

THE
Dominion Presbyterian

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Greeting to Our Readers.

The Dominion Presbyterian sends Christmas greeting to its readers and hopes that the New Year will be a bright one. This is a special combined issue for Christmas and New Year's.

Reverses to the British arms came thick and fast last week, and many became apprehensive of the final issue. But the British soldier does not feel that way. He has quietly settled down to business, and when his turn comes, and it will not be long delayed, will speedily wipe out the disgrace of the present check.

There are many homes that were bright with light last Christmas, in which the blinds will be drawn on Monday next. Husbands and brothers, in some instances both from the same home, have been made the victims of the deadly Boer guns. High and lowly alike, from the officers and from the ranks, the men have been taken. May there come some light from the All-loving Father into the darkened homes at this Christmas tide.

Reports coming in from the sub-agents indicate a steady advance in the interest of the people in the Century Fund. We are a peculiar class, we Presbyterians. We hate bluster as we hate sin. We hold back much information about the Century Fund that might well be given to the public, and it would help the canvass if it were given. But some might think we were blowing, and so we hold our peace. But when the amounts thus quietly given

are toted up it will need seven figures to express the amount all right, and there will not be six ciphers either.

Some men are an inspiration to us when we look at themselves, but we gain inspiration from others only by examining their work. The latter work quietly. They are never in a hurry, but they do a power of work. As a rule they are not strong men, but they have learned the secret of making every ounce of weight tell. They look ahead and lay their plans so that this bit of work will dovetail into another, and there is no room for a waste spot during the whole day. When we meet men like that in Church work we feel disposed to thank God and take courage.

Help That is Not Help.

A wise teacher will refuse to "work out the example" for the puzzled pupil. She knows that by a little judicious questioning and suggestion the dullest child may be led on to discover the solution for himself. And the discovery is worth much more than the remembered explanations of the teacher would be. The pupil has an increased self-respect, and an actual gain in intellectual strength for the next problem that presents itself.

This method of teaching, which alone deserves the name of education, is difficult. It is an easy matter to show a child how to do decimal fractions, a matter of five minutes. It is something more to train the child to do decimal fractions, a matter of five hours, it may be. The former method has been nothing more than an appeal to the imitative powers, and these are remarkably quick in children. The latter has been an appeal to the reasoning faculties, which are undeveloped. It is the business of the teacher to make this appeal, and so to educate the child placed under her training. Too many teachers adopt the easier method. Impatient for visible results, they refuse to adopt the slow methods. Then, too, the people demand results that may be seen and tabulated, and there are not many who have the courage to go in the face of popular clamor. Certainly the teacher should mould public opinion in this respect, but there are few among them who have the strength to try it and succeed.

This is true of more than the teacher of the children. Many platitudes are being spoken during the present season about the folly of assisting people who are unworthy. But the people will go on helping the unworthy, or pretending to help them, though their so-called help is not a help, but too often a curse. Suppose the spirit of good will moves a strong man to help a weak brother at the present season, is it not worth while to spend one good hour in honest study of the best method of bestowing that help? It is easy to give

the weak man five dollars, but that does not help him. Can you think yourself down to where he stands, and then put yourself where your thought has gone, and help that man to earn five dollars? If you can, you have helped him. Weak men and women are the moral children whom we who are stronger must teach to walk again. We shall not do it by holding them up on both sides.

The People's Choice.

"Who are you going to vote for?" is a common query now-a-days. The answers would be worth careful study, if they could be collected and tabulated. We apprehend that no man would be more disagreeably surprised than the man who has honestly advocated universal suffrage. It is safe to assert that not in one of one hundred elections to be held on the first day of the year, will the actual voice of the people be heard.

It is not unusual to hear such a conversation as this on the way to the polls: "How will you vote?" "For Smith and Jones." "But there are three others! Will you not vote for them?" "I don't know any of them." "Well, these are good men, whose names are on this card. Give them your vote." "All right, I will." Now half-an-hour's careful enquiry would have given this man sufficient knowledge of any candidate to enable him to vote intelligently. Ought such men, who abuse a sacred trust, to be allowed the privilege of the franchise?

We have heard men complacently remark that they would not cast a vote, for none of the men offering themselves were worthy of support. It is too painfully true that many of the men who seek election at our hands, to public office, and to positions of trust, are mere adventurers, utterly unworthy to represent the people, men whom a business man would never dream of putting in a position of trust in his warehouse. But who is responsible for this state of things? Need we wonder that such men offer themselves if they imagine there is a ghost of a chance that they may succeed? If good men hold back because the grime of such men's lives is besmirching, are they clear of responsibility?

It is easier to keep rascality out of office than it is to turn it out. Unfortunately, in many instances, there is now no alternative, and the harder task must be faced. It should be faced in earnest. Every election under an immoral regime is a debauchery of those concerned in it. There are many who are not aware of the sacredness of the trust committed to them; who see nothing more in the use of the franchise than making a mark in a certain place, on a certain paper, with a lead pencil. If a man thinks it worth his while to give a ton of coal, or a suit of clothes, or the promise of a position, for the making of that mark in that particular