

The Dominion Presbyterian

IS PUBLISHED AT

370 BANK STREET - OTTAWA

— AND AT —

Montreal, Toronto and Winnipeg.

TERMS: One year (50 issues) in advance..... \$1.50
Six months 75
CLUBS of Five, at same time..... 5.00

The date on the label shows to what time the paper is paid for. Notify the publisher at once of any mis take on label.
Paper is continued until an order is sent for discon tinuance, and with it, payment of arrearages.
When the address of your paper is to be changed, send the old as well as new address.
Sample copies sent upon application.
Send all remittances by check, money order or regis tered letter, made payable to THE DOMINION PRESBY TERIAN.

ADVERTISING RATES.—15 cents per agate line each insertion, 14 lines to the inch, 1½ inches to the column. Letters should be addressed:

THE DOMINION PRESBYTERIAN,

P.O. Drawer 1070, Ottawa

C. BLACKETT ROBINSON, Manager and Editor.

Ottawa, Wednesday, Nov. 4th, 1901.

There will be a reaction in the two de partments of Sunday School work, and in the work of the Young People's Societies, in the near future. We shall be glad to see it coming. Too much attention is now centered upon both departments. The eyes of all the workers are fixed upon them. It will be better when those whom the Lord means to do the work there are the only ones who talk and write of that work, and other de partments attend to their own bit of the field.

The man who does most good is the man who has looked difficulty in the face, yet who comes to me with a word of cheer. I meet ten men who tell me how hard it is to live right for one who encourages me to do it. Sympathy is coming to mean little more than commiseration, and that weakens the arm that should be nerved to do its best. Come to me, and speak with me of the way by which I must pass, but do not leave me looking at the dark clouds and the steep mountain side; show me the beaten path and the guiding light, or at least lead me to hope that I shall see them farther on.

Men see what they train themselves to see. One man sees his bank account; another sees what a comfortable balance there will enable him to do. One sees the flaw in the character of an acquaintance, another sees an opportunity to help that acquaintance to strengthen a weak point. One youth sees life as a path along which but one may travel, and the golden goal at the end promises great things to the fortunate one. Another sees it full of hands stretched out to him, and the days are too short for lifting the weaker ones up to their feet orce more. One sees God at the end of life, there is no possibility of escaping from Him then; another sees God in every day of life, and there is no desire to be away from Him at any time of it. We see what we train ourselves to see.

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WHAT I HAVE, I HOLD.

We have been made familiar with an un-aesthetic, but very forcible illustration during the last year, over the words of which our title is a free paraphrase. The military spirit has gained acceptance for this somewhat demoralizing picture, but the military spirit had an ally that may have had more to do with the acceptance of the doctrine illustrated by the English bulldog, than that spirit itself. The picture admirably illustrates a human trait that is being sedulously cultivated in all ranks at the present time. What I have I intend to hold, and if I can reach out for any more, I shall lose no time in doing so. That is the teaching of the great school of experience today.

The man who attempts to begin business at any point finds that his greatest difficulty is the opposition put in his way by interested parties. Instead of allowing him a fair field in which to demonstrate his worthiness, or otherwise, everything is done to injure him in the eye of the public. If his means are limited, an effort is made to force him to spend all in preparing for carrying on business, thus crippling him for actually carrying it on when he is fairly started. If we object to such measures, and raise even a mild protest against it, men look at us as if we belonged to another age, in which simple honesty had been unknown.

Buyer and seller take it for granted that every transaction between them is a struggle in which one or the other shall be worsted. There are not ten men in any one of our cities to whom a stranger might go with a commodity of which he did not know the value, offer it at the price the buyer might be pleased to place upon it, and accept that price without being taken in by the transaction. That is a strong statement, but let the man who reads it put himself in the position of the man with the commodity for sale, and name ten men to whom he would be willing to go, and whose price he would accept without hesitation. That is a fair way to judge the matter.

The weak have to suffer with us. In the early days of the world's history, when brute force was dominant, and man and beast had to fight their way to supremacy, only the fittest survived. We have not advanced much beyond the moral standard of that age. We have become skilful in masking our real purpose, we are hypocrites, we fight with a different class of weapons, but the fight is the same. The merchant who comes out on top is not always the man who has had the best course to success, but is sometimes the man who has been least scrupulous in destroying any who stood in his way. We heard of a professional man in one of our large cities who had little professional skill, but who had good looks, an agreeable manner and an unscrupulous conscience. Worthier men, who would not stoop to such dishonorable practices plodded on slowly, but this man, with little brains but much assurance, rose to eminence within a year. He had no hesitation in trampling on the neck of another who was weaker than he, and rising by that means. He is the type of the successful man of the day.

The selfish spirit that seeks its own first, and gives no attention to any other until its

own is satisfied, is not confined to those whom the world is seeking to win to the higher, and the unselfish life. Too often it may be said to the children of the Church, in this matter of selfishness,—Physician, heal thyself. There is much of self-seeking within the pale of the Church, and there is no more vulnerable part of her armor than this. When Christian does business with Christian it is sometimes as necessary to keep a close watch over personal interests as if Christian were doing business with one who made no profession. Do you need to wonder that men of the world say, "Cui bono," when you ask them to come with you into the field of Christian labor. The spirit of the true Christian life is opposed to all that is selfish, and crucifies self that another may be helped. Too often we find that the professing Christian uses another that self may be helped. We hold to what we have, and it curses us, where free giving out would bring the double blessing—to one receiving—to one giving.

So you are not going to buy any Christmas presents this year? It is safe to say that you will spend your last cent in that very extravagance. It is as impossible to resist the Christmas spirit as it is to refrain from drinking when we see a cool spring bubbling up. The better way is to accept the situation, yield to the common impulse, but plan to regulate it.

The Christians of Canada, of all shades of political opinion, may well hang their heads at the effort now being made to drag the question of prohibition into party politics. The party out of power is evidently doing its utmost to force the party holding power to declare itself on this question. Meanwhile the government is playing possum. Is it not possible to lift this great moral issue out of the slime of partyism, and deal with it as statesmen and not as government or opposition!

The Executive Committee of the Y. M. C. A., Ottawa, has decided to refuse Stead's "Review of Reviews" a place among the periodicals ordered for the ensuing year, on account of its pronounced pro-Bier utterances. Quite right, too. In any other country but Britain, Stead would long ago have been imprisoned for his blatant disloyalty.

Most of our young readers have made clear to father and mother what they want to get at the Christmas season. How many of you have planned what one person you are going to give some of yourself to at that happy season? Can you not think of someone whom you may make happier?

Rev. E. D. McLaren, D.D., of Vancouver, is a public-spirited citizen as well as an able preacher. The vice of gambling is very prevalent in Vancouver, and in a recent sermon the Doctor declared that if the city would appoint him as assistant chief of police, without salary, he would accept the post and clear the city of gambling dens. The offer should be promptly accepted.