

# 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 mistake on label.

Paper is continued until an order is sent for discontinuance, and with it, payment of arrears.

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 registered letter, made payable to THE DOMINION PRESBYTERIAN.

ADVERTISING RATES.—15 cents per agate line each insertion, 11 lines to the inch, 114 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. 2 1903.

## AFTER THE HOLIDAYS

Many people are now face to face with the fact that the holidays are over. Ministers, as a rule, return to their pulpits in September, families come back from summer resorts and children reluctantly or gladly face afresh the tasks of the school. "After the holidays" is also a time of reckoning, a day of judging. As we have often pointed out, it is necessary for all who work hard to have the routine broken, recreation of a wholesome kind is as needful and as sacred as work. The question then arises—has our recreation been restful and wholesome? Has our opportunity been well used or thrown away? That is important, for while, in a sense, we live a day at a time, it is possible by spending a stretch of time wisely in the pure sweet air to prepare for hard work that lies before us and to increase one's stock of vitality. The summer that is now passing has been favourable to those who have been compelled to work, that is, the absence of excessive drought and heat has made the ordinary toil fairly comfortable. Yet there have been many fine days and beautiful weather for those who have been at liberty to wander abroad. We trust that many readers of the DOMINION PRESBYTERIAN have had a refreshing holiday and that they will have success in all departments of the work that now lies before them.

We may apprehend that which we may not comprehend. The profounder knowledge lies in the comprehension of a thing. Any one may lay hold of a truth but only a philosopher may be able to form an adequate conception of it. We may apprehend God but we cannot comprehend him.

The Herald reporter describes Mr. Pearce as a dramatic and fascinating speaker. Under the power of his oratory and with his fine voice, as he rings out the telling points of his subject the attention of his hearer is at once arrested and his earnest interest does not cease till the last word is uttered.

## THE DOMINION PRESBYTERIAN TRADE OF AN EMPIRE.

Canada's growing importance is shown and emphasized by the meeting of the Imperial Chambers of Commerce which recently met at Montreal. That so many of the foremost business men of Great Britain should have the opportunity of seeing for themselves the Dominion's resources, cannot fail to be a splendid advertisement for Canada, supplementing in that regard the writings of the body of influential British journalists at present touring the country. The largest question before the Conference was that of inter-Imperial trade; that is, the question of endeavoring to make, as far as practicable, the trade relations of the various parts of the British Empire naturally advantageous and sympathetic, as are, for instance, the trade relations between the various States known as the United States. There is a good deal to do, of course, before this could be brought about. The basis of commerce, as between the different States is the basis of absolute freedom of trade, there being no tariffs as between States, as indeed it is impossible there should be, seeing that tariffs are matters solely of Federal legislation and administration. The various parts of the British Empire possess wider powers of self-government than the States of the neighboring Union, so that Canada for example, makes what tariffs she will, protective or otherwise, without consultation with the Mother Country. Still, much could be done, by judicious mutual business preferences, to promote trade between different portions of the "far flung British Empire." The tendency in that regard has received great emphasis from the late meeting in Montreal of the Imperial Chambers of Commerce. Those who recognize the British Empire as the greatest instrument for good yet known to mankind, must rejoice in every gathering and tendency such as those on which we have been commenting.

"What fools these mortals be!" The senselessness of France in at one time banishing her best blood, the Huguenots to Britain, thereby enriching a rival country, finds modern parallel in the insanity of Russia in persecuting Finlanders, those "Scotchmen of the North," out of the country and into other lands. This is not good for Russia, but good for Canada and the United States, and good in the long run for the Finlanders forced to flee their native soil.

Trinity University (Anglican) comes into the same federative arrangements with the Provincial University at Toronto as already obtain in the case of Victoria University (Methodist). In the interest of culture, mutual respect, deeper scholarship, and original research, this combination of educational forces in the Capital of Ontario cannot fail of important future results.

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## OLD TESTAMENT CRITICISM AND THE CHRISTIAN CHURCH.\*

This book, resembling in a small way the large movement of which it treats, has already caused considerable discussion. One able minister of our Church expressing, no doubt, the views of a large section of his brethren says "Some of us, even though we do not enter the lists of controversial battle have read and re-read the book and found it very good and are thankful." Others have hinted that it is marked by a too frank acceptance of the results of modern criticism and is likely to be perplexing to the plain man. Others again are inclined to deprecate all discussion as dangerous or at least only interesting to clergymen. We shall have something to say, from time to time, on these different points. At present we must confine ourselves to a brief statement of the spirit and purpose of this important book.

The first thing we are compelled to notice is the admirable temper in which it is written, showing not only a union of courage and reverence, but also a deep desire to deal tenderly with those who are really perplexed concerning these great questions.

That the writer has the highest academic qualifications is well known and he here shows what is equally important, a keen sympathy with those who are in spiritual distress on account of intellectual difficulties. Note carefully this passage from the preface: "This volume has in view the man whose faith has been perplexed by current criticism, or by the rumors and representations of it. It tries to show him what that criticism is, and how it in no way imperils his faith, but even helps him to bridge the gulf that too often yawns between faith and reason. I well remember the confusion and sorrow that, for a time came, into my own life, when the newer view of the Bible first began to make its appeal to me; and I write with the tenderest regard for all who feel as I then felt. The times of transition are hard. It would be a grief to me if any word of mine should wound the sensitiveness of any who love the Lord or the sacred scriptures. It has been my earnest desire to help all who have been troubled. Of ridicule, abuse, and provocation there has already been more than enough. Not only by familiarizing myself with the literature which represents the opposition to the critical movement, but also by numerous discussions and conversations with laymen, students, and ministers, on both sides of the Atlantic, I have sought to understand sympathetically the spirit and methods of the opposition, to discover the secret of its almost vehement earnestness, and the interests which it believes to be imperilled by the advance of criticism. I have the profoundest sympathy for those who share the views from which this volume is, in part, an implicit dissent, for I know the

\*Old Testament Criticism and the Christian Church by John Edgar McFadyen, M.A., (Glas.) B.A., (Oxon.) Professor of Old Testament Literature and Exegesis in Knox College, Toronto. Charles Scribner's Sons, New York, \$1.25.