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C. BLACKETT ROBINSON, Manager and Editor.

Ottawa, Wednesday, Nov. 13th, 1901.

At present the secular papers are busy vilifying public men. The man who can use the vilest ink, and put it to the vilest use, is the popular man on the journal. Much of what is written is unfit to be read in the homes of the people. The papers offer special inducements to take the journal until after the election, but too often the beginning of that appeal should be the signal for some of the rabid party papers to be shut out of decent homes. One hates to say this, but it needs to be said.

The fate of Miss Stone still hangs in the balance. Meantime the powers that be are making ready to divide up the Sick man. One has already received a portion and the others are looking on with hungry eyes. The great kingdom to the north waits with knife in hand, watching for the first favorable opportunity to use it. The other powers keep too close watch to allow any sly work. Meantime the victim calmly smokes on awaiting what fate has decreed for him, and submitting to it. That he will ever do anything more than wait seems hopeless.

The urgency of this foreign work has been accentuated by the large inflow from Austria and Russia. It is computed that there are 50,000 Slavs in the West. Not 15 per cent of these people can read. There are said to be 17 or 18 thousand children of school age, and few of them attending school. Our own Church appointed a medical missionary to these people; he has his headquarters at Sifton. Five schools have been commenced among them; and, had funds been at the disposal of the Committee, the number would have been larger. In these schools the language of instruction and of the text books is English; the Bible is read and studied like any other text book. At first parents were doubtful, but now their prejudices have been disarmed and they welcome the service of the Church.

### THE STEWARD.

How best to use the money that has been made is becoming a problem worth considering. For many years the problem has been how to make money, now some men have to think what they are to do with it. To this problem there are many solutions. All, however, are capable of the broad double classification of the Selfish and Unselfish. Perhaps few are wholly the one or entirely the other. Selfishness and unselfishness are blended in varying proportions in the purpose of most lives, especially where the spending of means is concerned. Unfortunately we must conclude that the element of selfishness is the basal element, the other enters as a secondary combination.

It is selfish to invest all the money that has been accumulated by years of labor in a luxuriant home, leaving nothing beyond what is necessary to furnish and to maintain it. The man did not live for this alone, if he did he has lived unworthily. Other men have a claim upon him and he was given life and the capacity to make the most of life quite as much for the sake of the other man as for his own. If after death, or in the declining years before death, we have nothing more to show for our life than a beautiful home, we have lived to little purpose.

Still more selfish is the man who has not even a comfortable home, but who has a comfortable bank account to his credit; in the home he may make himself and others comfortable, but his bonds and stock are lifeless things, and merely furnish the material for the separation of his family after he is gone. He is only a shade less selfish than those who spend upon their own enjoyment all that has been accumulated by years of labor. Our Lord, with a few bold strokes, sketched the life, and the close of the life of such a one as this in his parable of the Foolish Husbandman. Yet there are many of his class in the world to-day.

Mr. Carnegie seems to have stumbled upon a correct solution of the use of wealth, but he did not discover it in time. Had he acted upon the principle that the possession of wealth made him one of God's trusted stewards, to whom great riches had been entrusted his life would have been more beneficent than it has been. His frantic efforts to overtake the responsibilities of his stewardship before he dies makes him, at times, the laughing stock of the world, but that is better than to make no effort to meet this great responsibility. From his mistake others may learn that it is useless to hope to crowd into the last few years of life here the work that God means to be carried on during an entire life.

We know men through whose hands there passes yearly an immense sum of money, and if they were minded, they might legitimately retain an amount that would make them millionaires within a reasonable time. They are not concerned to become millionaires, they recognize that God has other work for them to do. As the head of an immense business, the life of one of these men is full of the care that is inevitably connected with large enterprises, yet he finds time to carefully consider what God would have him do with the portion of his wealth that is regular-

ly set aside to do his Lord's work. That man is a steward who is about his Master's business every day, who lives for what he can accomplish in life, not for what he can get out of life.

In our measure we all are stewards of God's substance. It may be that we do not handle much ready money, but we do handle character, an infinitely more precious thing, and of it we are expected to make the most for our Master. In the humble home, where the means to purchase the daily food may be scanty, there is found sometimes a character in which the image of the Master is more clearly seen than in any other home. More than once we have heard of the minister of Christ visiting such a home when he needed a spiritual tonic. It was John Hall who used to say that when he had been away from his own people for some time he invariably visited the homes of some of God's humble saints, who were members of his flock, before he felt able to preach on the Sabbath. If he returned on Saturday evening he made his visit before he entered his study. We are stewards of the grace of God, and faithfully fulfil our stewardship only when we seek every opportunity to give out freely of that which we have received so freely. If the channel for distributing this be the giving of our money, that becomes our responsibility, if we have not gold then some other channel will assuredly be prepared. Only let the stewardship be recognized, and the opportunity to meet its responsibilities will not be wanting.

Much has been written and spoken for and against the Galicians and Doukhobors; but they are here and must be educated, evangelized, and assimilated if they are not to be a menace to the social and public weal. They were kept in subjection at home by the dread of the rifle and cannon; under such conditions rebellion and anarchy would be apt to flourish. It is in the blood and, as has been found, it breaks out on provocation. Czolgosz was the son of a Slav; he was born in Detroit, and reared in the United States, but it is feared not much was done to develop his moral and religious nature, hence the awful crime for which he died. It is stated by publicists and students of crime that among the children of foreigners, crime is decidedly on the increase. Why? Because mission work among that class has been largely neglected. Let Canada neglect the religious well being of these people and she will regret it. These foreigners at present are law abiding and industrious. They are helping to solve the labor problem, their daughters acting as domestic help and the men laboring in the harvest field, in the lumber woods in the construction of railways. The children will likely become useful citizens too if properly trained, but, neglected, they are apt to turn out as the same class has done in the United States. Let Canada, at whatever cost, grasp the situation and meet the need, and as successive evades of these people reach our shores we can with confidence receive them. It is now there is need of action and it is to be hoped that the response of the Church will be such that the Committee can go on with unfaltering step.