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THE IDEAL SABBATH SCHOOL.

A reader of the Dominion Presbyterian has the following as his ideal of Sabbath School conditions: (1) Well trained teachers. (2) Not fewer women teachers, but more men. (3) The men teachers preferably of an age between, say 25 and 40 years, as being most naturally in touch with young life. (4) To back up the Superintendent and teachers—a pastor who is a Sabbath School man in every sense of the word. (5) A Superintendent who combines experience, spirituality, and a full tide of human energy.

We quite agree with a reader of the Dominion Presbyterian that with all the foregoing nothing could keep the Sabbath School back. Such a Sabbath School would also do something to inspire the rest of the congregational work. And none of the above should be considered unattainable. Take item one, that of better trained teachers. To what better, more fruitful, or more permanent work could the pastor apply himself than to training and bringing up a perennial supply of teachers, particularly men teachers, who are usually scarce? We agree also as to the desirable ages of teachers, the ages most naturally in touch with young life. The young men in our congregation should be trained and set to work. Whose fault is it when they are not?

We would be the last to disparage the self-sacrificing work of men and women of mature years in connection with the Sabbath School, but there must be something wrong when those who have long borne the heat and burden of the day cannot find successors among the comparatively youthful and vigorous. The other day we read of one who was able to say he had been a Sabbath School Superintendent for 50 years. Surely, during that period some one ought to have been trained up who could many years ago have relieved him from such continuous service, to his own comfort, and the advantage of the Sabbath School.

The biggest interest in any congregation is the Sabbath School.

PRESIDENT FALCONER.

Nothing could exceed the heartiness with which the new President of Toronto University, Rev. Dr. Falconer, has been welcomed. This welcome has been joined in by men of all denominations and all classes of the community. In some respects the Presidency of Toronto University is the most important position in Canada. Bishop Ingram of London, England, in a recent vivacious address, spoke of the mistake of many clergymen and other dignitaries in putting on what he called "side," or airs of importance and pomposity. There was nothing of this in either Dr. Falconer's manner or matter on the occasion of his installation last week at Toronto. The address was eloquent, yet restrained; full of high thought, but untainted by egotism. Dr. Falconer, gravely recognizing the responsibilities of the task that lies before him, fitly closed his fine inaugural address in these words: "I could not undertake the share in it that has been assigned to me were it not that I am persuaded that help comes from the unseen to him who seeks faithfully to do his duty."

THE TITHE QUESTION.

The idea that it is a right and good thing for the individual Christian, or the Christian family, to set apart one-tenth of the income for religious and benevolent uses, is spreading over wide areas. There is a great deal to be said in its favor; at the moment we cannot think of anything against. "Life," said the Bishop of London recently, "is a stewardship, not an ownership." If that be so, the Lord's tenth may be easily justified. A great deal of unimpeachable testimony has been given by those who have adopted the tithe system to the effect that not only is it practicable, but that it carries blessing with it. Under the haphazard plan, one seldom finds it convenient to give the money just now; so there is refusal until "a more convenient season." Under the systematic and comfortable tithe system, there is always a God's purse ready for religious and benevolent purposes.

One of the burning questions of the day which is widely discussed from the platform in legislative halls, and by the press, was touched upon by Bishop Potter in a recent address at the Chautauque Assembly when he said: "The great cause of our social unrest is that monstrous profusion and extravagance which I am inclined to consider the worst note in our American civilization. Ostentatious wealth cannot be too seathingly condemned. I become more and more convinced that the impatience of the masses come more from the abuse of wealth than from any other cause. Is it any wonder that the average worker in the tenements becomes wrought up at what he considers the great injustice of society when he sees wealth spent lavishly around him, while he struggles in misery. The modern workman is most inflammable material for social unrest. The wonder is, not that we have produced such results, but that results are not worse." In saying this, the Bishop struck one nail square on the head. It is a true, clear-sounding note from an influential source.

FINDS IT CONGENIAL WORK.

Back from Old England, bearing with him the honors of Oxford University, Dr. Wilfred Grenfell is again a minister of healing to the fisherfolk along the rocky coast of Labrador. It is not to be wondered at that he should turn somewhat reluctantly from old friends and the scenes of his boyhood and early manhood and the comforts of civilization to renew the life of isolation and hardship in the far North. In a letter to The Transcript he gives parenthetically these reasons which drew him back to his missionary field:—"As the years roll by and one's visits to the old folks at home get fewer and further between, we find our philosophy falls us sadly as we stand on the deck even of a modern over-ocean palace and mark the loved faces and familiar figures waving "good-bye" on the gradually disappearing landing-stage, till they are but specks all alike in the distance. The unhinged mind is sorely perplexed for a while as to the wisdom of setting out for such a new world as this. For here circumstances are apparently harder, and we have yet to rend from a reluctant environment the wherewithal to fill our money bags. But here the truth was forced upon me once again. A truth which the genius of our race has owned as its special prize during the centuries that are gone. Blundering along, these humble folk have been led true every time. For not under palm trees and under sunny skies, amidst the islands of the South Pacific, where the bread-fruit requires nothing but an open mouth to fall into, are Vikings bred and races renewed. Out of the North and its hardships come many good things unsought for. These barren rocks, these stormy seas, these ice-bound hills are evolving for the empire a race the influence of whose mental balance and physical development, it seems to me, our national existence will one day stand in much sorer need of than of that kind of 'much learning' which sometimes makes races mad."

The Toronto World is usually classed among Conservative journals, although in some important respects it is more aggressively Liberal than many papers supporting the Liberal Government. At any rate The World's fair treatment of its opponents is to be commended. Referring to the recent visit of Sir Wilfrid to Toronto, the World has this to say:—

"The reception accorded to the prime minister by the bi-partisan and representative assembly was cordial and in line with many similar demonstrations. Apart from his office, and aside from party politics, Sir Wilfrid Laurier occupies in Canada a position almost commanding and always unique."

This is certainly in marked contrast to the constant attitude of the senior Conservative organ in the same city, which has seldom a kind word to say of the personnel or measures of the present government.

Rev. J. G. Inkster, B.A., agent of the Presbyterian College, Montreal, has broken ground in this Presbytery, and met with warm reception.