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Ottawa, Wednesday, 26th June, 1901.

SUMMER REST.

Our city congregations are already thinning, and members are seeking out a cool place in which to spend the summer. Ministers are conferring with their brethren, seeking an arrangement by which the fortnight's vacation may be lengthened into a month. A. will take B's services if B. will reciprocate. More of this might be done to good advantage if there were some simple medium of arrangement. There are half a hundred ministers who would be glad to arrange exchanges, if they knew of some brother who would be willing to exchange. There should be some simple means of bringing the e into touch with each other.

But the exchange is not the ideal rest. It is only one remove from remaining on the field during the entire summer. Two weeks actual rest, at a sufficient distance from the field of labor to ensure being free from incidental calls back to it, and in scenes sufficiently different to ensure that the minister shall not be reminded at every turn of the work to which he returns next week, will work wonders for the jaded minister. It is not the outstanding features of his work that wears upon the busy pastor, rather is it the thousand little trifles of whose existence not one in twenty in his congregation know anything. To get away from these, to have nothing to remind him of them, is rest for that minister.

Where shall he find it? In travel, if that be possible, in a visit to another land, in the mere change of scene sometimes, at any rate in some different mental environment. If congregations consulted their best interests they would make it possible for their minister to have at least two care free weeks every year. It would pay them, in the lowest sense of that term, it would abundantly repay them in the highest sense.

GENERAL ASSEMBLY NOTES.

The Assembly's report on Church Life and Work brought out some admirable addresses, particularly on the topic of family religion—to be more precise, the importance of religious training in the family. Dr. Kilpatrick, of Winnipeg, drew special attention to the danger that the multiplication of religious societies in congregations, besides creating too many calls upon young people, taking them from their homes in the week evenings, might create a cleavage between the older and younger people in church work. The danger is seen in the almost total absence in many places of young people from the weekly prayer meeting, while C. E. meetings are left almost entirely in the hands of the young people—the older people being conspicuous by their absence. The danger, if not imminent, is one which should be kept in view and guarded against; for it is of essential importance that in their Christian life young people should grow up in touch and sympathy with those of mature years, so that a blessed and happy continuity may prevail in the life of the church.

Incidentally the point was brought out in the discussion that there is too much disposition on the part of many heads of families to evade their responsibilities as parents by handing over to the Sabbath School the religious training of their children. This is a serious mistake. The family is a God-ordained institution, and parents should not seek to evade the responsibility for the training of their children. It was never intended that the Sabbath School should take the place of Christian parents in family training. The Sabbath School was originally devised for the instruction of children who were cut off from all religious training, and so far as the children of Christian parents are concerned it can at best supplement their work. While, therefore, it is desirable that our Sabbath Schools should be made as efficient as possible and should be diligently nurtured as an exceedingly important agency of the church, the fact requires to be prominently and continuously kept before the heads of families that they are first of all responsible for the training of their children in Christian knowledge and morals, and that they cannot evade this responsibility by handing over the training of their children to the Sabbath Schools.

A resolution was moved that the Assembly should authorize the appointment of a deputation to visit the foreign mission fields of the church in India and China, with a view to acquiring, by personal investigation, a clear knowledge of the conditions of mission work and the lines on which it is conducted, thus giving encouragement to the missionaries and stimulating interest in foreign missions at home. The motion was negatively. Possibly the Assembly may have had substantial reasons for so voting, reasons which are not apparent to the rank and file of the church; but unless the expen-

ses of the deputation are likely to be too heavy, it can hardly be doubted that such a move would serve an excellent purpose in awakening fresh interest in our foreign mission enterprises; help to clear up misunderstanding that sometimes arise in the administration of mission work; and could not fail to prove an inspiration to the missionaries themselves. However, the matter will keep for another year, and at the next Assembly the commissioners may take a more favorable view of the proposal. And why should not the idea be broadened to take in all the foreign mission fields? To the missionaries and their native helpers such a visit could scarcely fail to prove an inspiration.

In 1875-6 the total income of the Presbyterian church in Canada amounted to \$985,672; in 1900-1 the total income amounted to \$2,601,451. In the quarter of a century it will be seen the income of the church has nearly trebled; and this is exclusive of the century fund. The increase is undoubtedly gratifying, but after all it is nothing to be particularly proud of. The success which has attended the missionary fund enterprise indicates clearly enough that greater annual achievements than this can be accomplished. The average payment per family last year was \$23.95, and per communicant \$12.58. The total revenue per presbytery varies exceedingly. The presbytery of Halifax shows a total of \$16.64 per family and \$23 per communicant. The presbytery of Montreal stands next with \$38.87 and \$29.93; Ottawa with \$33.80 and \$14.78; and Toronto with \$33.02 and \$14.60. These figures give point to Rev. Mr. Gandier's remark, in moving the foreign mission report east, that the east was far ahead of the west in the matter of liberality.

Care, however, must be taken not to promote ungenerous rivalry between different sections of the Dominion in this important matter of giving. What is wanted is to "provoke one another to love and to good works." Even the best of our giving is nothing to boast of. What we have already done should simply impel our Christian people to seek still larger achievements in giving "as the Lord hath prospered us" to the cause of the Redeemer. The Gospel hath been committed to us so that we may pass it on to others; and when we remember that so many millions of the human race are still groping sorrowfully and hopelessly in heathen and pagan darkness, every one who is able to say: "Thanks be unto God for his unspeakable gift," should feel impelled to make substantial sacrifices in order that the Gospel may be brought within reach of the millions who are perishing for it. "Go ye into all the world and preach the Gospel to every creature" is the Christian's marching order, and those who can not say, "here am I, send me," can buy the command of the Master by filling the Lord's treasury to overflowing, so that instead of sending out heralds of the Cross in one and twos and threes, they may be sent out by fifties and hundreds, until the dark places of the earth are made vocal with the songs of salvation. This is the call the Lord of the Harvest is sending out to the Presbyterians of Canada.