

and win where others have lost, that we shall be among the solitary lucky ones, and not among the thousand unlucky, is a folly to which we are all liable, but it is none the less a folly."

3. *We can be careful as to our personal example*, and cast our influence on the side of safety. It is well to be scrupulous in avoiding the beginnings and smaller applications of the practice. For it is not the distance we go, but the direction in which we move that morally counts for most. A Christian must always consider the welfare of "the brother for whom Christ died." When any practice, even if not wrong in itself, has in the course of time become a chief cause of wrong doing, a snare to innumerable lives, and a disintegrating influence in the body politic, a Christian should avoid the very beginning of it.

4. *We can help to form a sound public opinion* on the subject.

Fifty years have produced a change for the better in the general view of drunkenness. Why should not a process of ethical education bring about a similar change in the attitude towards gambling? We must aim at securing a higher sense of self-respect, and a deeper regard for the community of interests which will cause a man to treat his fellow as one not to be injured but to be helped.

5. *We can secure a measure of restrictive and regulative legislation.*

Although we cannot make men good by Act of Parliament, we can remove many temptations and give a better opportunity to men to be good. Legislation may crystallize sound public opinion and make it more difficult to harm one's self or injure the community. Legislation may be made more definite and the enforcement of law proportionately easier. The publication of betting news, the gambling on race tracks, the widespread institution of the handbook, are proper subjects for legislative action.

6. *We can try to secure a legitimate and rightful satisfaction for those instincts which lie at the basis of gambling.*

Negative and prohibitive reforms are only half-way measures. The best way to displace an evil is to instal a good in its place. Every effort at healthy social reform, every rational movement to make life less monotonous for those who toil, every success in bringing money into closer connection with labour and social utility, every lesson learned that wealth and leisure are called to serve society and that idleness is a disgraceful sin, every improvement in the conditions of employment and in wages, which may give