

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..... 5.00

The date 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 discon- tinuance, 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 regis- tered letter, made payable to THE DOMINION PRESBY- TERIAN.

ADVERTISING RATES.—15 cents per agate line each insertion, 14 lines to the inch, 14 inches to the column. Letters should be addressed:

THE DOMINION PRESBYTERIAN,

P.O. Drawer 1070, Ottawa

C. BLACKETT ROBINSON, Manager and Editor.

Ottawa, Wednesday, Sept. 25th, 1901.

The serious illness of Rev. Principal Grant, D. D., who had so recently conferred on him the companionship of the Most Distinguished order of St. Michael and St. George, will be heard with sincere regret by his numerous friends throughout Canada.

Impatience under restraint is not confined to the anarchist. That is the extreme limit of the path which begins with a revolt against parental authority. Perhaps that authority has not been wisely exercised, neither in the home life, nor in the national life, but the germ of the evil is present in other nationalities than the Pole.

Considerable uneasiness is being felt because of the introduction, especially in United States periodicals, of the so-called results of the Higher Criticism in the discussion of the Sabbath School lessons. We have no fault to find with the introduction of results that have been well established. The sooner we make use of these in the teaching of the children the better. But there is good reason to protest against the introduction of what is still hypothetical. Sift results, and use only those that ring true.

The first contingent has returned to Honan. On Monday of this week Dr. Menzies set out for his old field. He went with mingled feelings. He would gladly have taken with him the partner in life, whose heart is as much in the work as is his own, and who has done good work already in Honan. Most gladly too would she have gone with her husband; but the Committee hesitate to send the women and children in as yet. Some have the idea that the worst is not yet over, but this is not shared by the missionaries. The prayers of many will follow Dr. Menzies on his way, and in his entering again into that field where, for a time at least, the missionary will feel less free than in the former days. It may be that the way is being opened for greater things in the near future.

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THE ECUMENICAL CONFERENCE.

On Tuesday of last week there closed the third of the great Methodist Ecumenical Conferences. It was held in the famous Wesley Chapel, of which the foundation was laid by John Wesley himself on the 21st of April 1777. At this Conference there were five hundred delegates, and these delegates represented thirty millions of people. John Wesley's sermon on the day when he laid the foundation of Wesley Chapel, from the text "What hath God wrought," would have been singularly appropriate at such a gathering.

The first of these great gatherings was held in 1878, and had for its object the securing of a closer alliance, a warmer fraternity, and a fuller cooperation among all the bodies of Methodists in the United States, in Canada and in Great Britain. The second was held in Washington in 1891, and the third has just closed in London. The organization corresponds, in large measure, to what is popularly known as the Pan Presbyterian Alliance, or more properly, the Alliance of the Reformed Churches. These great bodies have no legislative functions, but meet for conference, choosing those topics upon which there is harmony of view among the various bodies of Methodists or of Presbyterians.

Among the subjects considered at the Conference just closed were such as: The present position of Methodism; the influence of Methodism in the promotion of international peace; the relation of Methodism to the Evangelical Free Church movement; Biblical criticism and the Christian faith; Methodism and education in the twentieth century; Modern indifferentism; Is Methodism retaining its spiritual vitality; the neglect of family religion and worship; practical methods of dealing with the liquor traffic, and so on. It will be seen that while a large part is naturally given to the discussion of topics bearing distinctly upon Methodism, a considerable part of the programme has been devoted to the consideration of practical problems, among which are some of those most vital to the life of the Christian Church to-day.

Of the five hundred representatives two hundred were from Britain and the remaining three hundred were from America. Of the three hundred appointed two hundred and seventy-nine were present. The two were known as the Eastern and Western sections, and the Western was formally welcomed by the Eastern, but as a matter of fact they were one at heart. Dr. Potts, representing the Canadian Church, was one chosen to respond to the addresses of welcome, and he won the audience immediately. With characteristic ardor he assured them that he came from a country where the people were patriotic at heart, and where patriotism was strongly tinged with Imperialism.

Such gatherings are helpful, if in nothing else, in this, that they bring the representative men of all the branches together, and each learn what the other is doing. From such knowledge there will assuredly grow up a new respect, and may we not hope that in the not distant future some of those now

working in separate limitations may be led to break down the dividing barriers, and unitedly work for the bringing in of the one great Kingdom.

CANADA'S WELCOME.

If outward demonstration counts for anything there is little doubt of the heartiness with which the heir-apparent to the British throne has been received in Canada. The military element in Quebec, the Gallic temperament in Montreal, the vice-regal sentiment in Ottawa have so far entered into the celebrations connected with the visit. So beautiful were the decorations at Quebec and at Montreal that other cities with a less favorable natural background were bidden to content themselves with a second place. They are not likely to do this but will profit by what the first committees have accomplished and make their own better.

Beneath the outward show it is not hard to detect the loyal, the affectionately loyal sentiment of the people. We love our Empire, we love the rule of our King. The heart of the Canadian people beats warm when Britain's name is mentioned, and her flag unfurled. The representative of her sovereign, especially when that representative will himself, in the course of nature occupy the throne, could not but be received with demonstrations of loyalty. Canada would not otherwise be true to herself. The welcome she gives will differ as the royal party pass from East to West, but the sentiment, though differently expressed, will be the same. We love our nation and her government.

There has been a frank response on the part of the Duke of Cornwall and his royal consort to the loyal expression of the people. The Duke has shown himself most solicitous for the comfort of those about him, and the Duchess has won the hearts of the people wherever she has appeared by her thoughtfulness and tact. The visit will do much to bind into one the widely separated parts of the British Empire, and knit more closely the fabric by which the people are being wrought into one harmonious whole.

This matter of teaching is receiving more attention than at any previous time. Some curious results are seen in connection with the discussions. One belated clergyman utters his protest against the whole Sunday School system. We do not need it, we have outgrown it, he assures us. At one time the people were too ignorant to teach their children, and the Sunday School was a necessity. But now every home should do the training of the children within it. That is very true, brother, but there are conditions that make it imperative that this home training should be supplemented by the Sunday School. The old Sunday School has passed, but the new must take its place.

A miserly man declared that he was a proportionate giver, because he gave in proportion to the amount of religion he possessed.

God sees to it that the cheerful giver never has to go out of business for lack of capital.—The Ram's Horn.