

THE Dominion Presbyterian

IS PUBLISHED AT

10 Campbell Street, Belleville, Ont.

232 S. JAMES ST., MONTREAL & TORONTO

TERMS:

\$1.50 per Year. \$1.00 in Advance.

The receipt of subscription is acknowledged by a change of date on address label.

The Mount Royal Publishing Co.

C. BLACKETT ROBINSON, Manager.

All communications intended for the editor should be addressed to Belleville.

The editor can not undertake to return unused MSS. Correspondents are asked to note that anything intended for the first issue should reach the office on Tuesday morning.

Thursday, June 28th, 1900.

The Church is not yet prepared to fix upon a permanent meeting place for the Assembly, and the cities should have it in turn till some settled policy has been agreed upon. Such was the sentiment as voiced by one of the speakers at Halifax. So Ottawa gets it next year, then it may go to Kingston. By that time, it may be, Toronto will have provided an Assembly Hall, and so be prepared to invite the Supreme Court to remain there.

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The general verdict seems to be that for quick and orderly despatch of business the Assembly that has just closed holds the record. From hints that have fallen casually it would seem that it may also take rank as one in which far-reaching schemes have been propounded, which may work out for the good of the Church, but which are expected to work out, at any rate, for the good of interested parties. Of course the Assembly knows nothing of these as yet, they are only bruited among commissioners to get them used to the sound of the propositions. The Assembly will be asked what it thinks of them in good time.

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The prayers of the Church in Canada will rise constantly for our missionaries in Honan during this time of peril. Their inland position will be their salvation, for some parts of China are as far from other parts as Peking is from New York. The movements that have convulsed other parts of the world may be unknown in

some sections of the very country where they have taken place. Thus for instance letters received from our missionaries and which were written when the outside world was talking of the impending rebellion, make not the slightest reference to the Boxers, or to the insurrection of which we are making so much here. But there is peril, and many an anxious heart will be glad when definite news comes from that far off land.

A Severe Criticism.

A custom from which we have suffered in Canada, is evidently not unknown in Britain. A certain minister in London, England, was called to a church in Glasgow. Representatives from the Glasgow congregations had interviewed the minister-elect, and were led to infer that if he were called he would come to them. They reported this to the congregation, and a most hearty call was despatched to him. When it came to the point of decision the minister declined to decide the question, but asked Presbytery to decide for him. The Presbytery accordingly declined to grant the translation. And now the Glasgow congregation say the call would have never been given had they not been given to understand that he wished to change, and would listen to their call. The senior minister of their charge, a large congregation in Glasgow, after sermon on a late Sabbath, intimated the result to the congregation, and made some pretty plain statements in connection with ministers trifling with congregations.

The British Weekly publishes the account of the incident, and after some comment, makes the following somewhat severe remarks. "It is high time that Presbyterian ministers ceased their ecclesiastical flirtations. . . . When a man is invited to be a minister of a congregation, he ought to be able to make up his mind, and to express it in good time. He ought not to allow representatives of churches to come and plead before Presbyteries, and go back disappointed. If there is anything that irritates, and reasonably irritates congregations against ministers, it is trifling of this kind."

To all of which we respond "Amen!" There are men, happily not many, who make capital out of the fact that a congregation has called them. They use it as a lever to secure what otherwise they have failed to secure from their congregations. There are licentiates, a larger percentage of them, who boast of a number of congregations who have given them a call. They are on a level with the creatures who boast that they have won the affections of so many simple maidens' hearts. Both deserve the execration of their fellows, for both have callously trifled with two of the most sacred things.

"No One Spoke to Me."

One often hears this remark from members who have come into a congregation after the congregation has been for some time organized. I went to the church services, I went the prayer meeting, I have been attending both for some months, and "not one has spoken to me." Now that, if true, indicates a lamentable condition of affairs in that congregation, or in the character of that person, or both. If the person who speaks in this way has been approachable, and has not, by look and gesture, repelled every approach made then there is something wrong with that minister and that people. But in five cases out of six there has been a "I-want-to-be-left-alone" air about the new-comer, that other people have felt bound to respect.

There is a tendency, especially in large congregations, to separate, and seek congenial companions in church work. Just as, in a large field filled with workman, those who are kindred spirits will inevitably gravitate to one another, so in Christian work, where it is not necessary that every one on the force should lay hold to help along each enterprise, the workers will instinctively group themselves to their individual tastes. So there comes to be what are sometimes called "cliques," formed with no attention of carrying a particular point, or of some individual out, but unconsciously formed because those who form it have been kindred spirits.

One of another kind, coming into the congregation, hears a certain band of workers everywhere spoken of as being among the nicest people in the church, and at once resolves that she will make one of their number. She has nothing in common, she finds herself out of her element, she chooses to consider that she has been snubbed, when it may be that she has been treated with forbearance and consideration, but the offended member takes herself off, with sundry complimentary remarks about church members in general and this group in particular.

The blame is not by any means with the new member alone. The few friends who have worked together resent the coming of a stranger, and take little pains to conceal it, at times. But the Lord wants all to work who can work, and in a congregation that is thoroughly alive to this fact, the advent of a fresh worker is hailed with delight. The different groups vie with each other to secure the additional help, and the new-comer speedily finds the one that is congenial. But this is possible only where the desire is for Christ's gain and not for personal pleasure in the common work of the congregation.

Pride costs us more than hunger, thirst and cold.