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The Living Age for September 10 has a short article on "The Royal Letter-Bag," which describes interestingly the process by which the voluminous royal mail is sorted, read and answered.

A new book by Rev. James Hamilton, author of "Our Own and Other Worlds," "The Spirit World," etc., is announced. It will be published by the American Tract Society, a guarantee, if any were needed, of the high character of the work.

Rev. Douglas Davidson, M.A., B.D., a distinguished graduate of Toronto University and Knox College, has been appointed to the chair of Old Testament Exegesis, rendered vacant by the resignation of Professor McFadyen, who retires to Glasgow University.

A plebiscite has been taken in Sweden on the question of the total prohibition of alcoholic liquors. 1,845,240 voted for prohibition and 16,471 against. The vote for this temperance was stronger in the small places than in the large cities. But this plebiscite has caused a great surprise, and has led to the conviction that at a date not far distant Sweden will entirely proscribe all spirituous liquors.

The Board of Moral and Social Reform and Evangelism has several capable soloists and directors of song temporarily engaged in Simultaneous Campaigns. Presbyteries or individual congregations requiring the services of one or more of these workers during December or subsequent months should apply at once. Particulars may be obtained by addressing the above Board at 435 Confederation Life Building, Toronto.

Old St. Andrew's church, Toronto, has extended a hearty and unanimous call to Rev. Professor Law, of Knox College. Stipend \$4,000, with two months' holidays. Professor Law has discouraged any movement in this direction by the congregation, and his reply will be awaited with no little interest. The Professor's name has also been mentioned in connection with the vacancy in St. Paul's, Montreal, caused by the resignation of Rev. Dr. Barclay.

Ald. J. C. Miller, in the Packet, says: Orillia had liquor licenses for 35 or 40 years. During the last six or seven years under licenses the arrearages of taxes accumulated to \$11,000, all in comparatively small sums, which the collector declared the people were unable to pay. But so great was the paying power of the people enhanced that in six months after Local Option had come into force there was not \$1,000 of tax arrears left on the rolls.

## A ROMAN CATHOLIC REVIVAL MEETING.

The Eucharistic Congress was a revival meeting. The next one is to be held in Spain. The church needs it. Then the Austrians are to be revived. France will have its turn as the next most needy field. The United States made an appeal for an early meeting but it was officially stated that it was to be held where the "church has been having trouble."

All good Christians do not begrudge seeing a neighbor having a rich harvest of souls. Presbyterians do not exclude the Church of Rome from the community of Christians. It has been hinted for years that in spite of the outward show of Catholicism in Quebec "the men were only nominally members." Hence just as it is expected that this fall will see a Simultaneous Campaign of Evangelism in Toronto as a centre, when the blessing will sweep not only over the city but a very wide field, so Montreal and the Roman Catholic Church far and wide has been stimulated as never before in the history of this country.

Few Protestants every pray that the members of the Catholic Church might be "poor Catholics." On the contrary it is better to find them mindful of their Rosary and Mass. It will not make them better citizens to have no religion. Nor yet will it remove the present day unrest to know that the number of the careless and indifferent is much larger than usually reckoned. There is enough of Christian charity in Protestantism to pray that the worship of the Real Presence may be a soul uplift to all who attended the Congress from the Premier of Canada to the humblest penitent.

It is unfortunate, however, that the Congress has not stamped its mark more deeply upon the whole Christian Church as a spiritual revival. If the initial procession of ships up the St. Lawrence, the varied fetes at which the Papal Legate was honored and the spectacle on Sunday afternoon fading away in the twilight at the base of Mount Royal be the essence of Christianity, then we confess that we have not been born into such a world of light. As such we have not known the Son of God or have seen Him. And if we have read His Gospel aright we cannot but believe that as was often his wont, from much of what transpired in Montreal, He "withdrew Himself apart."

Although the meeting was held under the British flag, Protestantism came in for not a little condemnation. The age of the Reformation was bewailed as a catastrophe. That is sound Romanism. The glory of the Hierarchy in wealth and color took the mind back to the palmy days of the Papacy. And those discordant cheers for the Pope led by the Archbishop of Montreal on the steps of the altar under the brow of the mountain, though shocking to Christian ears under the circumstances revealed the unadulterated spirit of Rome.

Thus reflecting upon the whole great event, we cannot but conclude sadly that it was not so much a revival of the soul as a great boom to the Papacy.

Referring to the departure of Prof. McFadyen, the Toronto News says:—Canada's loss is Scotland's gain. For some years Prof. John E. McFadyen has been a tower of strength to Knox College, to the Presbyterian Church, and to the cause of evangelical religion in this country. A profound scholar, a gifted teacher, a devout and courageous exegete, it is largely owing to his faithful work and writings that the Canadian churches have come through a period of theological disturbance with increased strength and inspiration. George Adam Smith was accounted the foremost exegete in the world, and the mantle of his greatness falls upon Dr. McFadyen. The pupil takes up his former master's task in Glasgow.

## THE CROP THAT PAYS.

No farmer can make the broad statement that one crop pays better than another. The amount of the return depends largely upon the character of the land on which the crop is grown. One kind of land brings the greatest returns from a certain crop; another piece of land of different quality would perhaps yield a very small return if sowed to the same crop. Finding out the particular class of crops the land is best suited to grow is therefore a very important matter for the wide-awake farmer.

A splendid example of what can be gained by the intelligent adaptation of crops to soil conditions is to be found in the county of Norfolk, Ontario. In certain parts of that county there are considerable areas of sandy land that cannot hope to compete with heavier, richer soils in the growing of wheat and other staple grains. Thus, farmers who attempt to grow these crops found that there profits were not as satisfactory as might have been desired. Some years ago, however, a few men noted that the soil and climate of the country were well suited to grow fruit, especially apples. The Norfolk Fruit Growers' Association was formed and forthwith started on a reputation making campaign. All members agreed to care for the spray their orchards as stipulated by the rules of the Association. Incidentally, too, all fruit was to be marketed through the central agency. The results have been little short of phenomenal. The orchard acreage has been largely increased, Norfolk apples are now held as second to none in the markets of the world and the profits have been most gratifying. As a consequence, land values, in the last six years, have doubled.

And this has been accomplished mainly by selecting the crop best adapted to the soil. The work that the Commission of Conservation has undertaken, of classifying lands according to the character of the soil to determine what crops can most profitably be grown, is therefore a task of no small importance. If the Commission points out the crops that pay the best on different soils, both the farmer and the nation will be the richer for it.

Messrs. Hunter and Longhurst, England, have lately published a little book called "Religious Beliefs of Scientists." It consists of one hundred hitherto unpublished letters given without change from the hands of their writers, who are scientists, in the answer to the two questions.

1. Is there any real conflict between the facts of science and the fundamentals of Christianity?

2. Has it been your experience to find men of science irreligious and anti-Christians?

In almost every case the replies have been frankly and emphatically in the negative. Known to English-speaking people the following names high in science stand firm also in belief of the Christian verities: Faraday, Kelvin, Maxwell, Newcomb, Henry, Stokes, Le Conte, Max-Muller, Sir William Dawson, Lyell, Herschel, and Sir J. J. Thomson.

Sin is a destroyer of everything that makes life worth living. The love which helps and blesses is not wrought of music and moonlight—it is service, unselfish and unsolicited.