

THE DOMINION PRESBYTERIAN

LOCATION OF THE MANSE.

(By J. Thompson Baker.)

Next in importance to the location of the church is the location of the manse, and too often only too little care and attention is given to this. Too often is it some property unsuitable for rent and given out of the goodness of some elder's heart (f) for the manse.

There are several things it should not be. It should not be right by the church. This takes away the privacy which by right belongs to the pastor and his family. Here it is only too easy for people to run in "just a moment on Sunday morning" to see the preacher's wife. It is convenient and, of course, Mrs. Preacher has nothing to do on Sunday.

If too near the church, it is made a place for imposition on the preacher's family to "get a drink of water for the baby," and a dozen other little things, small in themselves, but very annoying. Then it is such a good place to leave the children when the parents want some excuse for getting rid of their responsibility for the children at church.

Then it is easy to "just drop in for dinner" after church. The preacher's wife in such cases ought (f) to have dinner ready anyhow. This kind of Sunday visiting is very pleasing to at least one person—Satan.

The manse should not be on the busiest, dustiest, and most public street. Nor should it be on some back alley or narrow side street. Neither should it be in some damp or low place. It is the preacher's private workshop, and it should be where he and family may enjoy privacy and good health. At the same time it is expected that the manse be kept neat and clean, and rightly so. But if on a dirty, muddy or out of the way street, this tidiness is well nigh impossible.

And there is a positive side to this manse matter. The manse should be neat, attractive, in good repair and large enough so the preacher and family may not be cramped, and also ample room to entertain friends or brethren when they come to town. No one is more often or more sorely embarrassed in having to give excuses than the pastor.

It should be in a place where there is room for a good garden and at least lot and barn. With a good garden and a cow the living expenses may be cut down, and the increased good health will likewise lighten the doctor bill. The preacher ought to have a place for physical exercise and work.

It should be within two or three blocks of the church, so it will be easy to be prompt and regular at all services, and where too much time need not be wasted in going to and fro. Then, too, a long walk after a hard service is most dangerous to health, as the preacher, overheated, goes out into the change of air and temperature.

The manse should be located in the best neighborhood possible. "The bad children of the preacher" has no doubt become more proverbial than true. But is it always considered where lies a great part of the fault? Only too often he is located right in the midst of the worst neighborhood, and thus it would seem that the idea was to make the manse a kind of primitive reformatory. Your pastor merits the help of the best neighbors the town can afford.

And last but not least, it should be made a home. Let there be shade and sunshine, flowers and trees, grass and good walks. Don't have a poor little miserable board walk and narrow alley where the good wife finds it impossible to roll out the baby in his buggy; and then grumble and find fault because she doesn't come to call oftener. Make it as neat and attractive as you would have your own home, and better sermons, and more satisfactory work all round will result.—Selected.

OUR TEMPERANCE POLICY.

As Seen Through Other Eyes.

The Canadian Royal Templar, the Official Organ of the Dominion Council of the Royal Templars of Temperance of Canada, published in Hamilton, Ontario, in its issue of November 10th, 1908, contains the following thoughtful and appreciative comments upon the recently published statement of "The Presbyterian Policy on Temperance Question"—

The "Statement of Presbyterian Policy," which we give in full on another page, seems to have been carefully framed so as to avoid wounding the conscientious scruples of the most advanced prohibitionist. The fact that it has, in essence, been adopted by the General Assembly, and by seven out of eight of the Synods, of the great Presbyterian Church in Canada, entitles it at least to respectful and deliberate examination.

It is gratifying to observe that prohibition is set forth as the ultimate aim of all effort, and the ideal state of things in favor of which all temporary adjustments must eventually give way. In other words, the Presbyterian policy is—Prohibition the rule, anything else the exception. And in dealing with the exception, extreme care seems to have been taken to avoid anything like the Gothenburg or the South Caroline Dispensary System—anything, in fact, which would hurt the feelings or contravene the principles of the most sterling prohibitionist. If sale by public authority is permitted anywhere, it is to be permitted not by the votes of prohibitionists, but by the votes of those who are not prohibitionists, if they happen to be in a majority in the locality. Prohibitionists can continue to bear testimony against the liquor traffic, first by assisting in the adoption of prohibition as the general rule for the whole community, and secondly by voting against legalized sale in their own community, even though they know they are in a minority.

The best feature of the proposal is the elimination of private gain in liquor-selling. It was because the gain of the silversmiths was threatened that they induced the mob to cry,—"Great is Diana of the Ephesians!" Prohibitionists, in trying to put liquor-sellers out of business, run up against the power of pelf at every turn. Vastly easier would it be to limit and banish the traffic if there was no money in it for individuals.

We have only taken space to glance at the outstanding features of the "Statement of Presbyterian Policy." It will bear further analysis, and by every friend of the temperance cause, it should receive the most patient and thorough consideration.

Choose ever the plainest road; it always answers best. For the same reason choose ever to do and try what is the most just, and the most direct. This conduct will save a thousand blushes, and a thousand struggles, and will deliver you from secret torments which are the never failing attendants of dissimulation.

Duty is a power which rises with us in the morning and goes to rest with us at night. It is co-extensive with the action of our intelligence. It is the shadow which cleaves to us, go where we will, and which only leaves us when we leave the light of life.—Gladstone.

Beauty may be the sky overhead, but duty is the water underneath. When I see a man with serene countenance, it looks like a great leisure that he enjoys, but in reality he sails on no summer's sea. This steady sailing comes of a heavy hand on the tiller.—Thoreau.

A TALK WITH BOYS AND GIRLS.

(By Sylvanus Stall, D.D.)

I desire to tell you some remarkable similarities and differences in the body of man and those of other animals. Now, if you get down upon your hands and knees upon the floor, you will notice that there is a great likeness in the form of your body and the form of the body of a horse, or cow, or dog, and the form of all four-footed animals. When in this position you will see that your arms and hands, in a large measure, correspond to their front legs and feet.

In some, as with the dog and cat, the small extensions, or toes on their feet, correspond also with the fingers and toes upon your hands and feet. With others, as in the case of the horse, the fingers and toes are gathered into one foot, and the nails, which are on the ends of your fingers and toes are enlarged and gathered into one thick nail, which forms the hoof of the horse, or the double hoof of the cow.

Now if you stand on your feet, and pass your arms behind you, and hold them pretty well up on your back, you will see that the form of your body in that position resembles the form of the body of a bird; your legs and feet correspond to their legs and feet, and your arms correspond to their wings.

The study of such similarities learned men call the study of comparative anatomy. So you see that there is some similarity between the construction of our bodies and the construction of the bodies of other animals.

But there is one particular in which the human body differs from all the others. Man is the only animal to whom God has given a perfect hand. Even without intellectual endowment, if God had not given us our hands it would have been physically impossible for man to have risen much above the level of the lower animals, but with his hands man prepares his food, compounds his medicine, manufactures his clothing, builds houses in which to live, writes and prints books, constructs all kinds of machinery, builds railroads and great steamships with which he can outdo even the birds in their flight. With all these things God is doubtless well pleased.

But because of the evil in man's mind and the wickedness in his heart he also uses his hands to inflict pain and injury upon his fellow-man. He constructs great cannons, and gunboats, and other instruments of death with which he destroys his fellow-man in battle. Moved by the wickedness in his heart, and encouraged and helped on by Satan and by other persons who are wicked like himself, man uses his hands to accomplish many things which are very displeasing in the sight of God.

But, strange to say, man is possibly the only animal which persistently debases and degrades his own body, and this would not have been easily possible to him if God had not given him hands, which He designed should prove useful and a means of great help and blessing to him in his life upon the earth.

In order that the hand might not be used for degrading his own body, or for the injury of his fellow-men, God endowed man with wisdom, with a moral sense, and with conscience, so that his hands should be to him a source of help and blessing, and not a means of defilement and injury and thus prove a curse.

There are three things which God cannot possibly fail to accomplish: What is most beneficial, what is most necessary, and what is the most beautiful for everything.—Faith and Works.