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CONTRIBUTIONS FOR SCHEMES.

The following is a statement of the receipts for the several funds of the church at the 30th of November, 1903 and 1904. The third column gives the estimated amount required for the current year.

	1903	1904	
Home Mission Fund	\$28,470.22	\$25,362.50	\$150,000.00
Augmentation Fund	2,574.95	3,234.77	30,000.00
Foreign Mission Fund	15,486.87	29,332.41	90,000.00
Widows & Orphans' F	1,864.29	1,574.05	15,000.00
Agod & Infirm Minist-			
er's Fund	2,294.21	2,364.05	14,000.00
Assembly Fund			
French Evangelization			
Fund	6,267.28	4,812.88	25,000.00
Pointe-aux-Tremble F	2,158.44	1,915.32	17,000.00
Knox College	855.08	417.50	12,000.00
Queen's College	207.55	237.46	5.5 0.00
Montreal College	199.98	193.87	5,000.00
Manitoba College	594.81	468.00	2,000.00

Although \$15,000.00 are this year required for Home Missions in excess of the amount got last year, the actual receipts to date are under those of last year. From only a very few congregations have the annual collections been received, although the day appointed for it by the General Assembly was October 16th. The receipts for French Evangelization are greatly under those of last year. Those for Pointe-aux-Trembles are also less; and a smaller number of congregations than usual have thus far this year contributed for these funds.

It looks as if a larger number of congregations than usual are putting off contributions for the schemes of the church till the closing weeks of the year. The injurious effects of this cannot be too strongly emphasized. All experience has absolutely shown that a very much larger amount is got when contributors have the opportunity of giving monthly or quarterly than when they are asked to contribute their full subscription at the close of the year. The introduction of system in all our congregations whereby contributions for the schemes should be made weekly or monthly or quarterly, would greatly swell the receipts of the year. At present the funds are in debt to the extent of about \$125,000.00.

R. H. W.

Toronto, December 7th, 1904.

IMPORTANCE OF PASTORAL VISITATION.

The Rev. Dr. John Watson ("Ian Mac-laren") is impressed by a lack of the sense of pastoral duty on the part of many clergymen. He thinks that if the modern minister would visit his congregation oftener in their own homes, he would know better "how to preach and what to preach about," and that among other benefits he would be delivered from "one of the chief futilities of the pulpit,—preaching on academic subjects, which interest him very much and about which the people do not care one brass pin, or wearying himself with vain controversies, which he thinks are most exciting but which bore the people to death." Dr. Watson says further (in *The British Weekly*, London):

"How [except by pastoral visitation] is a minister to gather those facts of family life upon which his pastoral duty must be based? For instance, the children who are ready for the Sunday School; the young people who should be prepared for their first communion; the young men who are getting careless about religion; the reason why some people are not communicants at all; the cause of irregular attendance at church, and such like information. And is it not likely that in pastoral visitation the secret sorrows of the family will be told to the minister, which would not be brought to his study except in an emergency, and which he might never guess for himself? If there be an understanding between the minister and his people, then they are ready when he comes with many confessions, suggestions, questions, there is a conference about affairs which sends away the minister a wiser man, and leaves the family happier, and both minister and family nearer to one another. Nothing is more revealing and nothing more touching than the welcome a minister gets when he calls, and the intense satisfaction which is expressed about knowing him better when he has been in the home without his gown and band, or his pulpit voice. He who does not go home from a round of visitation with a more friendly heart to all mankind and a more pastoral feeling about his own people is not worthy to be an under-shepherd of Jesus Christ. With ordinary men the regularity of the people's attendance at church depends upon the faithfulness of the minister's care over them in their home, and while no one can calculate the good which has been done by the preaching of the gospel with care and unction from the pulpit, no one can exaggerate the comfort and the help which people have received from a pastor's faithful care. The preacher obtains audiences, the pastor makes a congregation."

I expect to pass through this life but once. If there is any kindness or any good thing I can do to my fellow-beings, let me do it now, I shall pass this way but once.—William Penn.

PRINCIPAL CAVAN AND UNION.

The late Principal Cavan will be missed at the coming joint committee meeting in Toronto this month to discuss the question of organic union between Canadian Presbyterians, Methodists, and Baptists. To a great extent a union of spirit may be said to have arrived. Union organically seems bound, sooner or later, to come. Difficulties of course there may and will be; but these, as the late Principal Cavan wisely said, must and can be settled in an atmosphere of prayer.

S. S. TEACHER TRAINING.

There seems to be a consensus of opinion that Sabbath School work can never be as efficient as it is necessary it should be, until there is some systematic method for the continuous training of successive relays of teachers; the average length of a teacher's services in a Sabbath School is about four years. Assuming that every teacher to-day in a given school is one trained in the art: in four years your trained teachers are gone; how are you to supply their places? To meet this difficulty, it has been suggested the Minister's Bible Class should be turned into a Training Class for Teachers. The result ought to be a continuous supply of teachers duly trained.

"The last census," says *Good Health*, "reveals the fact that several thousand women are engaged in occupations which are generally monopolized by men, and demonstrates that civilized women, as well as savage women, can follow the arduous pursuits which are usually considered suited to men only, provided they are prepared therefor by proper physical training." The following summary is quoted from *The World's Work*: Stock raisers and drovers, 1,947; lumbermen, 100; wood choppers, 113; civil engineers and surveyors, 84; longshoremen, 18; stevedores, 21; watchmen, policemen, 879; boatmen and sailors, 154; pilots, 5; carriage and hack drivers, 43; railway baggage-men, 10; brakemen, 31; conductors, 7; switchmen and yardmen, 26; ship carpenters, 6; masons, 167; plumbers and fitters, 126; fishermen and oystermen, 1,805; miners and quarrymen, 1,370; blacksmiths, 176.

On the Sabbath, with its later rising, and its cessation from ordinary physical and mental work, one is oppressed, rather than helped, by the full supply of food suitable to week-days. A good plan would be on Sunday to make one of the three meals just a snack. Try it, and you will feel better, besides relishing the other two meals more.

The genuine expression of children's thought has a perennial interest, and the collection of "Children's Essays" which an English school supervisor contributes to *The National Review* is especially piquant. Canadian readers will find it in *The Living Age* for December 3.