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## LORD SALISBURY.

Another great British statesman has gone to his rest after a long life of varied and arduous service. Lord Salisbury died at Hatfield on Saturday, Aug. 22nd. For some time his health had been failing and at last under the burden of years and of disease, he passed away. For many years he held the important position of Prime Minister and he only relinquished that high office, now held by his nephew, when failing health made retirement from public service absolutely necessary. Since the removal of Lord Beaconsfield and Mr. Gladstone, no more prominent figure has passed from the sphere of English politics. Lord Salisbury came of ancient and aristocratic family that for centuries had played an important part in the public affairs of Britain. He was a man of strong character and determined will, who did not care for popularity but in his own way sought to serve the commonwealth. In his early days he was, owing to the state of family affairs, cast upon his own resources, and did a considerable amount of journalistic work. He discussed politics in a vigorous fashion in the Quarterly Review and elsewhere. No doubt this experience was a useful discipline to one who was destined to an important political career. His tongue was as vigorous as his pen, and some of his utterances caused Mr. Disraeli to speak of him as "a master of flouts and jibes." Later he became a trusted lieutenant of that adventurous statesman and worked well for the Conservative party, while in recent years he was the head, if not always the leader of the "unionist party." Lord Salisbury's greatest strength was in foreign politics and many of all parties regarded him, as a really great man in the realm of foreign affairs. He was well informed on all matters of foreign policy and really tried to live out the famous phrase "peace with honour." He was an aristocrat by feeling and sympathy as well as birth, and had little admiration for the great domestic reforms with which the great name of

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Gladstone is connected. He did not always display tact, as was evident on one occasion by his reference to a cultured Hindoo as "a black man." Sometimes he ruffled the temper of the Irish by speeches, in a similar strain. But there was one thing that all were compelled to recognize, namely, the clear conviction and fearless courage of the man. He was not in politics for either gain or popularity, but because it was the privilege and duty of a member of the house of Cecil to serve his sovereign and his country. It is the glory and strength of Britain that in public life there is room for all the varied types of strong able men. For many years this man went on his way carrying out the policy that seemed to him the best for the country and if we cannot admire altogether his political temper or approve all the actions of his government, we can pay a sincere tribute to the man's great ability and high integrity. He was a loyal member of the established church, but we are sure, that he did not admire the vagaries of extreme ritualists. Outside of politics his chief interest seems to have been in physical science, chemistry was his hobby, a study to which, he devoted many quiet thoughtful hours. Lord Salisbury did not appeal to the imagination or stir deeply the heart of the British people, but it is recognised that a faithful and distinguished servant of the nation has departed to his rest.

## KNOWLEDGE AND FAITH.

One of our Western ministers writing recently on "The Supreme Book" praises the apostle Paul because "he took nothing at second hand" but "took the Scriptures as they stood and mightily convinced his hearers that Jesus was the Christ of God." The same writer thinks we have too much critical study of the Bible and that this is lessening evangelistic zeal. There is, however, one thing quite certain namely, that critical study cannot be stopped though we are thankful to believe it may be rightly directed and wisely used. The late Pope appointed a commission to enquire into the Church's relation to Biblical criticism. We have no pope and we do not think it necessary to appoint a commission as the unofficial commission of thoughtful scholarly devout men will, under God's guidance, do the needful work. If Paul was not content with second-hand views is not that a reason why we should also seek first hand knowledge and personal vision? Paul in his own way reconciled knowledge and faith and we in our way must solve the same problem. Neither Paul nineteen centuries ago nor the Westminster divines three centuries ago could do our thinking for us and pack all truth concerning the Bible and human life into finished formulas. Paul in his day was a critic, he cast aside many of the Rabbinic traditions which threatened to enslave the mind and stifle the spirit. Because he had new and higher views of a positive kind he was able to take a critical attitude towards many things that he once regarded as essential. He would be the last one to allow that there was any real contradic-

tion between his intellectual activity and his evangelistic zeal. If any youthful ministers make the mistake of bringing into the pulpit technical discussions which they themselves only half understand by all means let such indiscretion be denounced. But surely it is not wise to talk as if all scientific study was a waste of time or a perverse carping at the Scriptures or to assert that there is a great gulf fixed between critical study and evangelistic zeal. The result of that would be twofold, and very truthful on both sides. Many pious people who have no time for historical studies would hastily conclude that the work of scholars is to be looked upon with suspicion and fear. On the other hand many intelligent young men would say if evangelistic zeal means obscurantism, shutting one's eyes to facts, denouncing the work of thorough-going faithful men, then we will have none of it. This divorce between knowledge and faith, between intellectual honesty and devotional fervour is to be dreaded and if possible avoided. There is no need either for unworthy compromise. Every man may be faithful in his own way and in his own form of work. As the poet says we are certain that if knowledge brings the sword knowledge will take the sword away. Or as it has been differently put only knowledge can heal the wounds that knowledge makes. It is not our business at present, to defend any particular results of criticism or to recommend any special methods of evangelistic effort. This one thought is sufficient now. The man who has living faith in the supremacy of the Bible will have faith to believe that real criticism of the most severe kind can only give us a nobler view of the Bible. In this region also knowledge and faith must be proved to be quite consistent. The minister who makes a right use of the accumulated treasures of knowledge that have been gathered around the Bible will be able in the richest sense to bring out of his treasury things new and old and quicken the faith of his people in the God who liveth and abideth forever. This should be the end and aim of all the ministers' scholarly research, to show how, in this wonderful book, God reveals himself in many ways, using many kinds of speech and many forms of life in order to come near to men.

## ARE WE EDUCATING MEN AWAY FROM RELIGION?

Any answer to such a general question will be subject to exceptions and modifications. In one way of course it is a matter of opinion; in another, however, it is a matter of fact. To answer it recourse must be had not merely to general impressions, but to the actual facts as they exist in college catalogues and the various programs of educational reformers. An examination of such sources of information will confirm the general impression that higher education is becoming less religious and increasingly lacking in religious inspiration.

Yet the first answer to our question which would be made by many persons would be in the negative. Are we taking