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Ottawa, Wednesday, 10th June, 1901.

NOTES ON THE ASSEMBLY.

The Presbyterian General Assembly developed a number of striking features that deserve more than a passing notice—the business and speaking talent displayed by many of those who took part in the proceedings; the harmony and courtesy which prevailed throughout the sessions; the enthusiasm which centred around the success of the century fund enterprise; the interesting and often thrilling facts recited in the home and foreign mission reports and in the addresses of the missionaries and others who spoke thereon; the impressive considerations that call for the evangelization of the foreign peoples who have settled in our great Northwest, and the marked progress indicated in nearly every department of church work. All these things call, first of all, for gratitude to the great Shepherd, and then for determination on the part of the Presbyterians of Canada to follow up their Century fund enterprise by making a vigorous advance all along the line.

The success which has attended the Century fund enterprise shows what the Christian people of Canada can do, if they will, in bringing their offerings into the Lord's treasury and in sending out Gospel messengers to enter into the "open doors" and possess the fields already white unto the harvest. The open doors are there in answer to the prayers of God's people; the material prosperity which our country is enjoying is present as a gift from God himself; and these two facts combined are in effect an enquiry from the Master, "what are you going to do about it?" What if some of these open doors should have to be closed and the banner of the cross hauled down, because God's professing people may have failed to take advantage of their opportunities? What if the Christian people of Canada fail to

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realise the increased responsibilities which expanding prosperity and augmented wealth impose upon them as stewards of God's bounty? These are questions which God's professing people cannot evade.

The home mission report for the west brought into bold relief the magnitude and importance of the work in the Northwest, especially in connection with the Galicians and the Doukhobors, and also among the settlers and lumbermen in New Ontario. There is a loud call for men and means to grapple with these problems. The foreign peoples, to the number of over twenty thousand, who have settled on our prairies—and there are more coming—especially the Galicians, occupy a low plane of Christian civilization, because, in their own land, they have never had the opportunity of acquiring anything better, and unless the Christian people of Canada give them a pure gospel along with education, elevating them to a higher plane of living, they may become a menace to the moral and material future of the Dominion. This is a view of the problem which our people cannot afford to ignore—as Christian patriots they must surely see the necessity of making strenuous, self-sacrificing efforts to bring these people under Gospel influences and thus aid in laying broad, deep and solid the foundations of Christian civilization in our great western heritage. The problem is a serious and weighty one; but the Christian people of Canada can be equal to the emergency if only they are faithful to the call of the Master, whose they are and whom they profess to serve.

As already noted the foreign mission report and the addresses of missionaries present, indicated that everywhere in heathen lands there are open doors awaiting the coming of the Gospel messengers. Very loud, indeed, is the Macedonian cry "come over and help us." This is particularly true of Corea and India; and in China there are many evidences that the doors are not closed. These three countries contain at least 700,000,000 millions of people—an awful mass of heathenism, superstition and immortality to be coped with. Most interesting work is being done in Corea and India. In the former the people are wonderfully receptive; while in the latter Christianity is leaving even the higher and educated classes in that country. That 30,000 Christian converts in China have proved themselves faithful unto death, shows how strong a hold the Gospel has taken upon the Chinese people wherever our missionaries have for any length of time carried on their work.

India, Corea, China, the New Hebrides, Trinidad and Demerara should be dear to the Presbyterians of Canada, for there our own missionaries are faithfully toiling for the Master; and we, the Aarons and Hurs at home, should sustain them by reinforcements of men and money, and hold the ropes of faith and prayer and

love as they go down into the dark places of heathenism, Mordecai's warning to Esther—"who knoweth whether thou art come to the kingdom for such a time as this"—should possess some significance for the Christian people of Canada at a time when from so many heathen lands the cry, "Come over and help us," is sounding out. "Who knoweth" but the prosperity and wealth which God is bestowing upon the Canadian people is being given them to provide "for such a time as this?"

THE CENTURY FUND.

Why not drop this well-worn subject, now that the term for which the promoters asked has passed, and the response made by the Church is known? Because that for which the Century Fund was originated is but beginning. The first result, the million dollars for which the Church was asked, has been given. But that is but the leaf, the blossom and the fruit are to follow. Some lives have been blessed in the giving of the money that has swelled to almost a million and a half. Many have not received blessing, for they gave because they had to give. They did not discover the privilege underneath the compulsion; and so the channel through which blessing flows remained closed, and they are just so much poorer in money than they were. We can understand the chargin of these.

There are those who gave under compulsion, but who have since seen the wider field that opens, and to whom blessing has come in this vision of the possibilities before the Christian Church of today. They would have given with more heart had this vision been vouchsafed before; but it is well they did not miss it altogether. The gates remain unclosed, and the whole afterlife will be brightened and controlled by what has been seen within.

To some the gates of possibility opened early. They have given and given abundantly, and they have been abundantly blessed. These are infinitely richer than they were. Life means more than it did. The sense of perception has been immensely quickened, and not a day passes that does not bring to them some additional evidence of the value of living. Their opportunities seem endless, and the day seems too limited to seize upon all the means by which their life may be brought into helpful touch with other lives.

This is the true effect of the Century Fund movement. It was intended to shew men how much there was to be done, to shew them how much could be done, how much of this might be done by themselves, and so to enlist every individual as active workers. If it has shewn us the latent power of our Church, if it has given us a glimpse of the tremendous responsibility under which we rest, for responsibility is measured by ability, if it has even partially led us to make an effort to meet that responsibility, it has done us good. But these effects are but beginning. The years to come must