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C. BLACKETT ROBINSON, Manager and Editor

Ottawa, Wednesday, Dec. 31 1903.

We very heartily wish our readers a **HAPPY NEW YEAR**; and may it bring to each one of them the highest good, as well as the largest measure of prosperity.

This is a suitable time to renew your subscription. Pay in advance for 1903, and secure **THE PRESBYTERIAN** for one dollar, the advance price. Ask a neighbour to subscribe and remit for both.

The Missionary Review of the World continues to be the best periodical of the kind published anywhere. For the coming year it promises to be kept up to its usual high plane of excellence. Our readers interested in world-wide Missions can not afford to be without it. Funk and Wagnalls, New York.

Our excellent contemporary the Pres- byterian Witness in a timely article, has the following suggestive paragraph: The future of Canada will depend upon Providence on the intelligence, the indus- try, the sobriety and virtue of her people. There will be "dangerous classes," rich as well as poor. The most dangerous class of all is the "leper" who revels in drunkenness and vice,—the "leper" who heeds not the laws of God or man. This "leper" cannot be kept out by quarantine or immigration laws; for he is already here.

Quoting from **THE DOMINION PRESBY- TERIAN** the reference to McCarthy's much talked of book on Priests and People in Ireland, the South Western Presbyterian, says: "It is a terrible arraignment of the Irish Priesthood, it is said, and supported by a bristling array of facts proving the domi- nancy of the Irish Catholic priesthood to be the main cause of Ireland's decay. The cathedral overshadowing the group of miserable cabins in which family herds with swine, is held to be typical—a priesthood, rich at the cost of peasantry! Not since Kirwan's controversy with Archbishop Hughes has there been such an exposure of the priestly tyranny and superstitions of the Irish Catholic population."

A NEW YEAR.

Every morning we receive from our Father and King a new life, and the gift should be accepted with solemn reverence and child- like gratitude. But there is something specially solemn in saying farewell to the Old Year and setting our faces forward to the New. It is true that we have been through the change many times, and that which is constantly repeated tends to be- come commonplace. Remember then, that things are only commonplace to the common- place mind. To the poet the poorest flower that grows has a meaning too deep for words, and the power of his words depends upon his vivid realization of the mystery that cannot be put into words. To the painter, every sunset has its own individuality, its own peculiar tone. What is more common- place than the birth of a babe, and yet around each child that is born there is a new halo of wonder and romance. What is more commonplace than the death of a man, and yet each death brings a blank into some home, and opens a new chapter of life to those who have lost their loved one. The old things are really the newest.

Small novelties based upon little tricks have only a slight temporary power. It is by new readings of the old story, new applica- tions of the eternal forces that the great advances are made in every sphere. If a gifted man can send a message through the air to a distant land we call this a new inven- tion, and in a sense we are right; but it is simply a fuller study of the everpresent and everlasting forces that has brought forth this wonderful result. So the New Year is simply a short space of time such as has been measured off many times before, but to the really living man it is rich with strange possibilities. Many a life will take a new turn and blossom out into new fruitfulness. Faithfulness in the old year will have its reward in coming days.

If we are living according to right principles there will be no need of a radical change; but we must each crave new con- secration, new power, that we may follow our ideal more closely and be more faithful to our God. There is less of life before us than there was last year, but it may be richer and stronger. Life is not to be measured by its length but by its quality and power. The life of our Lord was short. His public ministry very brief; but it was divine, hence inspiring and germinal. The world has never been the same since. All the Chris- tian centuries have come out of it. And because so much has come out of it in the past there is promise of still greater things to come, and we face the future with new hope.

Religion is a life not a mere history; it treasures the sacred records of the past that it may turn them into new revelations; its gospel is not simply a story of what has been but a manifestation of what is and a promise of that which is still to come. We then as Christians are called to leave the dead past and press forward to the living future. Jesus Christ is the same yesterday, to-day and for ever, which is the pledge that he gives mean- ing to the past and hope to the future; under his leadership we can go out into the New Year assured that whatever it shall bring forth, whether bitter or sweet, shall have a blessing in it.

SHALL THERE BE A REVIVAL?

The evangelical denominations in the United States—and notably the Presbyter- ians—are, and for some months have been, engaged in an aggressively forward move- ment, looking to a general revival of religion. Evangelistic effort is being brought to bear in the churches by the pastors and Christian workers, and recognized evangelists are being sent out to assist the pastor in localities where their services are needed or solicited. The movement is well organized, and Dr. Wilbur Chapman of New York—who visited Ottawa two winters ago—has demitted the charge of his congregation so that he may be free to give his whole time to the work which is very largely under his direction. The movement is not a mere effort to "get up a revival" by means of religious fire- works. It is based on a recognition of the facts: (1) That God is calling his pro- fessed followers to earnest and direct Chris- tian work for the salvation of souls, for the extension and building up of the Redeemer's kingdom; (2) that the conversion of the world is to be accomplished mainly through the instrumentality of the preaching of the Gospel; (3) that God has promised his blessing upon all such efforts to save men and bless humanity; (4) that men and wo- men who are saved themselves are called by the Lord Jesus Christ to tell others what he has done for their souls and lives; and (5) that the fields in Christian lands, and heathen lands as well, are white unto the har- vest. Already there are signs apparent that there is a hopeful movement among the dry bones in the valley of vision—the nominal professors of religion—who have a name to live and are dead; an increasing degree of earnestness and thoughtfulness among the young; an expectancy among Christian people of a widespread awakening, born of the faith in the Saviour's promise, "Where- ever two or three are gathered together in my name, there am I in the midst of them. For Pentecost is realized wherever God's people realize that Jesus is present by his word and spirit.

Is there anything being done in this Can- ada of ours by God's people to lead to a great and widespread religious awakening—a blessing so much needed when even pro- fessing Christians are having their heads turned by the prevalent materialism growing out of the abounding prosperity which our country is enjoying? If the promise of the Saviour quoted above be true, and what fol- lower of Christ will say it is not? there is no absolute necessity for a great organization and elaborate machinery to carry on an evangelistic campaign, though we believe God's ministers and Christian workers are right in bringing their talents, their intelli- gence, and every legitimate means at their disposal, as well as earnestness and faith, to bear upon work so important. Elijah faced the prophets of Baal single handed and won a great victory, because he took his stand upon God's promises and knew that God was at his back. Gideon with his little handful of three hundred men routed the hordes of the Midianites, because he followed