

# The Dominion Presbyterian

IS PUBLISHED AT  
370 BANK STREET - OTTAWA

— AND AT —  
Montreal, Toronto and Winnipeg.

TERMS: One year (50 issues) in advance..... \$1.50  
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 arrearages.  
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 registered letter, made payable to THE DOMINION PRESBYTERIAN.

ADVERTISING RATES.—15 cents per agate line each insertion, 14 lines to the inch, 14 inches to the column. Letters should be addressed:

THE DOMINION PRESBYTERIAN,  
P.O. Drawer 1070, Ottawa.

C. BLACKETT ROBINSON,  
Manager and Editor.

The Rev. ROBERT V. McKIRBIN, M.A., has been appointed Special Representative and Field Correspondent of THE DOMINION PRESBYTERIAN; and we commend him to the kind offices of ministers and members.

Ottawa, Wednesday, 3rd Oct., 1900.

Why should you think it necessary to confirm the fears of a nervous friend who imagines that she is developing symptoms of some dread disease? Your business is to strengthen the weak hands and confirm the feeble knees, and say to them that are of a weak heart—"Fear not."

If the presence of the parents at the Sunday School on Children's Day was so helpful, would it not be well for them to make a practice of attending, say once a month, to see if there would not be equally good results from each repeated visit? The school and the home ought to be more closely in touch than they are at present. Try to bring it about in your own home and school.

At this season of the year, when congregations are reassembling for another year of Christian activity, the following timely suggestions, by our excellent contemporary, the Lutheran Observer, concerning the prayer-meeting should be made helpful in every church:

"1. Arrange your affairs so as to attend the prayer-meeting, and be sure to come.

"2. Come yourself. Bring your children. The prayer meeting is not complete without the children, any more than the family circle."

"3. If you are entertaining friends, bring your friends with you, and let the church give them a rousing social welcome after the meeting is closed.

"4. Bring some unconverted friend with you, and pray for a blessing upon him before the meeting closes.

"5. Come early, if possible; if not, come late; but by all means come.

"6. Come to the meeting in the spirit of prayer, and with the desire to take a part, should time and opportunity be given. Those meetings have been the best that have been preceded by the most prayer."

"7. Let the seats in front and near the leader be taken first. Sit side by side, and if there are to be any vacant seats let them be in the rear of the room.

"8. Never give a concert, lecture or other entertainment the preference, if they come on the same evening as the prayer-meeting. Let the prayer-meeting be first."

## THE DOMINION PRESBYTERIAN

### THE OPENING OF COLLEGE.

There were the usual formalities in connection with the opening of the colleges this week. The customary entrance of the begowned professors and other dignitaries was made, the customary announcements were given out, and the customary lecture was delivered to the too small audience. Could we not change this somewhat, and to advantage. We are no longer reverential towards old customs, we may as well admit it, and when they pass, we breathe a relieved sigh. If they are customs and nothing more, mere memorials of a vanished past, they are better dead.

What then would we have in place of the usual opening of the colleges! Instead of the academic three-o'clock in-the-afternoon meeting, when business men cannot attend, we would have the opening at 8 o'clock in the evening, and make every effort to secure the presence there of those who are and who ought to be interested in our colleges. Is it absolutely necessary that the subject discussed should be theological or even technical in its character? Might it not, with advantage be educational, chosen so that it would interest all men interested in education? Might it not be social, and be discussed by one who has considered this great subject not as a fad, but on all its many sides and who is able to present sane views upon it? Might it not be moral, dealing with some one of the great moral issues of our immediate time, and presenting the results of the best thought and the wisest action upon it. The minister must do with each of these in the course of his afterwork, and the forty minutes of clear discussion, from an acknowledged master, might give him such an insight as to influence all his after study upon that topic.

Then why might there not be a social hour, when the student would have opportunity to meet his friends in social intercourse, and not in any elaborate function, such as may find its place later, but in a quiet homelike moving in and out among friends, be made to realize that there is an education other than is to be obtained by poring over books, and one that will fit him the better for meeting and influencing men in afterlife. There is need that this side of college life, the social side, should be emphasised much more than it is.

### FOREIGN MISSION PROBLEMS.

It is gratifying to know that there was a full meeting of the members of the Foreign Mission Committee at its regular half-yearly meeting last week. There has never been a more critical time in the history of the work. The India work is happily settled, so far as the recent cause of irritation is concerned, and it is gratifying to know that the two methods of working may now proceed side by side without danger of interference from either party, each one of whom thinks himself working for the very best interests of the cause there. But the famine has introduced new conditions, and these must be at once faced and met. Our Church has reason

to congratulate herself upon the way in which these new conditions have been met, and upon the strong position the mission holds in India to-day.

But China has introduced new complications, and one of the gravest questions the committee was called to consider was the matter of indemnity, and that other matter upon which to a certain extent the question of indemnity hangs, the relation of our missions there to the men and women who have been there, and who barely escaped with their lives, would not hear of abandonment, and begged to be allowed to return as soon as possible. When one of them was asked if he would take work in another field he answered, "Yes, on condition that I return to Honan as soon as the way is clear. And so they will be returned; but it may be some years before that time shall come.

Meantime what shall be done with the missionaries? That question too must be settled. Most of them will rest, some will go at once to work in other fields; Mackenzie in India, probably Mitchell in India, Dr Malcolm in the Yukon, and so on. The alacrity with which the missionaries accepted and even welcomed an opportunity to do other work than that they had been set apart to do, speaks well for the noble band who have planted the church in Honan. Some have exclaimed against the hard-heartedness of the Committee in hurrying the returned missionaries into the home field almost before they had drawn breath on the home shore; but that was a mistake. The Committee simply desired to welcome the returning missionaries, and there was no thought of at once putting them to work before they had had an opportunity to rest and meet friends.

Another matter came in for careful discussion at the last meeting of the Committee. For some time there has been a disposition to place the conduct of small matters of detail in connection with the Indian Missions in the Northwest in the hands of those Presbyteries within whose bounds the missions are situated. Presbyteries themselves have been consulted by the Foreign Mission Committee, and have been pretty unanimous in their expression of approval. It is likely that this step will be taken in the near future; and we understand another forward movement is in contemplation in connection with this work.

Here then, is at least one committee that does not content itself with the consideration of mere matters of detail, but maps out a policy, and after considering it in all its bearings, tries to put it into practice. We have not the slightest doubt but this is equally true of the other great committees, but the church does not know it. It is wise to take the church into confidence, even about a comparatively small matter. The brighter the light that shines upon the men who are busy with the work of the church, the better those who look on like it. Men have been so busy that they have not taken this into account, or if they did, the matters appeared so much matters of routine and detail that there seemed little to talk about. But talking about it does good.