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Manager and Editor

OTTAWA, WEDNESDAY, MAY 23, 1909

A very successful five-days' celebration of the 125th anniversary of St. Andrew's Church, St. John, N.B., closed on the 20th inst. The Rev. Dr. Robert Johnston, of Montreal, preached at all the services, and his strong messages as well as his address on 'Canada's Opportunity,' before the Evangelical Alliance, aroused deep and appreciative interest.

Speaking at a Sabbath School Convention, at St. Catharines, a couple of weeks ago, Mr. Thomas Yellowlees, extension secretary of the Provincial Sunday School Association, said that in going through the Sunday Schools of Ontario he found that the Bible was gradually being forced out of the Sunday Schools by the lesson leaflets and lesson helps. In one Sunday School he visited not a Bible could be found.

Rev. A. G. Cameron, who goes to St. John's church, Brockville, preached his farewell sermon at Merrivale last Sunday. At the morning sermon, especially, the church was crowded in every part, and in the evening there was a large gathering. Mr. Cameron has done excellent work in this charge during his brief pastorate, and he is followed to his new field of labor with the good wishes and kind regards of not only the members of his late charge, but by all classes in the community.

Impounding the machine, in addition to a fine, is the method proposed in a western state to punish automobile speeders who run more than eight miles an hour. While the machine is under arrest, which may be from one to twelve months, the owner will have to pay storage of \$20 a month. For each succeeding offence the penalty will be doubled. This is like depriving a naughty boy of his new toy. But it should turn out a very effectual way of putting a stop to what has become a public nuisance.

A ROUNDABOUT METHOD.

Rather a roundabout way of obtaining an expression of opinion on the temperance question is that proposed by the British Columbia Legislature. It proposes to have a plebiscite as to whether or not there shall be a local option law in the province, and further, that there shall be investigation by a local commission before the plebiscite is taken.

A local journal none too friendly to the temperance cause, speaks of such action as contemptibly cowardly. A thing is not settled till it is settled right. The proposal of the legislature is simply a means to avoid present embarrassment. The proposal, plainly stated, is We will take a plebiscite of the whole province to see whether we will grant the municipalities the right to govern themselves. It looks as if the power of the liquor seller was all potent in the legislature. Why cannot the members face the question like men, and not resort to such cowardly subterfuge?

FACTS FROM A CHURCH CENSUS.

In one section of New York, where a census of church-going people, has just been taken, the returns are interesting. In an area of five blocks the Protestant families number 5.9 per cent., the Roman Catholics 6.9 per cent., and the Jews 87.2 per cent. In another area of eight blocks the Protestant families number 53.9 per cent., the Roman Catholics 32.4 per cent., and the Jews 13.7 per cent. Of the Protestants 25.5 per cent are without any church home, but only 9.2 per cent. of the Roman Catholics are churchless, while 67 per cent. of the Jews have no synagogue connection. It would appear as if the Jews at least are given to segregation, and that where they most do congregate others are driven out. Canadian cities show the same tendency, in fact it is found in all large communities. Mission work among them should be facilitated by this fact.

A LESSON ON EDUCATION FROM INDIA.

The government of Mysore, India, has set an example with regard to education which might well be followed in Canada. Convinced that a purely secular education is essentially defective, it has ordered that the first half hour each day shall be given to moral and religious instruction in all government schools and colleges. The instruction on three days of each week shall be moral, and will be common to pupils of all religions; on the other two school days it will be according to the religious books of the pupils, whether Hindu, Mohammedan, or Christian. With all but Hindu students, attendance on religious instruction is optional. Full regulations are prescribed to meet all cases.

So India teaches a lesson in moral and religious education which western nations are slow to learn. There can be no true education where the moral and religious aspect is lost sight of. General principles on which all agree can be taught, and they should be, otherwise the education imparted is defective.

CONCERNING ILLUSTRATION.

There is no quality in the public speaker more admired by hearers in general than the power of illustrating a subject. The preachers who command the largest congregations, who enjoy a great following wherever they go, and who are most powerfully influencing the hearts and lives of their fellow-men, are those who let the light fall upon their themes through the windows of parable, fable, simile, figure, analogy, and allegory. The abstract thinkers and the metaphysical writers of the day are performing a service in the interests of truth that may be higher and more valuable than the work of the illustrative speaker. They may be evolving hidden principles, discovering unknown laws of mind or matter, or laying before the gaze of the intellect the mysteries of universal truth. These are the exclusive few who are the great propellers of thought. But the work they do is not popular. Their influence is circumscribed. It takes the man who possesses the illustrative faculty to follow upon their path, and by the use of analogies to make their discoveries known and appreciated.

The ideal preacher is one who unites the creative faculty along with the gift of illustration. Jesus Christ for this very reason is the supreme speaker of all the ages. He was the Truth himself, and therefore all abstract principles and spiritual laws were profoundly grasped by him. All mystery was as clearly mapped out before his mind as yonder mountain bathed in the dawning sunlight is distinctly outlined to the eye of the spectator. And yet the people heard him gladly, for by no other teacher was the parable ever used to greater perfection. He rivets the attention by the simple story. When the parable has gained the interested attention of the hearer, the spiritual truth is suggested or declared. The divine teacher then lays aside the figure, and preaches the lesson upon the heart. The parable of the sower is most suggestive in this respect. With perfect simplicity the scene is placed before the mind. The sower stands out in prominent contrast to the surrounding scenery. The words present clearly the different kinds of soil upon which falls the good seed. Then what a never-ending suggestiveness there is in the application, the seed of the word falling upon the different kinds of human hearts. What a beautiful method is seen in Christ's dealing with the woman at the well of Jacob! How natural His request for a drink of water. How delicate the reference in the first instance to the hidden fountain of living water. Observe how the Saviour proceeds step by step until the woman makes the grand discovery of her spiritual thirst. Thus again with Nicodemus, he advances from the natural to the heavenly birth; and with the blind man whom he leads to see by degrees first the world of matter and then the Universe of Spirit. No wonder the people heard him gladly. Are we astonished that they flocked around him? The Lord's sermons are indeed simple—exquisitely simple, so that children never grow weary of hearing them. But they are so deep,