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C. BLACKETT ROBINSON,

Manager and Editor.

OTTAWA, WEDNESDAY, JULY 15, 1908

It gives us pleasure to announce that Rev. Dr. J. G. Shearer has so far recovered from his recent illness as to be able to leave for the Maritime provinces.

Alfred Noyes' Epic, called Drake, is concluded in the June number of Blackwoods, having run as a serial for some months. Hugh Clifford's striking sketch, Saleh, is to be continued. This is the story, probably a true one, of a Malay prince who was educated in England and returned to his home to meet conditions opposite in all points to those he had grown accustomed to in his foster country. The story is one of absorbing and realistic interest. Most interesting, too, is a sketch called One Night, describing a night of alarm in the Boer war. We mention only a few of the attractive features of this number.

The June Contemporary presents the usual varied table of contents and well-known contributions. Sir Oliver Lodge writes on Common Sense About Brewing and the Bill; Sidney Webb on The Necessary Basis of Society; H. E. P. Platt on Oxford in the Sixties, and Sir W. M. Ramsay on The Carnegie Trust and Scottish Universities. Hon. Stephen Coleridge has a strong article against Vivisection, in which he tries to show that those diseases in regard to which vivisection has been used have been gradually growing more fatal, while those that have escaped the care of the vivisection and have been left to the ministrations of the kindly physician only steadily decrease in fatality. Dr. Dillon's review of Foreign Affairs is as readable as usual, and the Literary Supplement, a somewhat new feature of the magazine, grows in interest.

# QUEEN'S UNIVERSITY AND THE CHURCH. CONCERNING MODERN PROPHETS

By Knoxonian.

There is a widespread feeling that the resolution carried at the last Assembly, relating to Queen's University is not likely to settle the matter for any considerable length of time. It would probably have been better to have appointed a committee or commission of the Assembly to confer with the university authorities as to the necessary changes and the best means of carrying them out so as to continue the vital connection between the Presbyterian Church and the university, while placing the latter in a position to take advantage of the present opportunity for increasing its resources. The doctrine preached on the floor of the Assembly that the Supreme Court of the Presbyterian Church can control the action of the University authorities and yet repudiate responsibility as to its financial needs—this doctrine, however plausibly put, is essentially unreasonable and does not commend itself to the ordinary mind. It is felt more and more that the Church as an organization can assume direct responsibility only for theological education, and the argument in this direction becomes all the more powerful when we bear in mind that the number of Theological colleges has recently been increased by the action of the Assembly. We must remember that Queen's University has never been, except at the very beginning of its existence, entirely supported by Presbyterians; they have, of course, played the leading part, but a large share has been done by others. This is as it should be. A large institution that is doing an important work in the educational life of the Province and of the Dominion is worthy of general support. And we believe that if the work of the University is maintained, at its present standard many citizens of all religious communions will show their sympathy with it.

The Theological Faculty of Queen's has received a yearly contribution from the Church, in return for which it has taken its share in the preparation of men for the important work of the ministry. This will continue although the relations of the Theological Faculty to the University may need careful consideration under the new circumstances. It does not necessarily follow that any very radical change need take place in this respect. Under an amended constitution the Theological Faculty may be an integral part of the University or in close affiliation with it. The whole matter calls for careful consideration in which heated rhetoric should only play a very small part. Many cases arise in which we have a sentimental regret that any change is necessary; that kind of sentiment—that tender clinging to the past—is always to be respected; but the facts of the case must be considered all round. We are convinced that the Presbyterian Church will rise to the occasion and deal with a large matter in a large and generous spirit; and we are sure, also, that broad-minded Presbyterians will continue to be interested in higher education and in Queen's as an institution doing an important work.

"That girl will never make a sensible woman," says the prophet of evil. Miss Melinda Frisky, of whom this was said, quieted down as she came near twenty, married a sensible young man, took good care of her home, trained her family well, became an excellent member of the Church, a useful member of society, and in all respects one of the most worthy and respected women in the community. The prophets of evil were wrong in their predictions.

"That boy will never amount to anything," says the prophet of evil with an air of wisdom that neither Solomon, nor Solon, nor Socrates ever dared to assume. That boy goes to school, works hard, studies a profession, and at fifty is one of the leading men of the country. The prophet of evil was wrong again.

"That new firm won't stand long," says old Shylock, who thinks no young man should dare to start in business without asking his leave. Push and Pull, work hard, live economically, treat the public well, and in a few years become one of the leading firms of the town. The prophet of evil was wrong again.

Prophets of good are just as likely to be wrong as prophets of evil. The man who predicts good things is a much more amiable man than the prophets of evil, but his predictions are just as liable to be wrong. In fact, prophesying is the most uncertain business in this country, and that is saying a good deal. If the list of unfulfilled predictions made in Canada alone in the last forty years by our wisest men could be written out, the volume would probably be the largest one in the country. If the list of those made by fools could be published, the country would scarcely contain it.

Forty years ago our politicians brought the political affairs of old Canada to a deadlock. To put matters right they devised the present Confederation Scheme. The air was filled with glowing predictions about the marvellous results that Confederation would bring about in a few years. There were also predictions on the other side. A great many people predicted that the Nova Scotians would fight if they were forced into the Confederacy. The prophets on both sides were wrong. Confederation did not bring half of the benefits that were predicted, and the Blue Noses didn't fight. A good many people, not by any means fools, have grave doubts as to whether Confederation ever will accomplish the hundredth of what its promoters predicted forty odd years ago.

If anybody wishes to see a splendid illustration of how really great men fall in the realm of prophecy, let him read the speeches made in the British House of Commons during, and a few years prior to, the American Revolution. How many of the predictions made about the revolting colonists have been fulfilled? The neighboring Republic, the second greatest English-speaking nation in the world, gives the answer.

Years ago, one of the best public men that ever served in Canada, the Hon.