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The growing popularity of bridge-whist has become a serious menace to the home-life and morality of many communities. It is not only the time that it takes where the play has become a "craze," but the fact that so many play for stakes of smaller or larger size, and that the gambling habit is worming its way into circles where previously it has been unknown, scattering all the while the seeds of deadly influence. Pawnbrokers of New York are doing a big business, so it is said, with fashionable women who become financially involved through their playing. They have money, but it is not always available, and so they are accustomed to seek needed loans on their jewels and other valuables, that their obligations of "honor" may be promptly met. It is even said that the jewels of one of the richest young women of that city have been pawned half a dozen times in as many months. This is no doubt an extreme case, but the position of the influence of the example set by these persons is felt through the whole range of society. The mother who plays bridge—or any other game—for no matter how small stakes, or even for the seductive "prize," has her mouth sealed against effective protests if her husband or son develops a fondness for poker or the races. If the one is right for her, the other cannot be so very wrong for them, and her example is putting the seal of her approval on it all. The church member who indulges in saying to the world that her religion counts for very little, and stops short of a prohibition of gambling! It is a serious situation, and Christians need to face it squarely, and recognize the issue for what it really is.

A SOLEMN AND SEARCHING MESSAGE.

This is what the report of the New York Weekly Witness says about the message of Rev. J. Stewart Holden from England. Mr. Holden is vicar of St. Paul's church, Portman Square, in the fashionable west end of London, and is one of the prominent speakers at Keswick. He is a man filled with the Holy Ghost and he speaks with great power. A solemn hush came over the audience as he delivered a searching address from the words: "But they, supposing Him to have been in the company, went a day's journey, and they sought Him among their kinsfolk and acquaintance."

He said: "It is more than sad, it is tragic, to see Christians who are seeking to keep up spiritual appearances, to engage in the same service as here tofore, to use the same language as they have been wont to do, and all the time there is an impoverishment of spiritual income. Somehow, somewhere, they have lost touch with their Lord, and they go on blindly, supposing Him to be in the company, when all the time He is far from them, and when all the time they are far removed by their own acts and attitudes from the operating power of the living Christ in their lives."

"I ask you to-night, brethren—and I do so not in any pedantic way—I ask you how many souls—I think this is a fair question—How many souls did you bring to Jesus Christ last year?"

"May I alter it then, How many souls did you really try to bring to Him last year, did you really pray over, did you really give yourself to? None. Then do not talk about being in company with Jesus Christ."

"How much money did you give for foreign missions last year? How much of your real self did you give for the expansion and the extension of the kingdom of God? I think these are some of the tests which every honest heart must propose to itself, to find out whether I am really in company with Jesus Christ or whether I am not."

"It is suggestive that His mother found the Saviour just where she had aforetime been offering her vows to God. I cannot but think that you will have to get back to the places of your vows if you are going to find the Christ you have lost. Some of you have made vows in this very auditorium it may be, last year, and you have never kept them."

"It may mean for some one—let me suggest this—it may mean the going home from this place to-night and writing a letter which should have been written ten years ago, getting right with some one with whom you are at variance. It may mean, as it meant for a man over on the other side of the water—it may mean the restitution of unlawful and unholy gains. It may mean the confession of some wrong which you have secretly done to others. You have got to get back to the place where you have broken your vows."

THE POINT OF VIEW.

Rockefeller, the richest man in the world, would give many of his millions for a poor-man's working stomach; so that much depends upon the point of view. The following is engraved on the statue of Joseph Brotherton, at Salford, Eng.: "My riches consists not in the extent of my possessions, but in the fewness of my wants."

THE NEW GENERAL SECRETARY.

The new General Secretary, happily, is not new. He has already won his spurs and proven his worth in four years of faithful service. Rev. T. Albert Moore, then president of the Hamilton conference, was in 1903 asked to become secretary for Ontario and associate secretary of the Lord's Day Alliance of Canada, including within his territory all Eastern Canada. He has in addition made several special trips through Western Canada. Wherever he has gone he has been well received. As a public speaker he has few, if any, superiors. He has a keen mind, well-informed and well-trained, good judgment, personal tact beyond most, a large heart, and a pleasing personality.

He takes a broad, reasonable view of the Lord's Day question. He has had, along with the writer, more than any other, a large share in deciding the policy and methods of the Alliance. He has always been a strong advocate of the quiet method of dealing with infractions of the law; in using moral suasion rather than legal compulsion up to the limit of its usefulness, in prevention rather than punishment, in conciliation rather than coercion.

He is a sane, statesmanlike leader, who deserves the confidence and loyal support of all who honor the Lord's Day in Canada. He is a hard worker who does not spare himself, and there are few who can work as rapidly, or administer work on a large scale as efficiently.

His own church has honored him in many ways, but in none more than in electing him a year ago secretary of the General Conference, one of the highest honors in the gift of that church.

Rev. W. G. Hanna, B.A., has been offered the Eastern Secretaryship, in succession to Mr. Moore. The work of the L.D.A. under the leadership of such men as Messrs. Moore, Rochester, and Hanna will prosper in the future yet more than in the past.

We are not able to say in this issue whether Mr. Hanna will accept or not. We will be able to do so in our next, and will show his face and give such information as to his ability and past record in many spheres of service as our readers will eagerly desire. Suffice it to say now that if we can secure him no alder man could be chosen.

J. G. S.

DR. SHEARER'S NEW WORK.

At the last annual meeting of the General Assembly a new department was organized, to be known as the Department of Temperance, Moral and Social Reform. This department was placed in charge of Rev. Dr. Shearer, secretary of the Lord's Day Alliance. Rev. Dr. Pidgeon, Toronto Junction, was elected permanent convener, and out of compliment to Dr. Pidgeon the first meeting of the department was held in Victoria Church, Toronto Junction last Sunday afternoon, and was presided over by Dr. Shearer, who was also the speaker for the occasion. The attendance was fair, about one hundred men being present. Dr. Shearer spoke on the justification for the formation of such a department and gave particulars of the work the department intended taking up. The department intended to assist in every way the Lord's Day Alliance in securing observance of the Sabbath. It was also the intention of the department to work against the gambling evil in all its details, and especially against the Fort Erie race course, the proceedings at which the speaker denounced in forceful language. The "Social Evil" will also be given some attention.