that the religious people of the United States are setting their sails to catch the revival breeze. We trust Canada may not be left out from the reviving influence. If Canada sufficiently desires a special awakening and deepening of spiritual life it can be had for the right asking.

HOME LAND OF THE BIBLE.

This volume of over 300 pages, as its title indicates, is descriptive of scenes and scenery noted by an observant and deeply interested tourist on a trip through the Holy Land and a portion of Egypt. Its twelve chapters contain reading of the most interesting character, in some degree thrilling as well as stirring, furnishing an exceedingly vivid presentation of Bible scenes. It is one of the best books we have read in many a day, and should be in every Sabbath School and home library in the land.

The author of the work has a rather interesting history. He is a native of Pictou county, N.S., and while teaching a country school near New Glasgow, he was converted at an evangelistic service during the revival which visited Eastern Nova Scotia in 1875, and which gave Rev. Wm. Meikle and a goodly number of other young men to the ministry of the Presbyterian church in Canada, the author of this book being one of these.

Mr. McPhie, for hygienic and climatic reasons, has carried on his ministerial work mainly in the United States, and a few years ago took a trip, in company

The Home Land of the Bible: Travels and Studies in the Holy Land and Egypt. By Rev. J. P. MacPhie, M.A. The Fleming H. Revell Co., Chicago, New York, Toronto, London and Edinburgh. Price \$1.25.

with eighteen other people, to Egypt and the Holy Land. This book, "The Home Land of the Bible," is the result of his travel and observation.

Mr. McPhie is at present having a rest in Los Angeles, Cal., and expects to pay a visit to Nova Scotia in the spring, and may take in Ottawa en route.

PUTTING IT ON THE MINISTER.

The habit is all too prevalent in many congregations of placing all the responsibility and practically all the initiative on the shoulders of the minister. For many ministers this is too great a burden. Besides, it is not the strongest method. It does nothing to develop ability and responsibility in office bearers and members generally. It limits opportunity for training in future usefulness. It is an abnegation not only of privilege, but of duty. The non-use of ability produces the same results in a congregation as the non-use of political ability does in a country like Russia. The ideal session is not one in which the minister is the autocrat, but one in which the minister is the Premier and voice of the session, with the session as a whole as an advisory Cabinet, and a real one at that. But to expect the minister to devise, originate, and "run" it all, is good in the long run for neither minister, session nor congregation.

LAW ABIDING CITIZENS.

The Presbyterian Witness says: "The Casket comments on the political and religious intolerance and unfairness of Free Masons in France. It then states a case where it would be at least supposable that a Judge amongst ourselves would depart, in the interest of Masonry, from justice, and would in fact prevent justice. We do not think such a case has occurred in a free and Christian country. We have never heard of any action on the part of the courts looking in the direction indicated by our contemporary. A writer in the Chronicle quotes a case in which a judge actually added three years to the sentence due to a Free Mason because he tried to make use of the fact that he was a Mason in order to evade justice. Our only objection to such an incident is that it proves too much. A Judge ought to have given just what was his due, no less and no more."

Our Halifax contemporary is quite right. A somewhat intimate acquaintance with Masonry and its teachings for many years, leads us to precisely the same conclusions. Masonry, if allowed to influence a man's life, will only make him a better man, a more patriotic citizen, as well as compelling him to a closer compliance with the laws of his country. It is possible, however, for a man to be an unworthy member of the "craft"; we have, unfortunately, many church members who do not live up to their privileges and obligations. The hatred of the Roman Catholic church to Masonry is not easily explained.