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There are so many voices in the world, the sweet and the bitter, the joyous and the sad, the tumult of war and the harmonies of peace; but through them all one voice rings clear as a bell on a June morning:—"Look unto me and be ye saved all ends of the earth."

A press report from Portage La Prairie indicates a record yield of wheat this season in that neighborhood. And reports of a similar character, with slight variations, higher or lower as the case may be, are not uncommon in Manitoba, Saskatchewan, Alberta, and even away north of Edmonton, in the Peace River country. The new provinces may well be styled the "garden of Canada."

Carlyle, in narrating an instance of the preservation of court etiquette in the palace of Louis XVI., while the mob was demanding entrance to his private apartments, and the empire was going to pieces, compares it to the house cricket still chirping amid the pealing of the trumpet of doom. When trivial subjects are discoursed upon from the pulpit, while souls are perishing for lack of knowledge, the same comparison may be used; as, for instance, when a congregation is gathered, and the preacher talks about the drying up of the Euphrates, or ventilates his pet theory for reconciling Moses and geology. Why can not these things be kept for other assemblies? What can the man be at? Nero fiddling over burning Rome is nothing to it! Even the woman knitting in front of the guillotine were not more coolly cruel. When a company gathers to consider the questions of life or death, how can man trifle!

THE TRADES AND LABOR CONGRESS AND MORAL AND SOCIAL REFORM.

The changed attitude of the workingmen in the Trades and Labor Movement in Canada toward religion and the Churches, was a noteworthy feature of the recent annual convention of the Trades and Labor Congress of Canada, held in Halifax. Dr. Shearer was in attendance and was invited to address the Congress. He urged upon these representative leaders of the Labor Movement the importance of their keeping in touch with the clergy of all Churches, inasmuch as the latter must and do sympathize with all their first and worthy efforts to improve the conditions under which workingmen live and labor, expressed his gratification with the action of the executive of the Congress in co-operating with him and other church representatives in organizing the Moral and Social Reform Council of Canada, and in promoting the Church and Labor Conferences in Toronto and other cities, in which ministers, clergymen and priests meet with members of trades unions and discuss the various moral, social and economic questions in which they are all interested, and expressed the hope and expectation that while the workingmen thus sought to deepen the interest of the clergy in their efforts to raise the standard of life for themselves, they on the other hand would show themselves worthy of such co-operation by assisting in promoting moral reforms in which the churches necessarily take a special interest, and urged that in so doing they would be most effectively improving the character and conditions of their class, and raising themselves in the public esteem. Dr. Shearer was enthusiastically cheered at various points in his address, and seems in marked degree to enjoy the confidence and respect of these men. If we are not mistaken, when he addressed similar congresses in past years on the Lord's Day Question, there were evidences of considerably less sympathetic interest in his message than was shown at Halifax. Already, therefore, it would seem the action of our Assembly in founding the Department of Moral and Social Reform and in appointing one of their own number on the board controlling this department, has done much to break down the prejudice against religion and the Church which has of late years been fostered in the ranks of organized labor by some agitators from Europe and the Western States.

The Congress unanimously decided to co-operate and to encourage labor men through Canada to co-operate with the Moral and Social Reform Council of Canada and its various branch leagues, and with equal enthusiasm endorsed the holding of Church and Labor Conferences throughout the Dominion in all industrial centres.

The address of the Fraternal delegate from the American Federation of Labor made special mention of the benefit to Labor resulting from the work of Rev. Charles Stelzle of the Presbyterian Church in the U. S. A., and Mr. J. Keir Hardie's addresses tended strongly to encourage the men to look to Jesus Christ, the Carpenter of Nazareth, as their true friend.

"THE LORD IS MY SHEPHERD."

(By Rev. John Neil Robertson.)

Probably no passage in the Bible lends itself to elaborate treatment of every word as does the twenty-third Psalm. Writers innumerable have treated the whole Psalm from many standpoints; they have revelled in the richness of meaning, supremely spiritual, expressed in every sentence and phrase; and probably have been so overwhelmed by the inexhaustibleness of the beauties of this peerless song that they would resent any insinuation of its defectiveness.

In its use by David we can hope to find no fault, as other writings of his exonerate him from the charge of narrowness and selfishness to which many users of the Psalm are open, but I fancy that God is not over-pleased by frequent repetitions of the initial sentiment of the Psalm. From many lips it comes clothed not with the effluence of the heart's purest devotion, but with a desire to claim title to a relationship, condition, and privileges which are hopelessly out of reach of the possessors of such motives as characterize their mean souls. It is magnificent, under proper conditions, to say, "The Lord is my Shepherd," but the right kind of believer takes more pleasure in saying "the Lord is our Shepherd." This alteration links the Psalm to that prayer of divine authorship beginning "Our Father who art in heaven."

Again, in many true hearts there is infinitely greater happiness in having a husband and wife, or parent and child join in saying "The Lord is our Shepherd" than for one member of the household to keep on reading the Psalm in selfish solitude.

There are two ways in which we can repeat the words "The Lord is my Shepherd" by way of self-assurance and by way of faithful testimony and commendation. If we do not quickly pass from the first stage to the second, we will find ourselves alone in the green pastures, fast losing their attractiveness, because the Shepherd who "is the light thereof" will be away searching for his "other sheep" leaving us with an element of doubt as to the permanence of our title and with a large curtailment of its benefits.

SUPPOSE.

Suppose that the Christian life, in its daily manifestation, should come to be marked and known by simplicity and happiness. Suppose that the followers of Jesus should really escape from bondage to the evil spirits of avarice and luxury which infect and torment so much of our complicated, tangled, artificial modern life. Suppose that, instead of increasing their wants and their desires, instead of loading themselves down on life's journey with so many bags and parcels and boxes of superfluous luggage and bric-a-brac that they are forced to sit down by the roadside and gasp for breath, instead of wearing themselves out in the dusty ways of competition and vain show, or embittering their hearts because they cannot succeed in getting into the weary race of wealth and fashion—suppose, instead of all this, they should turn to quiet ways lowly pleasure, pure and simple joys, "plain living and high thinking." Suppose they should truly find and clearly show their happiness in the knowledge that God loves them and Christ died for them, and heaven is sure, and so set their hearts free to rejoice in life's common mercies, the light of the sun, the blue of the sky, the splendor of the sea, the peace of the everlasting hills, the songs of the birds, the sweetness of flowers the whole savor of action and motion, the refreshment of sleep, the charm of music, the blessing of human love and friendship—rejoice in all these without fear or misgiving, because they come from God, and because Christ has sanctified them all by his presence and touch.—(Dr. Henry van Dyke.)