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C. BLACKETT ROBINSON,

Manager and Editor

## THE FORBIDDEN FRUIT.

Sir,—A religious newspaper, discussing the alleged—and quite unproved—efficacy of apples as a cure for intemperance, writes facetiously of the "forbidden fruit of the Garden of Eden, which brought sin into the world," and tells of "Eve, sorely tempted," partaking of the "luscious fruit," thereby "all unwittingly" casting "a blight upon the apple which centuries of cultivation have been unable to remove." This making a mock of sin appears to me shockingly out of place in the columns of a paper, or the mouth of any person, bearing the name of a church, not to say of Christ. The fall of Eve is a fact so appalling in its consequences that I cannot conceive of the reverent mind recalling it, nor the reverent man speaking or writing of it in a spirit of levity. Besides, where does your contemporary find it written that the forbidden fruit was an apple? Not in the Bible, certainly. All that the Holy Spirit has revealed is that the Lord God commanded the man, saying, "Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die." And of that tree "Eve did eat."

Again, that implied palliation of her sin in the words, "Eve, sorely tempted." Strong temptation is no excuse for or mitigation of sin. God does not permit men to be tempted beyond what they are able to bear—not in their own strength, but in Him. Eve dallied with the tempter, and listened to Satan accuse God of falsehood of not doing the best for her. Herein was her first sin, unbelief; that brought forth covetousness, which is idolatry; and the act of eating the fruit was only the outward, visible sign of an inward, spiritual change. Men ask, is there harm in this

act? Where is the sin in that pleasure? The act is nothing. It is the condition of mind it indicates that matters. "Whether, therefore, you eat, or drink, or whatsoever ye do," do it not for self-pleasing, but "do all to the glory of God."

ULSTER PAT.

## SUMMER RESORTS.

Experience, the testimony of thousands, and the popularity of the several fishing, hunting and tourist districts located on the lines of the Grand Trunk Railway System, is conclusive proof they they are the Elysium of the sportsman and the Mecca par excellence of the tourist.

The "Highlands of Ontario" is a land dotted with Lakes and Rivers, rivers that have their source in the northern forests and flow until they join the vast inland seas, Superior, Huron, Erie or Ontario, whose waters are in turn borne by the broad St. Lawrence to the Atlantic Ocean. This great Tourist Railway reaches all the principal resorts in this vast territory, including Lakes Orillia and Couchiching, the Muskoka Lakes, a popular resort 1,000 feet above sea level, where thousands of people annually make their summer homes for rest and recuperation. The Lake of Bays District, where some of the finest hotels in Canada are to be found, and a locality replete with natural beauty and loveliness, with splendid fishing—Maganetawan River, the very heart centre of sport—for rod and gun—Lake Nipissing and the French River, where wild and rugged scenery is to be found, and the atmosphere filled with health-giving properties; splendid fishing and hunting grounds are found in this territory—the Temagami region, a forest reserve containing 3,750,000 acres of lakes, rivers and wilderness, the scenic grandeur of which is incomparable. Magnificent fishing and hunting in season. The 30,000 Islands of the Georgian Bay is another most delightful and beautiful territory, where the most interesting trips may be taken. The steady increase of travellers to this locality is alone proof that it is becoming the most popular resort on the inland lakes. The Algonquin National Park of Ontario, a comparatively new and attractive region, little known to the lover of Rod and Gun and the tourist, has all the summer attractions that appeal to the denizen of the city. This territory has been set aside by the Provincial Government of Ontario solely for the delectation of mankind. The gamiest of black bass, speckled trout and salmon trout are found here in goodly numbers. Hunting is not allowed. The Algonquin Park covers an area of 2,000,000 acres, there being no less than 1,200 lakes and rivers within its boundaries.

Good hotel accommodation is found in all the districts mentioned, and a postal card addressed to the General Advertising Department, Grand Trunk Railway System, Montreal, will receive prompt attention, and illustrated publications of any of the districts will be quickly sent to all enquirers.

## AGED AND INFIRM MINISTERS' FUND.

To the Editor,—

Would you please give room for a few observations on the Aged and Infirm Ministers' Fund. An overture is to be presented to the Assembly asking for a few changes in the regulations of the fund. This is written to state these suggested changes and to give reasons for the same.

The first is that the rates paid by the Ministers be acknowledged in the Blue Book. This may be conveniently done along with the names of the ministers in the synodical report. If the contributions of the congregations to the fund be acknowledged why not the rates of the ministers? It would reveal clearly those who are loyal to the fund, and might be an encouragement to others to join it. When men pay from \$5 to \$50 it ought to be acknowledged. The report in the Record is mixed up with the rates to the widows and other funds and does not enable any one to know who belongs to the fund. Besides, no presbyterial or synodical committee can deal intelligently with the fund without the names of those who pay and the rate they pay.

Again, all ministers should be put upon the same actuarial table. At the present time there are two tables. By the old one men pay according to age from \$5.60 to \$20.00, and by the new table adopted in 1909 they pay from \$5.55 to \$50.90. By this latter table those paying will actually at 1 per cent. pay \$200 at 70 years of age. Why should not all ministers pay by the same table? The disparity will prevent many from joining the fund.

Also, the Third-Claim of all non-paying ministers ordained before 1895 should be abolished. All cases of real need should be met, it is true, but the claim as it exists ought to be abolished. No minister ought to maintain a claim unless he contributes personally to the fund, and the church should not encourage him in it. The claim is an injustice to all non-paying ministers ordained since 1895 who by the action of Assembly were cut off from any claim. If the church did not violate the will of donors by cutting off those ordained since 1895 she would not do so by cutting off those ordained before that date. There could be no more violation of the regulations governing the fund by reducing the claim of those who pay nothing to the fund than there is by constantly raising the rates on those who pay. The claim is also an injustice to those who pay the rates. Why should the church maintain a claim by one class of ministers who pay nothing to a fund kept up and largely supplemented by another class who pay from \$261.25 to \$763 into it? It is true that all ministers pay into the fund through the schemes of the church, but this would not amount on the average to more than 2 per cent of their givings to the schemes and would be a poor basis for the Third-Claim. The only equitable basis for a third claim is a third rate.

Provision ought to be made for cases of prolonged illness in the ministry. The fund ought to provide for stress in the ministry as well as for infirmity out of it. Over 80 per cent. of the men who pay the rates die before they reach 70 and multitudes of these go through periods of illness and infirmity