

## The Dominion Presbyterian

IS PUBLISHED AT  
370 BANK STREET - OTTAWA

—AND AT—  
Montreal, Toronto and Winnipeg.

TERMS: One year (50 issues) in advance..... \$1.50  
Six months..... 75  
CLUBS of Five, at same time..... 8.00

The date on the label shows to what time the paper is paid for. Notify the publisher at once of any mistake on label.

Paper is continued until an order is sent for discontinuance, and with it, payment of arrearages.

When the address of your paper is to be changed, send the old as well as new address.

Sample copies sent upon application.  
Send all remittances by check, money order or registered letter, made payable to THE DOMINION PRESBYTERIAN.

ADVERTISING RATES.—15 cents per agate line each insertion, 14 lines to the inch, 11 inches to the column. Discounts according to amount of contract.  
Estimates should be addressed:

THE DOMINION PRESBYTERIAN,  
P.O. Drawer 1070, Ottawa.  
C. BLACKETT ROBINSON,  
Manager and Editor.

The Rev. ROBERT V. McKIBBIN, M.A., has been appointed Special Representative and Field Correspondent of THE DOMINION PRESBYTERIAN; and we commend him to the kind offices of ministers and members.

Ottawa, Wednesday, 25th July, 1900.

### REMOVAL TO OTTAWA.

We take pleasure in announcing that THE DOMINION PRESBYTERIAN will hereafter be published at Ottawa. It is fitting that a journal aiming at a circulation "from ocean to ocean" should find its home in the capital of Canada. There is a fine field for work as well as for a large subscription list, within the wide boundary of the synod of Montreal and Ottawa. In this field, as indeed all over the country, a generous support has already been accorded THE DOMINION PRESBYTERIAN, for which we desire to express our very hearty thanks; and in days to come we shall strive to make the paper more and more worthy of the name it bears, devoting its columns unceasingly to the promotion of the highest interests of the family, church and country, not in one locality alone, but in all the provinces of the Dominion.

During the past week prayer has risen unceasingly on behalf of those whose lives are in peril in China. The number of missionaries scattered through that darkened land will surprise many who have not been keeping abreast of the work of the Christian Church in other lands. In the American Presbyterian Church alone there are upwards of threescore in the disturbed district alone. There are perhaps few communities where there are not anxious hearts because of loved ones who are exposed to the unreasoning anger of the rebel faction in China. While prayer rises unceasingly for those in peril, it is well also to remember those whose days are passed in anxiety, who have no knowledge of the real condition of the members of their family in the foreign field, and to whom every vague rumor of disaster is a stab.

His Excellency Lord Minto has met with a cordial welcome from the citizens of Winnipeg. He expects to visit Vancouver, Victoria and Dawson City before returning to the Capital.

## THE DOMINION PRESBYTERIAN

### RETROCESSION.

Every Assembly agrees to some act that is inexplicable to the general public. It may be that the public is not acquainted with the facts that have been brought to the notice of the Assembly commissioners, and which led these commissioners to vote as they have done. It has been said that the Halifax Assembly, whose sessions have just closed, was one of the most business-like Assemblies ever known. Even it has not escaped the customary unexplainable action.

The Home Mission Committee, feeling the pressure of the western work, and feeling keenly the practical refusal of the men who are graduating to go to the western fields, asked that the college term be lengthened to four years, and that one of these years shall be given to practical work on the Home Mission field. The senate of Knox College had before the General Assembly a request that the college term be lengthened to one of four years, or that it be lengthened to three years of seven months each, instead of six, as at present. The Assembly, by a vote of fifty-eight to fifty-four, adopted a recommendation to reduce the college term to one of two years, under certain conditions. This in the face of the request of the college senate, and in the face of the spirit of the request of the Home Mission Committee!

What ground is this backward step taken? The Church does not know, and the Church has a right to know. Every year makes it more necessary that the men who fill our pulpits shall be men of liberal culture. Many of the men who are called into the ministry are men from the humbler walks of life, whose life has been necessarily circumscribed until they entered upon theological study. The years spent in the college halls are all too short now to fit men for their life work. The time is so short that it is spent in cramming information that shall be useful in securing a diploma. There is no time for the pursuit of knowledge and true culture. Men come out of college halls with wits sharpened to detect the thing that may serve their turn for the moment, but with no knowledge of how to use the powers with which they have been endowed to the best advantage. Is it right that the one year in which men do not need to cram, the one year in which they are not pursued day and night by the demon of the examination hall, should be cut off, and untrained men, untrained in the best sense of the word trained, should be thrust at once into the strenuous work of a mission field in the west? But would you allow the fields in the west to go unmanned, or allow them to be manned by the men of other denominations! We certainly would, rather than cripple for life the men whom God has chosen to do work for Him. Are there not men filling positions in the Northwest where there are already more than enough men of other denominations working? Why should there be three churches in a town where any one of the three could accommodate the people of that town? Close up some of these churches, and send the men who man them to the fields that are

vacant. Why should we foster church pride any more than any other kind of pride? It is equally heinous in the sight of God. We prate of our desire for union in Christian work. Let us practice it a little.

### OUR HURON MISSIONARIES.

After long and painful suspense, a cable-gram has come reporting that all our missionaries are safe. We can now await with patience letters giving details of experiences that may prove thrilling—almost tragic—if the press despatches were even only partially true. Flight in any case is trying. What must it be in the hot season, through an excited and hostile heathen community, when the refugees are charged with the care of a number of helpless women and children?

The consternation was not confined to the Presbyterian Church; the whole Dominion was breathlessly waiting for, and almost expecting the worst. The thought of a party of missionaries, numbering in all 21 souls, in imminent peril of their lives, in conditions associated in the public mind with the nameless atrocities of Tientsin and Peking, was getting beyond endurance. All will now unite in thanking God for this deliverance; with the prayer that absence from their field of labor will be brief, and that, in the end, it may appear that all this agitation has been preparatory to larger and more effective service.

In the interval, the Foreign Mission Committee has to decide what is to be done with the missionaries. It is to be hoped that work will not be so entirely suspended as to necessitate the enforced idleness for a year or more of so many able men. Should that prove necessary, the Canadian churches will welcome their missionaries home. If, however, an open door can be found we believe that it would be in the interests of the work, as well as more to the liking of the missionaries themselves, to strike in and do what ever their hands find to do even if in association for the time being and under the direction of some other mission.

A worthy correspondent, referring to the announcement of distribution of Assembly minutes "to every minister in charge," writes: "Why not a copy be sent also to every minister without charge whose name is on the list of presbytery? That such men are not, for the time being, in the active pastorate is no reason why they should be cut off from the free information the volume contains, and which would enable them to do more efficient service for the Church in the vacant congregations with which from time to time they may come into contact." Our correspondent contends that such a course taxes those least able to pay for copies, involves business un wisdom, and savours too much of "penny-wise and pound-foolish" methods for a church generally so well managed as ours. The method complained of has been in operation for several years, and we were not aware that it had caused dissatisfaction