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Ottawa, Wednesday, July 1 1903.

ANOTHER ASSEMBLY.

The assembly sitting in the distant west has adjourned and fixed the next meeting place for the far east. It is a sign of the vast extent of the country when the meeting of two consecutive sessions of the supreme court are separated by a space of about 3,000 miles. It is true that the population is not large in proportion, but the population is increasing sufficiently fast to create great problems for the church. In fact it is being recognized more and more in the meetings of the assembly that the Home Missionary work is the great problem of the Canadian churches. Many other enterprises there are of great interest and importance but this is the first and greatest. The trip across the country necessary to attend this last assembly will no doubt tend to deepen that impression. We must, however, remember that the Home mission trouble exists in the east as well as in the west. All over this vast country there is need for efficient source at home that we may reveal a higher life here and exert a nobler influence outside.

On the whole the assembly seems to have been a success on every side, numerically and socially. The members seem to have had a pleasant time while devoting themselves earnestly to the business of the church. So far as special cases are concerned the action in the matter of Mr. Wilkie seems to have been wise; while that which has to do with Queen's will need to justify itself by keen thought and vigorous action. The retiring moderator's sermon was comprehensive, judicious and stimulating; it struck a good note which seems to have been well sustained. It was good for ministers and elders to meet one another in true Christian fellowship; it was good for them in the spirit of faith to review the varied work of the church; it was good for them to go back to their respective spheres of labour filled with thankfulness for the past and hope for the future, feeling that the needs of the Church are great but the love revealed in Christ is equal to it all.

THE DOMINION PRESBYTERIAN ABUNDANCE OF RAIN.

A little while ago the country was suffering from drought, the fields were parched, the sky was darkened by the smoke from disastrous forest fires, and although there had been much fine weather the outlook was not promising. All had been done that man could do; what was needed was a blessing from on high. The land was thirsty and we all entered into sympathy with the suffering earth. Then the sound of abundance of rain was a pleasant sound. It meant purer air, a sweeter atmosphere, a more fruitful earth. It meant a fulfilment of the old promise that seed-time and harvest should not fail. Then we did not think of our small personal conveniences, our picnics and pleasure parties. We were glad and grateful that the gentle showers had come down. Those showers meant food for man and beast and fruitfulness of every kind. They teach us that man is a co-worker with God, that without his blessing and aid our best plans and most energetic efforts will fail. Is not this a parable of the spiritual life as well as a reality in the world of nature? The rain from heaven is a sign of blessing from on high. Machinery we must have, plans carefully laid, and consistently carried out; we must do our part in ploughing and sowing. But we are dependent upon that divine blessing which comes to earnest seeking souls. Prayer then is as important as work; waiting upon heaven is necessary as well as working on earth. Without thoughtful prayer our work will become a dull routine, and worship a mechanical ceremonial. If we turn from the dusty, thirsty earth to the God of grace and blessing we may have also in the life of the Church the sound of abundance of rain.

A LOCAL VIEW.

The Assembly's resolution regarding Queen's will cause discussion, on various sides. From one point of view the following statement from the "Whig" of Kingston is important. It no doubt reflects fairly the feeling of the average citizen on the point in question.

"In view of the general assembly's decision to retain Queen's there are a few people, and decidedly few, who are asking the question if the recent city grant of \$50,000 was not given on the understanding that the university was to be separated from the Presbyterian church. There was no such understanding, although mention might have been made of the fact that such steps were being taken. So they were and the university authorities did everything possible towards separation. The general assembly had the veto power, and used it. As to the city grant it was made more in a business way. The university's growth would benefit Kingston, and, therefore, a grant was a matter of civic investment. Queen's arts and medical department were considered entirely undenominational as was clearly shown by interviews with clergymen and laymen of all classes."

SUMMER SCHOOL.

We will watch with interest the attempt that is now made to start a summer school in Toronto, to be held in Knox. It is a new movement and its failure or success will depend upon a variety of forces. This school is specially for Sunday school teachers and seems to be well fitted to meet the needs of young people from the country who wish to combine business with pleasure. For a small sum they can board at the college, spend several hours per day in study and also have a time to see the city and indulge in varied forms of recreation. Of course the chief purpose of the promoters is to quicken the interest of the young people in the life of the church and to give them a start in the intelligent study of the Scriptures. We trust that the young people or at least a fair proportion of them will respond to this appeal and co-operate with the teachers. To listen to attractive addresses is not enough; the student also must put some real effort into the business, if it is not to be a mere pretence. The picnic element is quite legitimate, but the summer school to be a real success must have something more.

TWO GREATEST EMPIRES.

The mightiest masses of population under one scepter are exhibited by the British and the Chinese Empire, the former with 389,000,000, the latter with 407,000,000 people. But what contrasts! China, whose vast majority is devoted to a dry moralistic Confucianism or a quietistic Buddhism, is religiously less divided than Western peoples, and maintains a primeval culture in rigorous local seclusion. She has rounded her territory into a compact mass, and thus contains within herself a mighty force of resistance. Yet, lacking initiative, she has been politically thrown into the background by the more active powers of Europe, and is even menaced in her original innermost sphere of life and influence. On the other hand in England a European predominantly Germanic and Protestant people, now 40,000,000 strong, has reached out boldly over the seas, and has seated itself on every coast; she has founded great colonies and has subjugated ancient realms; she has thus become literally an ecumenical empire, which, in fact, spans the whole world. In the fact that the Christian seventh of the population of the empire controls a wide-stretching realm including 330,000,000 heathens and Mohammedans, England affords the overwhelming demonstration of the religious and moral superiority of Christianity.—Allgemeine Missions Zeitschrift.

To have a Christian boy in the pew it is necessary to have a Christian professor on the platform and on the teacher's dais. Where the stream runs from the coal mine everything it touches is corroded with sulphur. If there is infidelity or skepticism in the teaching of a professor the young mind cannot well escape contagion. Caesar's wife should be above suspicion.