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OTTAWA, WEDNESDAY, NOV. 1, 1905.

The Rev. E. E. Scott, in a sermon in the Dominion Square Methodist Church, Montreal, on "The Christian's relations to amusement," said Christians were constantly being invited to elevate the stage, but the best way to elevate it was to keep away from it.

It illustrates the mixed character of Canada's most remarkable city, Winnipeg, that a deputation of the School Board visited a school in the northern part of that city last Friday, and in one class room found English, German, Galician, Italian, Hebrew, Icelanders, Swedish, and Danish pupils studying together. This shows a cosmopolitan population being welded into a Canadian nationality by the national school system of Manitoba.

That there is just now a scarcity of teachers in Ontario, says a local contemporary, is made evident by the fact that there were only two applications received for the position of third assistant teacher in the Arnprior High school. One of these not having been legally qualified, there was really but one application, and that applicant has declined to come for the salary offered. School trustees should offer higher salaries. It is hopeless to try and get the services of competent teachers at the pay of a post hole digger.

A correspondent writes: The Toronto News thinks it has made a great literary find and it quotes the Bishop of London in support of its contention that "When it was Dark" is a great story. This kind of thing makes some people wonder what we are coming to, if we go on at this rate. Surely this melodramatic nonsense is not great literature; it is poor stuff; it is not even good journalism. The fundamental idea that Christianity can be shaken to its foundations by the discovery of a forged inscription is false and vicious; and certainly the archaeologist and the Skeptic are wretched "creations." When there are so many really good books waiting to be read it is a pity for any one to waste his time over this rubbish. Literary criticism is not the Bishop's strong point, but the News is supposed to know something about literature.

RULE OF PRAYER AND SERVICE.

The Brotherhood of St. Andrew, the Lymen's organization, of the Protestant Episcopal Church, was formed first in the parish of St. James, the chief Episcopalian congregation of Chicago. The organizer was Mr. James L. Houghteling, now a prominent capitalist of the city, and the charter members were the young men of his Bible class. The national organization was also formed in Chicago, three years after the local beginning,—in 1886. For its twentieth national convention the order returned to Chicago, and a thousand delegates attended. To Mr. Houghteling were shown the most affectionate tokens of regard. He addressed the convention in a commemorative session held in St. James church, and also presided at the meeting which raised \$11,000 for a forward movement. An especially interesting feature of the gathering was a subsidiary conference of college men belonging to the brotherhood. Mr. James L. Houghteling, Jr., Yale, '05, the son of the founder, presided over this meeting. Mr. John R. Mott, the secretary of the World's Student Federation, addressed both this assemblage of students and the general convention. Other speakers were nearly all Episcopals,—many of them bishops. There was much insistence on the value of the eucharist as an aid to keeping the two rules of the fraternity,—the rule of prayer and the rule of service. The Brotherhood of St. Andrew, recovering from the depression of a few years since, is now increasing slowly. There are now 753 active chapters in the country, a gain for the year of twenty-one. But 600 charters are outstanding for chapters that have lapsed into inactivity. Earnest effort is being made to revive these. The brotherhood now exists in the Anglican communion in Canada, the United States, England, Scotland, the West Indies, Australia and Japan, and these seven national councils are planning an international convention in 1907.

In a comparatively few years the epithet "Dark continent" will no longer be applicable to Africa, so vigorously are missionary operations being carried on and so rapidly are the people being Christianized. If David Livingstone could be able in the flesh to visit the scenes of his arduous labors in that country, what a wonderful change for the better he would witness. It looks very much as if the epithet "Dark continent" will have to go to South America, already known as the "Neglected continent."

It is not generally known—at least, not in this part of Canada—that the first Sabbath school in this country, so far as is known, was established at Lyons Brook, about three miles from where the town of Pictou, N.S., now stands, some six or seven years before Robert Raikes started his Sabbath school in England. The Robert Raikes of Canada was James Davidson, a native of Edinburgh, Scotland, who settled at Lyons Brook about 1772 or 1773. He was a schoolmaster and being a pious man felt called upon to care, as far as he could, for the spiritual interests of the settlers. He collected the children on the Sabbath day for religious instruction and continued the work until he removed to Truro in 1776. A paper published in Pictou in 1825-1829, refers to his work in the following terms: "This worthy man taught school seven days of the week, and, to our shame be it spoken, the Sabbath was more sanctified then, when there was no place of worship except the school-house where James Davidson taught and prayed, than it is now when churches are in abundance even at our doors." The memory of the just is blessed.

THE SPIRIT IN CONCRETE LIFE.

St. John's Doctrine of the Holy Spirit is the title of a lecture by the Rev. E. Thomas, of Lechute, Que., recently delivered before the Theological Union of the Montreal conference. It is a solid piece of work, and shows that Mr. Thomas is possessed of strong intellectual powers and has given much thought to the central problems of theology. The following paragraph will give the reader a taste of its quality:

"The Spirit in Concrete Life." This metaphysical abstraction of spirit from action has, however, led to a most mischievous religious abstraction, whose practical importance demands a moment's passing notice. The Spirit of Jesus cannot be known or understood while sought as a thing in itself, but only as found determining life and history. Thus the quest for the Spirit must be carried on in that activity which seeks in some way to fulfil, redeem, or inspire life. Consequently, it was only to those men who had accepted a mission to which, however, they felt inadequate, that the Spirit became manifest. It was well and good that disciples who were also missionaries in will should await the more adequate development as part of the programme. But it is a totally different thing for men who feel no burden of souls, no passion for national regeneration, who have accepted no self-straining mission, to seek to realize in advance of this the Holy Spirit. It is not without significance, for instance, that the Welsh people have for two years past been organizing for a gigantic conflict with an irresponsible government for civil and religious quality and for educational efficiency, and that now, as the critical hour of the struggle draws near they realize the power of the Spirit in the midst, working the ethical transformation of the nation. To a people thus deliberately devoted to a noble and arduous enterprise it is inevitable that revival comes. Perhaps if there were some parallel devotion of our Canadian churches to some non-ecclesiastical service, in the regeneration of our national, industrial and social life, revival might ensue here, too. Some of us have no doubt but that it would. But when we hear the cry for a revival and often find it on examination to demand little more than resuscitation of a religious life which, with all its achievements has yet proved inadequate, one must suggest that ecclesiastically, as well as individually, life lies in the will to die. When we realize as inevitably ours, and as not allowing postponement, the reinterpretation of Christianity so as to spiritualize all our national forces, we shall discover that the task requires more manifold and completely developed men than we now are. But in the realization that the task is ours, that we live for it, we shall also find the Spirit, by whom we become more adequate.

The Scottish correspondent of an English religious weekly states that it is persistently reported that Mr. Carnegie is about to make good to the United Free Church all their recent financial losses. Mr. Carnegie has not, up to the present, given much to the direct work of the churches in Scotland. Many are disposed to think that the money spent on organs would have produced more effect for good on the national life if it had been used to strengthen the churches for their aggressive Home Mission work. But Mr. Carnegie has held aloof from these things. If the Scottish correspondent of the Christian Commonwealth has got any good basis for his statement it indicates a very surprising turn in the current of Mr. Carnegie's generosity.