

# The Dominion Presbyterian

IS PUBLISHED AT

OTTAWA, - CANADA.

—AND AT—

Montreal, Toronto and Winnipeg.

**TERMS:** One year (50 issues) in advance..... \$1.50  
Six months ..... 75  
CLUBS of Five, at same time ..... 5.00  
The above on the label shows to what time the paper is paid for. Notify the publisher at once of any mis- take on label.

Paper is continued, until an order is sent for dis- continuance, and with it, payment of arrearages.  
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Sample copies sent upon application.  
Send all remittances by check, money order or reg- istered letter, made payable to THE DOMINION PRES- BYTERIAN.

ADVERTISING RATES.—15 cents per agate line each insertion, 14 lines to the inch, 11 1/2 inches to the column. Rates should be addressed:

THE DOMINION PRESBYTERIAN,

P.O. Drawer 1070, Ottawa

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25 Frank St. West

Ottawa, Wednesday, Oct. 12 1904.

It is likely that Queen's *Magni Conference* will have to be postponed a week on account of the General Election. The Theological Classes will then begin on November 1st and the Conference on the 7th.

And still **THE DOMINION PRESBYTERIAN** holds to the belief that the great mass of the people of Canada on both sides of politics are not corruptable. There may sometimes be "money going," but the most of it probably is never passed on to the electors. Where there is corruption, it should be thoroughly exposed; and "saw-offs" should be discouraged, by providing for an independent investigation by the judges wherever it appears that important facts are being withheld. But meantime mutual wholesale accusations of bribery and corruption do more harm than good.

An International Sunday Rest Congress is about to convene in St. Louis in connection with the World's Fair. It will continue four days, from October 11 to 14 inclusive. The meetings will be held in Festival Hall. The chief speaker the first evening will be Senator J. B. Foraker, of Ohio. The program has not been announced in full but it will contain addresses by Dr. John Stoecker, court preacher to William II. of Germany, himself also a member of the German Diet, and by President Matteo Prochet, Rome. The minister of justice and religion at Madrid will send a representative, and Premier Kuyper, of Holland, will be there by proxy. Even Chili commissions one of her leading scholars and educators in the person of President I. W. LaFetra, of Santiago College. The general secretary of the Y. M. C. A. in Rome will be present. It will be seen that this is a question upon which all communions are waking up and the Vatican as well as Edinburgh and Geneva will take part.

## THE DOMINION PRESBYTERIAN

### ARCHBISHOP OF CANTERBURY ON DIVORCE.

At the Episcopal Church Conference at Boston the Archbishop of Canterbury has been easily the lion, and his visit will do something to help along international friendliness between the United States, and Great Britain. In a recent address he spoke as follows respecting the divorce evil in the big republic.

"But at this juncture, as it seems to me, the paramount necessity of all is that which concerns the family and the home, the common work day life—that is, of the Christian people at large. It is as their officers or ministers or representatives that any and every council or convention meets. Here, is it not so, are the conditions with which we have to do. We can thank God for strong material progress, for an often high note of moral earnestness, and—here in America, at least—for an eager output of intellectual force. And we are prone to be pleased, and even satisfied. But it would be vain to ignore the warning voice which tells us on either side of the sea, of a certain decadence in the definitely religious life of the ordinary home—a falling off, that is in the very force which gave its distinctive power to so much of our grandsires lives. If that be true—and in spite of all explanatory qualifications nobody will, I think, say it is wholly false—it surely behooves every gathering of churchmen to consider well what they can do to safeguard the men, women, and, above all, the children, of America and of England from a peril whose gravity it is impossible to overestimate, because it affects the very foundation of our Christian life."

Probably every experience is educative. Some varieties are not usually considered so. We try to protect ourselves and those whom we love and those for whom we feel responsible, from too rough a contact with many facts of life. Yet out of every experience some knowledge has come to the world, through minds that, like the bees, have sucked honey from bitter and even poisonous flowers. Epictetus was but a cripple and a slave in a corrupt and cruel time. He must have known the seamy side of life to a degree that one shrinks from imagining. Yet the world would be much the poorer if Epictetus had not been educated in just that way; and Marcus Aurelius, his imperial disciple, felt this so strongly that he wrote "Even in a palace, life may be lived well," as if to suggest that Epictetus had the biggest of opportunities and he himself a decidedly inferior one. It is a commonplace that great sinners have often learned an intelligent hatred of a sin through experience that has made the fiber of their later sainthood surpassingly strong and pure. Suffering teaches a man pity and understanding, where prosperity leaves him careless. Folly learns in no school; but that admitted, those who can learn, and who have brave souls and sincere minds, bring out of the most painful experiences, something worth the pains after all.

### STORMY FREEDOM OF DISCUSSION.

People complain of turmoil, controversy and contradiction, growing out of general elections. They fail to remember that if over strenuousness in public controversy has its objectionable side, public apathy is ten fold worse. They forget also that general elections are outlets and safety valves of public feeling.

Those who object to the British methods of self government, should, if they wish to prove all things and hold fast that which is good, try a few years in Russia, where discussions on public platforms are prohibited equally with liberty of the press.

A religious contemporary moralizes over the death of a newspaper called "The Investigator." The paper was founded in Boston seventy or more years ago to kill off the Christian religion. Abner Kneeland, its originator and first editor, hated the Bible with a hatred which could hardly be expressed in words. Leaving The Investigator behind him to fight the churches in New England, Abner Kneeland went out to the new West to plant his atheistic propaganda there among the rising communities so soon to form the seat of empire. He settled in Lee County, Iowa, not far above Keokuk, he himself living a few miles above Montrose. In the forties Kneeland was a dominant power in all that section, and The Investigator the one paper most widely circulated. He sowed the whole section with infidelity, and the only opponents he met in the field of discussion were humble saddle-bag preachers. And now Kneeland has been dead sixty years. And Ingersoll is dead. The Investigator is dead, that journal through which for two generations false prophets have prophesied the decease of Christianity and foretold sweeping victory for unbelief. We doubt not files of it are preserved somewhere in public libraries and we hope that certain editors of certain anti-Christian papers surviving, will look up its back numbers and see if they can exceed it in learning or bitterness. Perhaps they may read in its obituary their own fate. For sixty years it has constantly asserted that the religious press was "dying." And now it is dead. We may be pardoned if we feel like reading over its grave Goldsmith's "Elegy upon a mad dog," the story of the fright its rage gave the community, ending with the line, "It was the dog that died!"

The Life of President Grant by L. W. Grant and F. Hamiton is a strong, well written book. It succeeds in giving a fairly satisfactory and impressive picture of a great man who played an important part in the life of his Church and country. It is a pity that the price, \$3.50, places it outside of the reach of many people, and it is to be hoped that before long a good but cheaper edition will be published for our young men.