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Thursday, May 24th, 1900.

The article on "The Work of the Board of Management" by Mr. J. R. Reid, of Ottawa, begun on page 325 of THE DOMINION PRESBYTERIAN, is continued to page 333 and concluded in this issue.

The period of Conferences and Conventions has again come, and the noise of them is rising through the land. Doubtless some are stimulated by attendance at these gatherings, but they are not the men who most need stimulus. At the last conference we attended, and it was one short month ago, the majority of those present seemed bent upon having a good social time.

It seems difficult for some men to see any other than the side of a subject that appeals to their personal sympathy most strongly. One asserts that the care of the Home Field is the prime cause of the church's existence. He is promptly called down by his neighbor who is interested in the evangelization of the heathen. It is unfortunate when these two fall to berating each other. There is abundant opening for surplus energy in both fields, and both camps will be doing the work which the Divine Master wishes to have done.

We notice the resignation of Rev. Dr. Bruce from the principalship of St. Andrew's College, Toronto. On his appointment to this important position we congratulated the Board on having secured the services of a gentleman in every way so well qualified to make a success of the young institution. His retirement on ac-

count of ill health is to be regretted, as, while the vacancy may be filled, it is not so easy to replace Dr. Bruce's unique personality. We only give utterance to the good wishes of many friends all over the Dominion when we express the hope that rest and change may soon restore Dr. Bruce to wonted health.

The paper on the "Work of The Board of Management" by Mr. J. R. Reid, of Ottawa, read at the recent meeting of the Synod of Montreal and Ottawa, will well repay careful perusal. It is full of valuable suggestions, and should be read by every member of the church. We hope the Synod will see to its wide circulation.

To preach to a congregation to profit, the preacher must know them, not as one knows a passing acquaintance, but as friend knows friend. One man can only know a limited number, and it follows that he can preach profitably to but a limited number. Second-hand knowledge will not put him in that relation from which he can speak to the heart, nothing but direct personal contact will do that. There are exceptional circumstances in which a church capable of seating several thousands is a necessity, but these exceptional instances are rare. There seems to be sound sense in the statement made the other day by one whose hair has whitened in the service, that no church should be built to hold more than 1,000. That will tax the energies of any man to shepherd them.

"He will need some severe trial to bring him into touch with the people." It was a man who had passed through many a furnace of trial himself who spoke, and the man of whom he spoke was one of the most popular preachers of the day. Large congregations flocked to hear him, and his praises were on almost every lip. But few were being led to Christ by his ministrations, nor was his congregation noted for deep spirituality. The older man looked for the fruit, but it was wanting. And this was his judgement. The root of the matter was in the preacher, but there must come to him a blindness and then clearer vision, a darkness and then the clearer light. Then, out of an enriched experience he would speak to his fellowmen, and they would be helped.

The following item from a Toronto paper, characterizes in fitting terms, the work carried on by the minister of Cooke's Church in that city, who has been called to a larger sphere of usefulness in Philadelphia: "For quiet, steady, unostentatious, successful work Rev. Wm. Patterson, of Cooke's Church, cannot be excelled by any minister in Canada. Without any blowing of trumpets and beating of drums;

without sensational sermons or picturesque posing, he built up a church that is spiritually the strongest Presbyterian congregation in Toronto. Composed largely of the artisan class, Cooke's Church is remarkable for the enterprise and energy of its members, and their loyalty to the cause of Christianity, their own denomination, their local interests and their pastor. Whatever good can be accomplished through the agency of Cooke's Church—and there has been much—is due to the industry, sincerity and single-mindedness of Rev. Mr. Patterson. He has had many and efficient helpers, but he has been the mainspring. Toronto will sustain a serious loss by his removal."

A Stylist.

Among the preachers of our day there is a class with whom the form of expression stands for more than the idea to be expressed. While listening to their sermon or address, the ear is pleased with the well-balanced periods, the fancy is tickled with the delicate light and shade in expression, and with the clear-cut description. But when one seeks for the ideas, analyses them, strips them of their beautiful dress, re-clothes them in his own homespun garb, he is amazed at the beggarly array presented. They remind him of the dummy figures upon which some beautiful garment has been exposed to catch the eye of the passing traveller.

We are not carping at beauty of diction nor at the desire to please while the preacher seeks to edify. He is bound to present his message in the very best form he can command. It is as blameworthy to give slovenly expression to the King's message as it is to appear in the King's presence in slovenly garb. But when the message is concealed by the drapery, when even the messenger himself becomes so engrossed in the form of the message as to forget its substance, he is recreant to his calling and his message fails of the purpose for which it was sent out.

The stylist is a production of the times. Once men went to church to worship. Now the term worshipper is often a misnomer. The idea of worship is almost entirely absent, the desire to be pleased is uppermost. There is a class of men who are quick to catch the popular desire, and eager to satisfy it. Sometimes almost unconsciously they yield to the strong current of popular fancy, even when they are Christian men, and have chosen the highest office men can fill. Occasionally one of these is awakened, and his words take on a power they have not known before. He is as anxious to please as ever he was, but he seeks now to please the Divine Master, more than those to whom the Master has sent him.

No man is more susceptible to grace of style than the student in course of preparation for the ministry. His message has