

The Dominion Presbyterian

IS PUBLISHED AT
323 FRANK ST., - OTTAWA
AND AT
MONTREAL AND WINNIPEG

Terms: One year (50 issues) in
advance, \$1.50.

Letters should be addressed:—

☐ THE DOMINION PRESBYTERIAN,
P. O. Drawer 563, Ottawa.
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OTTAWA, WEDNESDAY, JULY 6th 1910

By the death of Rev. Dr. Sutherland Methodism loses a great and able leader. Dr. Sutherland was one of the Fathers. A powerful speaker, a wonderful organizer, a devoted Christian, he did grand work for the church in his early days and more useful work still as head of the missionary department.

The Canadian Commission on Conservation is wisely directing its efforts to the conservation of health as well as of our natural resources. Men and women are the most valuable national asset. To preserve their lives as long as possible is certainly as much a duty as it is to prevent our forests being wasted or our water powers destroyed, though these are very important.

A press dispatch from Kingston to The News intimates that Knox College is after Rev. Professor Jordan, D.D., of Queen's, to fill the chair of Old Testament Literature and Exegesis, rendered vacant by the resignation of Prof. McFadyen, who recently returned to Scotland. As Dr. Jordan is on his way to the Pacific coast an answer can not be obtained from him for some time. It goes without saying that Queen's will be very reluctant to give up her ablest professor. Dr. Jordan will preach at Banff next Sunday, and then, as intimated last week, proceed to Vancouver, where he gives a course of lectures to the students of Westminster Hall.

At a reception given to members of the Irish General Assembly, during its recent meeting in Belfast, impressive tributes were paid to the work in Ireland of Lord and Lady Aberdeen, and to the interest which they had taken in the Presbyterian church. The Right Hon. Thomas Sinclair, who proposed the toast of "The Lord-Lieutenant, and Prosperity to Ireland," said that Lord Aberdeen had been not a little indebted to the training he had received in their Mother Church of Scotland. He had been strong in the endeavor to keep politics out of the discharge of his duties. Referring to the diminution in the death rate from consumption through the health crusade inaugurated by Lady Aberdeen, Mr. Sinclair said, amid applause, that a woman who could do work like that was well worthy of their praise. The Rev. John Stewart, of Rathgar, one of the Lord-Lieutenant's honorary chaplains, in replying to the toast, said that to go to the Vice-regal Lodge was to enter a Presbyterian home, a happy, homely, God-fearing place.

CHURCH UNION IN SCOTLAND.

Writing on this subject a correspondent of the Dundee Advertiser says: "There are, however, one or two circumstances which throw an interesting sidelight on the situation. The fact that the joint conference lasted little more than an hour, is of itself a strong reason for believing that the report is of no great importance. But while the joint conference was a formal affair, it was far otherwise with the United Free Church Committee, which met on the previous day. The proceedings lasted several hours, and were of a highly controversial character. The fact is, little or no progress has been made. Unless we are misinformed, the conference has simply demonstrated that the divisions between the Churches are too many and too deep to permit of union, even in the near future. It is true that the Assemblies are to be asked to re-appoint the committees, but too much importance may be attached to this step."

This writer may be a little too pessimistic, remarks the Belfast Witness, but he seems to know what took place at the private meeting of the United Free Church Committee. Evidently there is a strong party in that Church unable to accept a reconstructed Establishment. Yet what is impossible to one generation may seem easy to the generation coming after. It is known that young men brought up in United Free Church homes, even in United Free Church manse, are offering themselves without any consciousness of difficulty for the ministry of the Church of Scotland. A distinguished United Free Church professor has expressed the opinion that his Church is being "bied" by the Union negotiations. He sees the slow but steady stream flowing from one Church into the other, and he thinks that the Union negotiations are responsible and should at once be broken off. He may be right from his point of view, or it may be that he is wrong, and that the explanation of the current is that the scruple against Establishment is dying out of the consciousness of Scotland. The next few years will reveal a good many things as to the inner convictions of the Scottish people in regard to ecclesiastical matters. Whether the Union negotiations succeed or fail, they will have the effect of forcing people to define their convictions and take sides according to them.

THE PRICE OF SUCCESS.

The secret of success lies in the steady pursuit of intelligence, industry, temperance, and frugality. So far as outward comfort and competence constitute wealth there is but a fraction of society who may not possess it, if each will but turn his or her hand and brain to the vocation for which their instincts and capacities most fit them. If the great fortunes which so dazzle the misjudging poor be analysed, they will be found, in ninety-nine out of every hundred cases, to have sprung and matured from calm, patient, and simple toil—toil which had an endurance and faith behind, and an object and a hope before it. So, too, with success in whatever man seeks to accomplish. A clown may stumble upon a splendid discovery in art or science, but a fixed general law provides that high achievement shall require profound and ceaseless labour. The price of success, except in isolated cases, is the devotion of one's life. He is a fool who trusts to any dream for possession or advancement, unless he connects with it the prudent exercise of his own energy and judgment.

Mr. Murray will publish shortly the collection of Mr. Gladstone's religious correspondence, which Mr. Lethbury has selected and edited, under the title "Correspondence on Church and Reform of William Ewart Gladstone."

THE WORLD'S CONFERENCE.

The World's Conference at Edinburgh has been a great success, not only as to attendance, but in the valuable papers read and able speeches delivered by experts on the various subjects brought before it. In this issue we can only give a few extracts taken from the British Weekly's report.

Dr. Robson, ex-Moderator of the United Free Church, took the situation in Africa as his subject, and told of the rapid forward movement that is being made by Islam. Indeed, at present, Mohammedanism is making more converts in Pagan Africa than Christianity. He emphasised the need of medical missions as the surest method of checking Islam, and he expressed the opinion that the British Government in Africa showed a strange partiality to the Islamic propaganda. Dr. Karl Kumm followed in the same strain, and said it would be a shame if the tribes physically and in practical aptitude, and well worth winning for Christ—were lost to the Moslem faith. Then the case of China, India, and Japan was put before the Conference by a stream of speakers of many races—everyone testifying in our language to the needs of the non-Christian world. It had the effect of a religious revival upon one to hear the representatives of so many nations rise and call Jesus blessed. Indeed, the forenoon sederunt was scarcely nished before the writer saw rising before his eyes the same hall thirty years ago and more, with Moody in the chair; and the same spirit, which reveals Himself in diverse manifestations, seemed to be moving over the audience. The devotional service which followed seemed the most natural thing in the world.

At the afternoon sederunt, two questions of great importance were up for discussion. The first was whether the work of evangelization would be the better and more expeditiously done by conning the work to foreign missionaries, or by the large use of native agents as evangelists and teachers. The matter was discussed from the viewpoints of various mission fields, and, while different answers were given by different speakers, the weight of the debate leaned to the undoubted opinion that while in every mission foreign help was absolutely necessary at the start, and during the years of initiation, the goal, never to be lost sight of, was the evangelising of a race by members of that race. During the discussion, one of the speakers mentioned the cheering fact that within recent months 500 Chinese students had offered themselves for the work of evangelizing their countrymen.

The next question was whether the practical aim of the missionary should be the conversion of the individual or the collective ingathering of masses of men into the Christian confession. This debate gave rise to some interesting speeches. Bishop Robinson, from his own experience in India, referred to the great mass-movements towards Christianity amongst the outcast people of India. He was followed by Mrs. Carus Wilson, the writer on mission subjects, who made a strong plea for the collective method, urging the wisdom of seeking the conversion of individuals, the greater aim of seeking to convert heathendom into Christendom should ever be kept in view. After Mrs. Wilson, one of the most prominent men of the Conference—a great authority on mission subjects—Dr. Robert E. Speer, rose for the first time to make a Conference contribution. He seemed to feel that the former speaker had laid the emphasis on the wrong side of the double aim of all missionary work, and after a guarded plea for each side, he summed up by saying that they as missionaries expected great national movements towards Christ, and were praying for them; but they could not ever abandon the method of seeking directly and always the conversion of individuals, because, after all, individuals formed the foundation upon which society was built.

The report of the Second Commission, on "The Church in the Mission Field," was presented by Dr. Campbell Gibson, ex-Moderator of the Presbyterian