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**THE DOMINION PRESBYTERIAN,
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The Gravenhurst Banner lays down the dictum that the man or woman who does not observe Lent is no true Christian. Let us hope, remarks the Orillia Packet, that the theological editor of the Banner is not speaking ex cathedra.

As between the advocates of freedom and the advocates of slavery, so between those financially interested in the liquor traffic and those interested in the moral welfare of the people, there is an irrepressible conflict. Once, when Dr. Johnson was at a party, cheese was brought in. A lady showed signs of extreme disgust. "Take away the cheese!" exclaimed one of the guests. "Take away the lady!" said the Doctor.

In a recent issue reference was made to a call having been extended to Rev. Neil McPherson, formerly of Hamilton, now of Indianapolis, by the Tabernacle church, Louisville, Ky. The call has been declined, although it carried with it a salary of \$5,000—a thousand dollars more than Mr. McPherson receives at present, and yet people tell us that the bigger salary always influences the minister's choice!

The Winnipeg papers tell us of a young man who has been "working" some of the local clergymen as well as divines in other places in the west for money to buy a ticket to take him to his home in Eastern Canada. He represents himself, and correctly, as the son of a Presbyterian minister, and has been successful in securing a considerable sum of money from his father's friends. It was decided not to prosecute on his promising not to repeat the offence.

A PERTINENT QUESTION.

What is news? A writer in one of the leading magazines answers the question in this way:

It is the theory in the modern world that nothing is news that is not mean and wicked; or that this pre-eminently is news. A million people behave themselves, but that is no news. Nobody thinks of reporting that, or saying anything about it. But if one contemptible man, any miserable tramp, anywhere in America, commits a meanness, they not only note the fact, but tell us all about it.

True, every word of it. Murders, rapes, robberies, burglaries and crimes of every kind are the only things that too many people care to read about. Newspapers are often blamed for publishing details about crimes and iniquities of various kinds and, to a certain extent, they are to blame. But does anyone suppose for a moment that newspapers would fill their columns with news about things "mean and wicked" if people did not relish that kind of news? The demand creates the supply. It is true that the supply stimulates the demand, but if there were no demand there would be no supply. The publisher of a newspaper usually knows his reading constituency. It is his business to know their taste. As a rule within certain limitations he gives them what they want. If they like to read about things mean and wicked and consider nothing news but the sayings and doings of the worst side of human nature their publisher tries to accommodate them. We shall have clean newspapers when a great majority of the people have clean taste.

COST OF LIVING.

The Toronto News summarizes Prof. Mavor's studies in the cost of living in Canada. He points out that the cost of living in Toronto was 67 per cent higher in 1907 than in 1897. That is to say, \$1.67 would go only as far last year as \$1.00 would ten years ago. The greater proportion of the increase has been in the rent value of houses. In some cases rents have advanced 113 per cent. Food prices rose 46 per cent, in the decade, fuel 28 per cent, and clothing 40 per cent. No wonder the man on a fixed income or salary finds it more difficult to make ends meet than he did in the nineties. Forced economies, amounting to privation, have been the result in many households. Recently a great authority, the London (Eng.) "Economist," had an article giving six world-zones in an ascending scale of dear living, with the result that the dearest zone of the six was that which included the United States, Canada, and the West Indies. The situation calls for thoughtful and practical consideration as to those whose incomes are fixed.

Statistics show that there are now 20,467 elementary schools in England and Wales, with accommodation for 7,012,525 children. The total cost of education for last year was £20,403,935.

CONCERNING REVIVALS.

The term "revival" is one that is frequently used now-a-days in some sections of the Christian Church. It is frequently said that the present is specially an age of "revivals of religion;" that "revivals"—as they are called—are a characteristic feature of it. It is a question, however whether the word so employed is correctly employed. What is usually intended when a revival is spoken of? It is chiefly this: that there is a great deal of movement and excitement in a religious community; that large numbers are turned to God; that multitudes renounce their wickedness, and implore divine forgiveness and grace. That is the customary idea. Now, is that the true view of a revival? We think not.

Look at the etymology of a word. A "revival" is a making alive again. It is the restoration of life when it has been lost, or the quickening of it when it has become dormant. It is not the imparting of life for the first time. It is the bringing back of what has been once enjoyed. And so it is not quite proper to say that a revival of religion consists in the conversion of the unconverted. A revival is something that pertains to Christians, and not to non-Christians—to those within the church and not to those without—Still, it is true, that whenever a genuine revival of religion takes place, its effects almost invariably reach beyond Christians, beyond the Church. A revived Christian Church is the one divinely-ordained agency for the saving of men, and the saving of men almost infallibly follows the revival of Christians. But we must distinguish between the tree and its fruit. We must not confound a revival with its consequences. A revival is for Christians, and not for non-Christians.

Now, a revival in this sense is very often needed. There is no law, no ordinance of God, that makes it inevitable that Christians should deteriorate in their spiritual life. There is no good reason why they should lose their fervor, their energy, their activity. It is possible for them to be always advancing and never retarding. But, as a matter of fact, it never occurs that either individuals or communities are always what they should be. Every Christian believer knows of seasons of comparative unfruitfulness and deadness. There are hours when he seems to have gone back altogether, to have lost all that was most precious and desirable. And what is true of believers personally, is also true of societies of believers. The churches often become formal, and frigid, and worldly. And so there is need of a revival.

Is there not a general need of revival in some directions now? Look at the churches and Christians of our lands. Who will say that they do not need a stronger faith in God than they manifest? Who will say that they do not need a more vivid perception than they now enjoy of Him as a real, living God, a presence ever dwelling with them, a power working in and for them? Who will say they do not need a deeper sense