

## THE Dominion Presbyterian

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Thursday, June 21th, 1900.

The love of money grows with the acquisition of money. The man with limited means pays a fellow laborer better than the man who has gained wealth. Even the minister with the minimum stipend will be more careful in the payment of the honorarium to a brother minister who has supplied for him than the man whose stipend runs into four figures. The honor of appearing in the latter brother's pulpit seems to be conceived sufficient to compensate the humbler brother for his services.

A sensible proposition, in regard to church members who finds no congregation of their particular denomination in the locality in which they have come to live, appears in a recent number of the Outlook. It proposes that such a one shall unite with the Christian denomination represented there as a Fraternal Associate, keeping his name upon the communion roll of his own church, but having his standing recognized in the church he is now attending. He would thus have a pastor and brethren among whom he could work and worship, instead of, as is too often the case, drifting away from church connection altogether. The one who proposes this plan is now worshipping as a Fraternal Associate member. He is a member of the Methodist church, but in the village where he lives there is an Episcopal church only. He has cast in his lot with this church, worships and works there, and at the same time his name is still upon the roll of his home church. The plan, if generally adopted, would be of great service in the outlying districts and might lead to greater lengths of co-operation than the simple plan indicates.

The Assembly has evidently got right down to business; and during the first two days considerable business has been transacted. In this, because the attendance of commissioners is limited? If so it furnishes a powerful argument for the reduction in the ratio of representation. But perhaps the way was being cleared for the consideration of the Twentieth Century Fund, yet this too has been disposed of, and the work is still steadily progressing. We had heard that the air down by the sea was enervating, but it seems to have an opposite effect upon the men who have gone down from the west. There may be another reason. We understand that an enterprising individual proposes to issue an Assembly "Hansard," in which all speeches are reported verbatim. If this has led some well-known Assembly men to arrange their ideas before rising and to express them in some sort of order, the Hansard man will earn the undying gratitude of the majority of men who were forced to listen and solve the riddle of what the man was driving at. Whatever the cause the business is being put through with celerity in the days when the principal business was securing the floor.

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The unanimous choice of Principal Pollok, as Moderator of the General Assembly and the graceful withdrawal of the names of those who had been prominently mentioned in connection with the position, was most gratifying to the church at large. Were a similar course followed each year the College of Moderators would not again be resurrected, and we do not wonder, after such an auspicious opening, that the scheme was quietly and decorously laid to rest. Is it not possible, however, to devise some method by which the man to be chosen could be apprised of the fact in time to prepare an inaugural address? The addresses of the Moderators of the English Presbyterian Synod, of the United Presbyterian Synod and of the Free General Assembly, make one long that our own men were not put at disadvantage. An inspiring message from the man who shall preside over the Assembly would give tone and direction to the whole meeting. True, the retiring Moderator delivers his message, but it comes as a voice from the dead and he steps aside as soon as he has spoken. Will some wise man suggest a method that shall conserve all ends and yet say to the one to be chosen, in good time, "You are our choice."

### A Fly in the Ointment.

Great men have one conspicuous weakness. The fierce light that beats about the path of every one who, either in Church or in State holds high place, brings out into relief the foible that might readily pass unnoticed in another life.

The world gossips cheerfully about this character flaw, probably venting a little jealous spleen in this way and so contrives to magnify the fault that the great man is remembered by it rather than by the multitude of his undoubted virtues.

So it happens that when the Christian minister, who by virtue of his office is much in the world's eye, yields to some petty sin, all the good that he has done is pushed to the back and this one sin is brought into foreground and carefully canvassed in all its features. A minister and his leading elder hold different views about the advisability of a certain plan of work. The minister carries his point, but that is no reason why the good elder should refuse to recognize the minister when he meets him on the street the next day. Two missionaries hold opposite views about conducting the work entrusted to their care, and one insists upon carrying his method into practice. That surely is no reason why his brother missionary should refuse to speak to him again.

The men who hold prominent positions in the Church of Christ are lifted above the crowd into a clearer atmosphere and in full gaze of the world. When it is seen that Christianity does not elevate men above such childish actions, the world, both heathen and civilized, draws its own conclusions and these are by no means favorable to the cause of Christ. A tree is judged by its fruit both by believer and unbeliever, and when the non-Christian finds disorder and strife where it is asserted that the God of Peace reigns, he judges that there is little in the assertions he is accustomed to hear about the power of the Christian life to quiet disorder and strife.

As men rise to places of influence in the Christian Church, their responsibility increases in ever-increasing ratio. It is not merely the burden of increased work that rests upon them, for that they have strength, but it is the fact that their testimony, down to the minutest particulars of their life, has increased weight, and each item of it is continually telling for or against the cause with which they are closely identified. The remembrance of this fact should lead such men to sacrifice anything personal rather than bring even a shadow upon the cause they represent. We fear there is too little of this spirit and altogether too much of determination to prove to the world that wisdom rests with ourselves and that the plan we have chosen and would follow is infinitely superior to all others. Is this of greater moment than the honor of the Master we serve?

To bear patiently the burdens that fall to our lot is to gain strength for the crosses that still await us on the way; and one of the most important lessons to learn in life is to suffer wrong rather than do wrong.