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C. BLACKETT ROBINSON,
Manager and Editor.

The Rev. ROBERT V. MCKINNON, 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, 5th Sept., 1900.

Manitoba and the Northwest have given the country many agreeable surprises this year. Every recurring week has brought reports of a field of grain much in advance of what was expected the previous week.

A gift for teaching, a love for children and a knowledge of spiritual truth would seem to indicate that the possessor should enter the ranks of the Sabbath School teachers. At least if we possess these gifts we should show cause why they are not put to some good use.

During the current year the question of Revision, or, as some prefer to call it, Restatement, will occupy the attention of the Presbyterian Church (North) of the United States. The Assembly did not pronounce upon the merits of the case, but sent the question down to Presbyteries. The Assembly's Committee has drawn up a series of questions intended to guide Presbyteries in their discussion of the question, and this month will see the matter fairly before the lower courts. The religious Press, Presbyterian and others, is taking more than ordinary interest in the pending discussion.

Two incidents in connection with the Sabbath School of a wealthy city congregation revealed a condition of boorishness in the homes of what are supposed to be cultured families that is pitiful to contemplate. A class of young lads, just verging on manhood, conducted themselves in such a manner that the young man in charge felt constrained to rise and dismiss the class. In the same congregation these same lads, with others, amused themselves at the annual social by destroying the food provided, biting into it and then throwing it under the table, shying at companions in other parts of the room, and so on. And these lads belong to the first families! Something is radically wrong with the home training when such conduct is possible.

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AT EBB TIDE.—A SUGGESTION.

There are few scenes more dreary looking than the seashore at low tide. A long stretch of slimy weed-strewn shore, stretching between the white sands or the green turf and the blue waters, as if to remind of the famine stricken in India. The stranded boats and the boats riding at anchor, waiting for the return of the tide that they may get in, add to the dreariness of the scene.

There are a good many congregations at low tide just now, with the minister and people as helplessly apart as the dainty passenger standing on the beach, and the boat that lies half-a-mile out, across the slimy low-tide shore. There was a time when the people gathered close about him, but that was at high tide. In the natural course of events one would expect the tide to turn again, but congregational low tide is apt to stay till, thoroughly disheartened, the minister turns away, and seeks work elsewhere.

How is it that minister and people grow away from one another so frequently. No one can tell just how it begins. One wiseacre will tell you that the minister did not visit Mr. Brown when he was ill, but when Mr. Smith fell he was there within twenty-four hours. Mr. Brown was poor and Mr. Smith wealthy. And that in his opinion was the beginning of the whole affair. He does not tell you that the minister and Mr. Brown were ill at the same time. Another will remind you with a world of meaning in her eye, that the minister's wife was chosen from the congregation, but she is an excellent woman, only.— The next man you meet will tell you that James Thompson's boy, Sam, says that the minister can't preach for sour apples, whatever that may mean, and it has become evident to some that the young people are not coming to the church.

All these reports are recognized as effects and not causes. There is something behind all this, for no sane person would say that any one, or all combined gave cause for withdrawal of support. The beginning of trouble is often a word fitly spoken by a faithful minister, that has reached a tender spot in the life of the hearer. Sin was being secretly practised, and the honest word exposed it, and the man got mad. He said nothing about it, but he began to talk about the minister, and got others to talking about him, too. So the slime began to show and the waters withdrew.

Is there any remedy for this withdrawal of support? We think there is. We would not discipline the man who starts the mischief, but we would induce and encourage him to tell his story openly. At present we do our utmost to suppress this man, and it is as much as a reputation is worth to come into a church court as a complainant against a minister. We would just reverse the process. Make it easy for the member to come and lay his complaint before the Presbytery. Encourage him to come at once, and give him a patient and courteous hearing. In the majority of cases he will not ask that judgment shall be passed when once he

has put his grievance into words. He himself will see that it is so paltry that he will be heartily ashamed of it and of himself, and will go back to work more heartily than ever with his minister. Don't repress the grumbler. Give him every opportunity to grumble out loud, and the race will soon become extinct.

APPORTIONING THE FUNDS.

Many Presbyteries apportion to the congregations within their bounds certain sums which these congregations are asked to contribute during the year to the several schemes of the church. This is not intended as a levy upon any congregation, but to serve as a guide to direct to such a contribution as shall meet the necessity of each scheme. In making this apportionment it has come to be a custom in some Presbyteries to accept the contribution of the previous year as a basis for contribution, and to ask the congregation to make a greater or less advance upon it for the current year. A more commendable method would be to take the estimates of the various committees as a basis, strike a *per capita* rate, and from this deduce a fair rate for each congregation of the Presbytery. In doing so the financial strength of the Presbytery and of the individual congregation would of course be considered. We venture to say that if this were done, and repeated year by year, not only would the general contributions increase, but several schemes that are now languishing would take on new life. Besides, it is the only rational method.

Knowledge of the Bible will refine, enlarge and elevate the vocabulary of any one, says the Ladies' Home Journal, and the girl who studies her Bible daily and reads Shakespeare, Scott, Macaulay and Ruskin will be a better talker than she who limits her reading to the daily newspaper or the latest agreeable book. Dickens, Thackeray, William Black, Blackmore, Barrie, Crockett, Mrs. Oliphant and George Eliot are all helpful to those who would be good, bright, varied and entertaining talkers, because in all these authors you continually find wholesome thoughts expressed in forceful and strenuous English, and bit by bit you receive of the wealth these masters of English have so carefully bestowed upon their work.

When Israel was in its childhood as a nation restrictions were laid upon it, and the people were disciplined by prohibitory legislation. With fuller development restriction gave place to privilege and prohibition to opportunity. We are no longer hampered by restrictions, but we are under the graver responsibilities of opportunity. Even our childhood is spent in the broader environment and freer atmosphere, and carries with it the responsibility to use to the best advantage what lies so readily to our hand.

Be not unmindful of the feelings and rights of others. Idly spoken words often cause the deepest wounds, and many times are the source of direst trouble.