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C. BLACKETT ROBINSON,

Manager and Editor

OTTAWA, WEDNESDAY, APR. 28, 1909

The resignation of Profs. Bryce and Hart, of the staff of Manitoba College, is announced. Dr. Bryce may be said to be the founder of the vigorous Presbyterian College in the Capital of the Prairie Province; and Dr. Hart has been honorably connected with its growth for many years. Both have taken a prominent and influential part in social, public and educational affairs in the West, and the college, especially, will miss their services.

In the case of Dr. Watts against the Moose Creek session, to which reference is made elsewhere, the appellant offered one very foolish plea, viz: that the settlement of the village of another meditation in the village of another meditation to his detriment, as members of the session as well as members of the congregation patronized the new comer. Quite likely. But who is to blame? At any rate such a plea could not be considered by the church court.

The report of the proceedings of the National Congress of the Laymen's Missionary Movement may be ordered now for one dollar. As the edition must necessarily be limited the committee urges all intending subscribers to order it immediately so that the size of the addition may be determined upon. Verbatim reports of all addresses will be given. As this marvellous gathering of 4,000 Canadian men was "the first National Missionary Congress of modern times" the volume will become of great historical value. It will be a thesaurus of missionary information and therefore a great aid in the preparation of missionary addresses and sermons. Order from H. K. Caskey, 429 Confederation Life Bldg., Toronto.

A WORLD'S MISSIONARY CONFERENCE.

Following up the Laymen's Missionary Conference recently held in Toronto, it is proposed to have a world's conference on foreign missions in Edinburgh in June, 1910, and committees are already at work. It is said that there are in the world 500,000,000 adherents of Christianity, and twice that number of heathen. The unity of effort in the foreign field will be emphasized at the convention, and 1,000 men are expected to attend.

Commissions of twenty members each have been appointed to study in the field eight phases of the missionary problem. They will present their data, with recommendations, which will form the basis of the deliberations of the conference, and so avoid random discussion. It is possible the Roman Catholic Church will send representatives. As the recent conference in Toronto was the most important ever held—at least in Canada—so the Edinburgh one will be the greatest ever held in the world. Two conventions have been held, one in London and one in New York, but this will eclipse them all.

An important gathering is to be held at Quebec in September, when a plenary council of the Roman Catholic Church will assemble. Already the bishops of Quebec province have been in conference to make the necessary arrangements. This council will consider questions affecting the Roman Catholic Church, along the same lines as the recent Protestant conference in Toronto. The Laymen's Missionary Movement has had a wide influence.

The Salvation Army is about to establish a "world university of humanity," the object being the training of workers for the Army's social operations. The headquarters will be in London, and the first branches on this continent will be opened in New York and Chicago, but local branches will be established in all the 54 countries occupied by the Army's workers. This scheme is launched in honor of Gen. Booth's eightieth birthday, recently celebrated. Money does not appear to stand in the way of the Army, as it is expected to raise \$5,000,000 for the project. We cordially extend our good wishes.

The Unitarians and the Congregationalists in the United States appear to be drawing together. The Unitarian Church of Hackensack has been received into the Northern New Jersey Congregational Association without surrendering any of the beliefs held. Under the Congregational form of church government individual congregations are allowed great liberty, but such tendency towards a larger Christianity is going a little too far.

The fact that one printing office in Winnipeg publishes six Catholic papers—a weekly in German, a weekly in Polish, two monthlies in French, and a weekly and monthly in English—goes to show the polyglot character of the population. And this represents only a tithe of the languages spoken in western Canada. What a field there is for work by the churches.

PARSONAL VISITING.

Occasionally we hear it said, "our minister is a great visitor; he calls to see us very often; is a friendly, social man," but for my part, "I would prefer that he would come less frequently, and devote himself more to the preparation of his sermons." This however is by no means a common complaint; by far a more frequent one is that "he hardly ever comes to see us." We would be very far from attaching little importance to good faithful and systematic visitation, but we are convinced that most ministers are painfully conscious that in this particular they have been least successful in their work. Doubtless if we were to enquire in their various congregations, as to the probable reason of this, many would be found to attribute it to indifference or actual indolence, while the minister, deeply sensible of the importance of this part of his work, can honestly testify that no such reasons can explain his partial failure in reference to it. He may speak to you of pulpit preparation, of the visitation of the sick, of the many demands made upon his time in public duties, but in relation to his own church and general Christian work, and urge these as reasonable explanations for limited visitation in his congregation. But are these the only reasons which if he was sufficiently candid he could advance? There may be others of which he is naturally slow to speak, but which are nevertheless real difficulties in the way.

What have congregations themselves to do with it? Can they not assist largely in this work? Assuredly they can; they can make visitation pleasant and profitable to their pastor. What will be the natural effect upon the mind and habits of a minister, to spend an hour in walking a long distance to visit a family, and to find upon reaching it that the lady is engaged, and wishes to be excused today! How depressing too it will be to him, who naturally wishes to meet with and benefit the children of his charge, and when calling at their homes he is asked to excuse them as they are out playing and have not been dressed yet.

How difficult it will be for him to make up his mind to call soon again, distinctly remembering that the last time he was reminded that he was "such a stranger," that "they had seen him pass so often, and that having been ill, too, they thought he would have called." Escaping from such an ordeal can it be wondered at that he resolves that he will not undergo it again for some time to come? In such cases as these, nothing but a mere sense of duty could induce repeated visitations. And if, to add to the complications of the case, he finds himself while visiting a family utterly unable to enlist them in anything other than trifling conversation; if while anxious to speak about the shortcomings of their neighbors, and to inform him as to all the trifling events that are transpiring around them, they are unwilling to be led into close relation to those things that pertain to their own spiritual necessities, the conscientious minister cannot help feeling humiliated as he leaves that house, believing that the hour spent has been worse than wasted. Make his visit pleasant to him, assist him in making it profitable to you, and he will not be long in calling again. The sensitive man cannot call without this; the honest man will not.