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THE DOMINION PRESBYTERIAN**P. O. Drawer 1070, Ottawa.**

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OTTAWA, WEDNESDAY, MAY 9, 1906.

As we go to press the Synod of Montreal and Ottawa is meeting in Knox Church in this city. Rev. Robert Gamble, M. A., of Wakefield, has been elected moderator. A full report will be found in next issue.

Dr. John Watson (Ian MacLaren) has lately been saying that he thinks the prejudice against reading sermons is dying down, and that many people would welcome a general return to the practice because the material would be riper and the manner of the preacher more restrained.

It is announced that Rev. Dr. Amaron, after a successful pastorate of ten years, resigns from St. John's French Presbyterian Church to take the editorship and management of *Aurore*, the organ of French Protestantism in Canada. Dr. Amaron will bring experience and ability to the discharge of the important duties involved in this change.

Mr. Andrew Carnegie is something of a humorist. In Toronto, at the reception in the city hall, two well-known citizens Rev. Dr. MacLaren, Principal of Knox College, and Rev. Dr. Briggs, of the Methodist Book Room, approached the laird of Skibo together. "Well, I believe Dr. MacLaren is one of the elect, but I am not so sure about Dr. Briggs," remarked Mr. Carnegie.

Many papers and people are upbraiding Mr. Whitney for fixing three-fifths majority as necessary to carry a local option by-law. We are not so sure that there is any good ground for complaint. If three-fifths of the taxpayers in a town or township will not vote for local option there would be little likelihood of the law being enforced, if passed. On the other hand, it appears that a bare majority only is required to repeal such an enactment. This looks like giving an unfair advantage to the liquor interests. Ballots are the only arguments recognized by the average politician, and just so soon as the Prohibitionists place a sufficient number of members in the Assembly pledged to their views, just so soon will temperance people get what they want from the legislature. The moral is obvious. Keep up the agitation and educate the electorate.

THE GENERAL ASSEMBLY.

Interest in Western Ontario, and particularly in London, is being quickened by the approach of the time for holding the General Assembly. The citizens generally, apart from the Presbyterian element, are also manifesting their interest. The spirit in which the occasion is being anticipated is indicated by the following article in the London Free Press, contributed by Mr. John Cameron:

"London is to be favored in the early part of next month with what in some respects will be one of the most important as well as interesting gatherings ever held in London. We refer to the general assembly of the Presbyterian Church of the Dominion of Canada.

"This assembly is the highest court of the Presbyterian body, the other courts being the session of the congregation; the presbytery, taking in a district, the synod, a larger sphere; and finally the general assembly.

"Within the membership of the general assembly are to be found many of the most prominent and representative clergymen, educationists, professional and business men of Canada. To become the temporary seat of the general assembly has always been regarded as a distinguished civic honor. Last year London has borne off the palm, the regular sessions to be held in the First Presbyterian Church, corner of Dufferin and Park avenues.

"This great ecclesiastical Parliament, with its representatives from the stormy coasts of Newfoundland to the waters of the Pacific, has long been noted for the vigor of its discussions and the efficiency of the conduct of its business. Always interesting and always open to the public it will be doubly so this year because of the expected discussions on the outstanding subject of the proposed union between the Presbyterians, the Methodists and the Congregationalists of Canada.

"It is some ten or twelve years since the general assembly last met in London. Its members carried away golden impressions; but London has made great advances in the last ten or eleven years; and is ready once more in the leafy month of June, to compete with other places where the assembly has been held as a beautiful and prosperous, a cultured and hospitable centre of influence.

"A great Dominion gathering of this description, it is hardly necessary to say, puts the Presbyterian hosts and hostesses of the city on their mettle; they will rise to the occasion; but it is also an occasion of general interest to the whole community, and an opportunity to have the good name and the advantages of London carried to every part of Canada. On the one Sunday the pulpits of London will be occupied by the distinguished strangers, according to genial custom; and this is but one illustration of the kindly welcome London is waiting to extend to its honored guests in the pleasant month of June.

In the April Contemporary, Leonard Scott Publication Co., New York, we find a most interesting article called "Direction for Popular Readers," by Earnest A. Baker, who points out that at the present time when some six thousand books are published yearly in Britain alone and the trade of old books is not extinct, the ordinary reader really requires some assistance in deciding how and what to read. The suggestions offered are practicable and to the point, and if carried out would prevent much reading of worthless and trashy books. Other subjects discussed in this number are: "The New Government and its Problems," by J. A. Spender; "Religious Events in France;" "The New Aristocracy of Mr. Wells," being a criticism of the theories advanced in "A Modern Utopia;" "The Franco-German Frontier;" "Archaeology and Criticism;" "The Limitations of Napoleon's Genius;" and "The Catholic Threat of Passive Resistance."

AN "INTENTIONAL" OMISSION.

Rev. James Fraser, M.A., of Cushing, Que., in a thoughtful article, contributed to the Witness, on a doctrinal phase of the union question, writes:

It is an observable fact that antagonisms in doctrine are being removed. Of this one peculiar instance showing Presbyterian approach to Methodism may be mentioned; peculiar, in that the evidence is afforded by the records of official church acts. Any one reading carefully the Westminster Confession of Faith will note that there is not in the whole of it one direct statement regarding the love of God to all mankind, nor an indirect statement, from which the universality of God's love can even be inferred. He will further note that there is not a single statement regarding the suffering of the Lord Jesus Christ for the sins of the whole world, and he will also note that there is absolutely no warrant given in that creed for the extension of a universal free offer of salvation on the ground of Christ's suffering for all. The only possible conclusion from such complete lack is that the omission was intentional, a conclusion to which church history adds the aving word 'honest;' honestly intentional for only twenty-nine years previously, the Calvinistic Synod of Dort condemned this Remonstrant (i. e., Arminian) proposition, viz., 'Jesus Christ the Saviour of the world, died for all men, and for every man, so that he has obtained for them all, by his death on the cross, redemption and the forgiveness of sins, yet that no one actually enjoys this forgiveness of sins except the believer.' Now come down some two hundred and thirty years. In 1879 the United Presbyterian Church of Scotland passed a declaratory act, in which, among other things, it added to the Confession of Faith, a statement incorporating the above-mentioned intentional omissions, enumerating them in these words: 'The love of God to all mankind, the gift of his son to be the propitiation for the sins of the whole world, and the free offer of salvation to men without distinction, on the ground of Christ's perfect sacrifice.' And these it declared to be 'vital in the system of gospel truth.' Some other important Presbyterian churches have followed suit, but not the Presbyterian Church in Canada. This church still holds officially the Confession of Faith with the original omissions (being the unchanged doctrinal signification) as its interpretation of all the scriptures bearing on the gospel of redemption. That is why many of us who are in this body do groan, being burdened. As individuals, indifferent to their church's official honesty and sincerity, our whole membership accepts unofficially the statement of the declaratory act of the United Presbyterian Church, and thus has moved toward the truth on these points, as it is held by our Arminian, that is our Methodist brethren. The admission of these points means very much more of modification than at sight appears, if the 'love' to all mankind means real love.

EASTERN ONTARIO.

Rev. R. B. Nelles of Mill Street Church, Port Hope, has been exchanging with Rev. Wm. Beattie of Cobourg.

Rev. P. F. Langill, on leaving Martintown for Vars, was presented by the Young People's Guild with a purse and an affectionately worded address.

The call from Lunenburg and Newington to Mr. George Mingie, M.A., has been sustained by Glengary Presbytery, and his ordination and induction fixed for 15th May at Newington.

Mr. James Foote, a student at the Montreal Presbyterian College, will supply during the 6 months' absence of Rev. C. H. Cooke, of Smith's Falls.

Rev. William Patterson, D.D., of Bethany Church, Philadelphia, will conduct the anniversary services in Cooke's Church next Sunday.