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THE DOMINION PRESBYTERIAN,
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C. BLACKETT ROBINSON, Manager and Editor.

Ottawa, Wednesday, Dec. 18th, 1901.

We desire to extend the season's heartiest greetings to every reader of THE DOMINION PRESBYTERIAN—wishing one and all a very Happy New Year!

Prohibition is a live wire that neither party is anxious to pick up. How would it do for the best men in both parties to step out and tackle it?

There are many who object to the method followed with respect to the management of the Aged and Infirm Ministers' Fund, but not one has yet suggested a better way.

Whether would you rather hold a fowl social, and give three dollars worth of fowl to it, together with three dollars worth of time, and ten dollars worth of temper, or hand over two dollars to the church treasurer in hard cash? Who will have sand enough to propose the business way of settling the question?

The Presbytery cited the congregation to appear and give reasons why the resignation of the minister should not be accepted, but the secular paper announced that the people would begin to hear candidates on the next Sabbath. And the secular paper was right. Where does the authority of the Presbytery come in?

Low spirituality is at the bottom of most of the troubles in church and congregation life. When the physical tone becomes depressed the body is open to all kinds of diseases. One contracts fever, another appendicitis, another consumption and so on. Just as naturally when the spiritual life runs low, for want of food or for want of exercise, or both, the soul cannot close the doors against all kinds of sin germs. One drinks, one gambles, one yields to lust, one lies, and so on. The remedy is to tone up the spiritual life. The best way to do this is to go straight and consult the Great Soul Physician.

THE DOMINION PRESBYTERIAN

ANOTHER YEAR.

One year glides silently away and another takes its place: this has happened so often it is quite common now, and yet to the thoughtful mind it can never be commonplace. It is not merely time, that invisible abstract thing, it is so much more of our life gone into the irrevocable past; and we must brace ourselves up to meet a future, which so far as this world is concerned, is so much the shorter. In youth our life is practically all future, we have great faith in the future then, it can do great things for us, and for the world. As we grow older our resources of time are beginning to be exhausted, we cannot draw such large drafts on the future, and yet, if we are men of faith we know that the future is ours and that God still has great revelations to make.

It is an old solemn saying that "the hours perish and are laid to our charge," but along side of it we must place the inspiring promise and an invitation to leave behind the things that are passed, and press forward to the mark of our high calling in Jesus Christ. We become weary of the thought that life is a changeful process, and we long for rest, definiteness and finality. It is then that we need to fix our thought on the changeless Christ, "Jesus Christ, the same yesterday, to day and forever." Only the thought of the abiding life which persists through all change, can give comfort and strength. If we say everything is flowing away with the passing time nothing remains, then we feel that life is hollow, feeble, and worthless. Though we are creatures of a day, we are not phantoms, life is not made up of fleeting shadows. Behind the changing panorama of the world there is the eternal soul of things. God still speaks to us rebuking our fickleness and folly, and says: "I am the Lord I charge not."

Though He manifests himself in various ways to meet our changing needs, He is, in His own life and character, ever the same. The pledge that faith, hope and love will abide is found in the reality of the divine nature, from which these virtues spring and towards whom they flow; and so with our own life, behind all the changes from youth to age, changes that touch every part of our life, we are still the same, we carry ever the same personality from the old one to the new. We are disappointed that our best hopes and strongest resolutions make so little change, with all our talk of change we still complain that we are so much the same. The old hangs on to us when we would fain be rid of it, and so the truth is paradoxical, it seems to be made up of contradictory statements. In a living faith we find the real harmonising power, the past perishes but it leaves its lessons, the present is momentary but it can manifest an abiding life. The future is ours if under God's guidance we are sowing the good seed. Thus it behooves us to face the new year with a new spirit of faith, looking afresh to the Captain of our Salvation and seeking to understand the meaning of that wonderful promise:—"Behold I make all things new."

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"WITHOLD NOT THINE HAND."

Not every germ breaks through the protecting husk, but if one in ten comes to leafage and fruit we are well repaid for the labor of sowing. For one germ will produce one hundred of its kind, and these again may multiply one hundred fold. Nature is prodigal in the provision she makes for the propagation of life, in any of its forms. God is equally prodigal in the provisions of His grace. "How often shall I forgive," is not His question; it is our own. We would limit. We do not seem to be able to rise above the idea of a limited forgiveness, but with Him forgiveness is boundless as His love.

He has made us the heralds of His message of forgiveness to men, and, perhaps unconsciously, we place human limitations to that message with which we have been entrusted. We scatter with liberal hand for a time, but the ground is stony, or hard-trodden, or full of weeds, or not just ready, and we hold back the hand that we were about to scatter there. The Master bids us to scatter freely, and not to withhold our hand. "Thou knowest not which shall prosper, either this or that, or whether they shall both be alike good," said the Preacher, long ago. That is as true today as it was when first spoken.

In the year behind us there are many who have received from us, and given no return. Their ingratitude is one of the best remembered features of our relation to them during the year. But did you work for a return. It would have been sweet to receive, but did you really consider that as the main result when you gave to them. If so you missed the true spirit of the workman for Christ, and there is little wonder if the act failed to influence the one for whom it was done. It is the spirit that quickeneth in act as well as in the word. There are hundreds of generous acts being done these days, yet most of them will leave a sting because of the spirit in which they have been done. If there has been ingratitude that is no reason why you should cease doing good to the ingrate.

We know several teachers who are giving up their work because there are no results, except humiliating ones. But do you see the best results? We have seen the members of a class who gathered about the teacher as about a well-loved comrade, and everything was running smoothly as a summer brook, but both teacher and scholar were making little progress in the spiritual life. They were like those who laughed and sang along the way of life, with no thought of the pressing work to be done every hour, or of the dangers lurking at every new turn. On the other hand we have seen a class where there was little demonstration of goodwill towards the teacher, but deep down the seeds of truth were being faithfully sown, and these would spring up toward fruition some day. It is not outward results we seek, but the ability to plant truth where it may do its work. That there are few demonstrations of goodwill toward you from those with whom you have been laboring, while it may be disappointing, is no valid reason why you should withhold your hand.