

Heaven that there no sin and no sorrow can be found. Among those who dwell therein and do God's will there can accordingly be no need for resignation, in the sense in which from time to time God's children on earth are called to exercise that grace as they drain to the very dregs the bitter cup which a loving Father's hand has prepared for their salutary use. Co-operation with God's will in the fulfilment of His purpose is, in the very nature of the case, a greater thing than resignation to God's will in acts of sorrowful submission. When we therefore combine the three petitions in their ideal fulfilment we have the glorious picture of a world in which God's Name shall be universally hallowed, a kingdom in which all men everywhere shall recognise Christ as Lord, and a service in which all men, in all things great and small, will count it their chief joy to know and do His will.

III. And, lastly, let us observe that this will is to be done by God's children here on earth, as it is done in Heaven. How that will was done by our Lord when here on earth the Gospels testify in every page. And we are not left without some intimations as to the way in which that will is done by the angels above. Not only do those bright spirits seek to do that will perfectly, but their service is one of (a) *reverence*, as in His presence they cover their faces with their wings whilst they cry, "Holy, holy,

holy is the Lord of hosts; the whole earth is full of His glory" (Isa. vi. 3). Their service is (b) a *service of love*, for we are told that they are all "ministering spirits sent forth to do service for the sake of them that shall inherit salvation" (Heb. i. 14, R.V.). And again our Lord has set forth to us the joy in which they share over one sinner that repenteth. And, again, it is (c) a service *marked by intelligence*, for the mysteries of the Gospel are to them objects of deep contemplation and earnest inquiry—"which things the angels desire to look into" (1 St. Peter, i. 12). And, finally, (a) their service is one of *absolute devotion and attentive obedience*. As the eyes of servants look unto the hand of their masters, so the angels wait upon the Lord their God to anticipate His will. "They do His commandments, hearkening unto the voice of His word" (Ps. ciii. 20). It is the constant remembrance of such perfect service which will work in us, when conscious of our own weakness, the increasing desire to pray more earnestly, "Thy will be done in earth, as in heaven." May the closing words of the second exhortation in the Communion office remind alike the writer and the readers of this paper of their bounden duty, not only to "submit themselves wholly to His holy will and pleasure," but "to study to serve Him in true holiness and righteousness all the days of their life."

PLAIN REASONS AGAINST GAMBLING.

BY THE REV. W. M. MEREDITH, M.A., Rector of St. James', Muthill.

I. **I**T is mean to take advantage of another man's ignorance to make money out of it; for you think that you know better than he which horse will win, therefore you lay on it, etc.

2. *It is wrong to risk money upon pure chance* (and you do this, if you are not trusting to superior knowledge when you bet), for money is a valuable talent which we can spend usefully in many ways which are sure and not risky—and we must at last give account as stewards to God for the use which we have made of His money.

3. *It is a dangerous excitement.* We know how men and women have been led on to risk whole estates upon a throw of the dice, or on the length of straw, for which folly nothing but mad excitement and desperation can account.

4. *It is a dangerous example;* for, supposing that you yourself never bet beyond what you think you can afford to lose, you may lead others to begin or to continue betting, who cannot stay where you do, but may lose more than they can afford—as, indeed, the very man with whom you are betting may not be able to

afford to pay you, if he loses, without wronging some one else.

5. *It leads into bad company.* Not perhaps so evidently at first, yet too often grievous sins—drinking, lying, stealing, etc.—are found so closely connected with it, that it is quite fair to consider the one as leading to the other.

6. *It actually encourages crime*, for sharpers, bookmakers, etc., live by it; and the evidence of law courts plainly proves that gambling has been at the bottom of many of the gravest crimes committed against the laws of God and man.

7. *It is the ruin of homes and the breaking of hearts.* Many a happy home has been wrecked, many an estate has changed hands, many a woman has been broken-hearted by the love of gambling in a husband, son, or brother.

8. *It ruins the character of the gambler*, for it destroys his love of home, it breaks down his self-respect, it perverts his views of the use of money, of his duty to his neighbour. Too frequently it blinds him to the value of life itself, and the unhappy gambler seeks refuge from poverty and disgrace in self-murder.