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REV. D. A. MACLEAN, B.D., Assistant Editor.

Ottawa, Wednesday, 20th March, 1901.

Most of the Presbyteries have availed themselves of the right to present some name or names of those they deem suitable for the vacant Chair in Knox College. If nothing more these nominations serve to indicate to the Board the mind of the Church with respect to the class from which our Professors should be drawn. It is noticeable that in the great majority of instances a Canadian is named. The hint can scarcely be ignored and will, no doubt, influence the Board in its final choice.

The new Statistical Schedules have had their first trial with congregations. As the time has expired for their return to the Presbytery Clerks, we suppose all have been filled and forwarded. We shall await the summaries of the Clerks with interest, and the report of the Assembly's Committee with increased interest. The returns are much simpler, and at the same time more complete. That they are perfect no one will assert; but their imperfections will be best known after trying them for a few years.

Many of the Presbyteries held the spring meeting on the twelfth of March, and at this meeting the reports of the Standing Committees on Sabbath Schools, Young People's Societies, Church Life and Work, Home Mission and Augmentation were presented. There is a brighter tone in the reports respecting our Sabbath School work. The adverse criticism of a year ago has done good. The leakage seems to have been in some measure stopped; and better work is being done in the classes and at home. In some instances there seems to be too great desire to press the claims of our own Sabbath School Publications. These have reached that stage when they do not need a special plea for their introduction. They can easily stand on their own merits, and if so judged will win their way.

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LARGER CLASSES.

There is a cry for more efficient teachers in the Sabbath School. There certainly is need for more efficient teaching. To secure this is one of the problems the Church must face. We say the Church advisedly. The Sabbath School has by many been considered as apart from the Church instead of as a part of the Church. It has been relegated to some enthusiasts in the congregation, and the Session has looked with more or less toleration upon it. This is not stating the case too strongly even still, when Sabbath School work occupies so large a space in the Church discussions. In too many quarters the Sabbath School is still looked upon as a thing apart, tacked on to the Church, but an appendage which cannot be conveniently cut off.

So strong is the demand for recognition that it can no longer be ignored, and there is a prospect that sometime in the near future the Church will give her best thought to what is really a matter of equal importance with the ingathering of the home or for the heathen. The cry for better teaching is one feature of this demand.

Better teaching is almost impossible under present conditions. We wonder, sometimes, that it is of as good quality as it is. Certainly if the public school teacher had to work under the disadvantages of the Sabbath School teacher there would not be an equally high standard of work done. Classes are crowded so that if one teacher is telling a story, and another is seeking to apply a story she has just told, the boy who likes to listen to stories but cares nothing for the application can lean back and listen to both of them and skip the applications.

It is not probable that a congregation of 100 members can furnish more than half a dozen trained teachers, or young men and women who could give time to training to become teachers. We would suggest that none but these half dozen should be given classes. Why should we divide the school into classes of half a dozen or less in each? Why should we not give each teacher twenty or more, giving them also a separate room a comparatively easy matter with adjustable partitions, with all necessary appliances for thorough teaching? It will cost money! Certainly it will. But set down for half an hour and figure out what it means to have your children made acquainted with the great truths of the Bible and their bearing upon ordinary life, and estimate whether it may not be worth it. There should be as good accommodation for the school as there is for the Church. It is time we recognized that it is, in more than a figurative sense, the Church. These children are members of the Church, and we are bound to make provision for their spiritual nourishment and education.

The sense of the infinite worth of the single soul, and the recoverableness of a man at his worst, are the gifts of Christ.—Professor Drummond.

FOR THOSE OF OUR OWN NATION.

So many appeals have been sent out recently that we have grown callous toward them. We would like to answer them, but it is utterly beyond our power to do so. Most of them have been for the men beyond our borders, for the poor of the earth upon whom suffering has come with terrible force, and we have been asked to come to their help. We were startled out of our growing indifference to appeals for help the other day, when it was announced that the Home Mission Fund would close the year with a deficit of at least \$10,000, and the Augmentation with a deficit almost proportionately as great.

These are the two important Schemes of our Church. We believe it to be an imperative duty to give the Gospel to the families that make Canada their home. Some of them are our own comrades, our own relatives, whose early life was spent amid the same surroundings as our own. We have an interest in them greater than we have in others we know nothing of. That interest should prompt us to heed their call for the means of the Gospel, as it comes to us in the appeals of those directing our Home Missionary affairs.

Have you considered what it means to those on the outskirts of population in Canada to have \$10,000 less in the Home Mission Treasury than we counted upon? Under present conditions, with no reserve fund in the treasury, the plans of the committee must be based upon what it is believed the Church will do during the year. Not only have these plans been laid but they have been carried out, and obligations incurred which this deficit will not allow the Committee to meet. Will the Church permit this? Has the Committee overestimated the strength of the Church? Does the Church propose to repudiate her Committee's obligations?

Of course there is but one answer to all these and similar queries. We have only begun to test our real strength. We can, and should make this deficit good, and enable the Committee to carry out greater plans in the next year. Even then we shall be behind the demand.

The Presbytery of Glengarry very properly protests against the unseemly action of Rev. B. Pierce, of the Methodist church, who is making an effort to build a church at Summerstown, where there are only four Methodist families, and where for 100 years the Presbyterians have continuously and regularly held religious services. The total number of families, including those of other denominations attending the services of and supporting the Presbyterian church there, as reported last year, was 45; and the congregation has been receiving aid from the Augmentation Fund to the amount of \$225 to \$250 per annum. It looks as if Mr. Pierce has been guilty of a gross breach of that Christian civility and good feeling which should everywhere prevail among denominations working for a common end, viz., the advancement of Christ's Kingdom in the world.