

The Dominion Presbyterian

IS PUBLISHED AT

323 FRANK ST., - OTTAWA

OTTAWA, WEDNESDAY, MAY 4th 1910

AND AT

MONTREAL AND WINNIPEG

Terms: One year (50 issues) in advance, \$1.50.

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CHRIST AT GADARA.

By H. C.

A physician is not made famous by taking thistles from the finger or putting plasters on fly bites; his skill is shown by curing where others cannot. Christ's miracles of healing were all extreme cases. Cure the greater and you include the less. By saving great sinners Christ's fame has been established; and all others are left without excuse.

He went to Gadara, and no need saying that there was another Sodom—a land of slime, pitch and beastiality. The moral atmosphere was at the point of rottenness; but they knew it not; they loved to have it so. There Jesus was among them as a god among unclean spirits ready to heal them all, and to show that he could do so, he laid hold of the ripened product in the shape of the man among the tombs. Others there were on the way down, but this man had slipped into the pit itself. Unbridled passion finishes the race by taking the reins and driving the man to madness. For such an one there is no place on earth but among the tombs. He becomes a kind of already-damned warning of the dead among the living.

He is a brand in the burning; heal that man and all Gadara may be healed. The day of mercy has come to that region, for before the very eyes of its people this man sits clothed in his right mind. The divine touch has made him whole; and now, Gadara, "what are you going to do, seeing that the healer is among you? Are you going to repent that the whole land may be sweet as the mountains of Gilead?"

"Repent, no, tell him to leave our coasts. We don't want cleansing. We want to keep our swine and just go on as we have been doing. No hint of God, the better for us. There is money in the swine, I tell you, and this is

what we are after. Let honor, virtue, holiness, truth go to the tombs; give us the dollar."

Would there were no Gadara, but there is. Would there were no insane, but there are. Would there were no liquor troughs for the debauching of men, women and children, but there are. Would there were no inhumans to chuckle in secret: "Ha, there is money in it, let God and righteousness go to Heaven and stay there. Let the saloons, bars, harlots' houses and gambling dens sprawl over the land till the plagues of Egypt are upon us—till madmen run naked among the graves. There's money in the slime and we're going to have it; so there, exit conscience and let the devil in."

Oh, Mammon, what heavens of blessing slip out the back door when thou mountest the throne! What tricks of business, what defrauding of neighbors, what insane ambition to be first, as if money made the man. This is folly and the end is madness; especially so when the body is taken in the swim of passion.

Christ's work is the casting out of devils, and through him alone can men's eyes be opened to choose holiness rather than money.

THE YOUNG MEN'S CHRISTIAN ASSOCIATION.

This splendid association for work among young men is making wonderful strides in Canada. In Toronto a campaign is on to raise in two weeks \$600,000 for new buildings. This campaign started last week with a subscription of \$100,000 from Mr. Massey and subscriptions of \$50,000 each from E. R. Wood and J. C. Eaton, making a third of the amount to begin with. Dr. J. H. Graham, the educational secretary of the Methodist church, in a recent address declared that he owed a great deal to the Y.M.C.A. When a boy fourteen years old he had to leave his home in Windsor because of scarlet fever and go to London Collegiate Institute. Soon after he arrived he received an invitation from one of the boys to attend a meeting at the Y. M. C. A., which he promptly refused to accept, because at that time he had little sympathy for religious meetings of any kind, although his father was a minister. However, after declining eight or ten invitations from various sources, he finally decided to try it. He found so many decent chaps who could do things worth while on the athletic field there that he soon enlisted as one of them. "When I found that I could be a Christian and live like a real live boy and be a member of the champion football team of the city I decided to become a loyal supporter of the Y.M.C.A."

APPOINTMENT OF MISSIONARY SUPERINTENDENTS.

There has been a discussion going on in the press in regard to the appointment of Missionary Superintendents. On the one hand it has been contended that a man from "the firing line" should be appointed as he is likely to be in closer touch with the work. On the other hand this line of argument has been deprecated. The best man should be appointed wherever he is to be found. The work should be consid-

ered and not the interests of any particular man or set of men. It would be absurd, for instance, for the men in the presbyteries of Northern Ontario to resent the appointment of a man outside their bounds, to succeed the late superintendent, Rev. Stephen Childerhose, if he were the best man in sight for the position. The Home Mission Committee has nominated Rev. J. D. Byrnes, of Cobalt, for the position.

The North Bay Presbytery nominated Rev. G. L. Johnston, of North Bay. The men from the north were not agreed on any one man, so a majority of the committee favored sending forward the name of Mr. Byrnes, who has labored successfully at Cobalt since 1906. The General Assembly, of course, makes the appointment.

ONE THING FOR WHICH THE PRESBYTERIAN CHURCH STANDS.

An American exchange reports a distinguished Methodist minister and university professor as saying, "The Presbyterian Church will not go down; it stands for something." That was well said. The Presbyterian Church stands for something. We have heard of a Sunday school superintendent who said, when trying to increase the number of the pupils in the school of which he had charge, "We don't teach anything in particular here." He seemed to think that this should make his school very popular in the community. And unfortunately that sentiment or usage does seem to be regarded with favor in some quarters. With Presbyterians, worthy of the name, however, it is not so. Our Church believes in something. It stands for something. One thing it stands for is family training. This has been at least one of its glories in the past. Are we in danger of losing this glory? It is to be feared we are. And let it not be forgotten that lax views and practices in the family mean lax views and practices in all covenanted relationships in church and state. The family is the divine unit of society. Destroy the family and you destroy the church and state. It behoves us then to emphasize anew the obligations and inviolability of the family relationship. "The promise is to you and to your children." Our children are to be trained up in the nurture of the Lord. It is high time that our whole Church should be aroused on this question, if the good name which Presbyterianism has enjoyed is to be conserved and the most disastrous consequence to church and state are to be averted.

THE DRUG HABIT.

Recent investigations have shown that larger numbers of young men in our Canadian cities are addicted to the drug habit. An illicit trade in drugs such as morphine and cocaine seems to have reached larger proportions than anybody had any idea. At an inquest on the body of a young man in one of our cities, who committed suicide, it was shown that he had for years been at the head of a widespread illicit traffic in drugs and that he himself used from \$4 to \$5 worth of what the underground world calls "dope" every week. The curious thing