

trust Him. He is the *True Vine*; no vine ever did so fully for its branches what He will do for us. We have only to consent to be branches. Honour Him by a joyful trust that He is, beyond all conception, the *True Vine*, holding you by His almighty strength, supplying you from His infinite fullness. And as your faith thus looks to Him, instead of sighing and failure, the voice of praise will be heard repeating the language of faith: Thanks be to God! he that abideth in Him does walk even as He walked. Thanks be to God! I abide in Him, and I walk as He walked. Yes, thanks be to God! in the blessed life of God's redeemed these two are inseparably one: abiding in Christ and walking like Christ.

PLAUSIBLE FORMS OF GAMBLING.

BY THE REV. HENRY A. STIMSON.

"See the people coming," said Tertullian in the third century, "already tumultuous, already passion blind, already agitated about their bets. The praetor is too slow for them; their eyes are ever rolling with the lots in his urn. They wait anxiously for the signal. There is one shout of common madness. 'He has thrown it!' they say, and announce to each other what was seen at once by all. I have evidence of their blindness; they do not see what is thrown. They think it a cloth; but it is the likeness of the Devil cast headlong from on high. From thence, therefore, they go on to fury and passions and dissensions, and whatever is unlawful for priests of peace. Then there are curses without just cause of hatred; there are cries of applause with nothing to merit them."

So far as this description applies there ought to be no difficulty in recognizing gambling and estimating the evil, whether it be at a horse race, or a faro table, or a pool room, or a lottery drawing, or a stock board, or an oil exchange. The question arises, "How about prizes at fairs, and voting, and gifts at coffee and tea stores, and with newspaper subscriptions, and prizes in candy, and tobacco, and soap, and baking-powder packages, and turkey raffling, and the like?"

Let it be distinctly settled that the end does not justify the means. Whether the object be to build a church, to clothe the naked, or provide food for the hungry, or help the widow and orphan, no company of people is for a moment justified in doing wrong. If their procedure is in itself reprehensible, it is to be condemned, no matter with what it may be connected.

The governor of a neighboring state, who refused to put a stop to a lottery connected with a Grand Army fair, because the object was charitable, was as blameworthy as a local judge who, in similar circumstances, refused to entertain action in his court on the ground that "public opinion" did not call for the enforcement of the law. If the language of Judge Grier, of the Supreme Court of the U. S. forty years ago, was true, that lotteries are a "pestilence;" if then they "infested the whole community, entered every dwelling, reached every class, preyed upon the hard earnings of the poor, and plundered the ignorant and simple;" if, with an awakening public sentiment and strenuous legislation, we are now well rid of them, no man should be allowed to set them up again in any form or under any pretext.

Of course gentlemen and ladies mean no harm. They are under no temptation; they feel no heat of passion; they are impelled by no bitter necessity; they care nothing for the stake; often, their consciences do not quite approve, but if they set the example, if they speak lightly of the evil and seek to justify it, what is to be said of those who are differently circum-

stanced? How are they to be delivered, and how are plunderers of the ignorant and poor to be punished?

A moment's consideration ought to convince any thoughtful man. Go to one of these fairs. Here, perhaps, are a couple of thousand people, rich and poor—young men, working people, servants—who are out of pocket fifty cents or a dollar each, that half a dozen persons may possess a prize, a gold watch, a horse and buggy, a set of furniture, for which they have paid no equivalent. Do they do it because of their love for this lucky half-dozen? No; they envy them. They thought to get the prizes themselves. Their money went to pay for them. Indeed, collectively, they paid twice, three times their real value. Here is where the profit to the fair comes in. And now you have the prize. You drew it, you say. Yes; you did not steal it. But what right does "drawing" give? What honorable requirement does it meet? What sense of deserved possession or merited reward does it satisfy? It feeds the lust of getting: it gives possession. That is all. Should not such possession make honorable cheeks tingle with shame?

But suppose it is not a prize drawn in a lottery, but was the result of voting. See what that means. A few score persons have been induced to give a certain sum of money each, that you, whom they admire, may possess this article. But the article is worth much more than the aggregate of their payment. To get it, many other people, who have no interest in you, and who, on the contrary, have a very strong desire to give the prize to some other than you, are induced to join in the contest. In this way enough to pay roundly for the article is obtained. Now who shall have it? Your friends have simply the title of the majority; they have been able to command the most money. They take the property for which the people with less money at their command have largely paid, and present it to you.

The shame of such a gift! Perhaps to make sure of getting it you have yourself been induced to contribute money to buy votes and turn the scale. And now, as you are congratulated on your possession, and the zeal of your friends, around you stand the host of those whose money you are getting against their will. They do not want you to have it. They did all in their power to prevent you from getting it. But the longest purses were against them. They were beaten not with clubs and spears, but in a contest as barbaric as any in which two savages hacked each other for the possession of a maiden. And did any one ever hear of the recipient of one of these prizes hastening to refund the money of those who voted against him, that he might at least possess the article as the gift of his friends? Such blunting of the finer sensibilities do these affairs produce! Is it not high time that at least our reputable organizations for charity and our churches have done with them?

Every now and then some newspaper, generally a "family journal," advertises a long list of prizes to be distributed among its subscribers. It hastens to justify itself by saying that this is its way of advertising, and that the paper is well worth the subscription price. This gives the proceeding the air of great liberality. That as an advertisement it is shrewd and successful is evident from the magnitude of the prizes offered and the frequency with which it is tried. It is a lottery pure and simple. The prizes are dangled before the eyes of the people, and the gambling passion so cunningly appealed to that thousands, who would have nothing to do with a regular lottery, buy tickets in the form of subscription to the paper, just as many people allow themselves to buy "bitters" at a drug

store who would not be seen drinking whiskey in a bar-room.

The tea and coffee merchants who give away china, and the soap, and baking powder, and tobacco manufacturers who put up gold pieces with their wares, are engaged in a similar proceeding. Give them the credit of actually doing what they say, for they can well afford to—though Anthony Comstock declares that he has opened many packages, and never found more than a five-cent piece—and it will be seen that they are trading on public immorality. They make their appeal to this universal passion for getting what we do not pay for. They make gain from a vice, and belong to the class of the saloon keeper, the gambler, and the procuress. Respectable dealers who sell these goods, and customers who buy them, are abettors of crime.

Few are aware of the extent to which gambling, in one form or another, is practised. We comfort ourselves with the thought that gambling-rooms are not before our eyes, that the professional gambler is not to be seen, as of old, on the steamboat and the railway train, and that lotteries are no longer legalized. Meanwhile, our young people are drawn into "combinations" on ball games; our college boys are beset with temptation with cards, billiards, and universal betting; here and there bank officers and men in positions of trust turn up defaulters from having engaged in "speculation"; and continually quiet business men, of whom no one had suspicion, fail, through having taken a deal in stocks, or grain, or oil, or pork.

The only protection for the community lies in a strong public sentiment. Parents must begin in the home. No mother can allow her child to look to his chance or skill at any game to increase his possessions, no matter of how trivial a kind, without awakening in the child's breast an evil passion that imperils its future.

In a question between principle and want of principle, between serving God and serving the Devil, there is no small thing. You can as readily establish your position over a lottery ticket, or fix your boy's character over a game of marbles, as you can over a greater stake. The first bet of a pair of gloves or a pound of candy, the first game of cards for "the stews" contains within itself the whole problem.

The business man who retains in his employ young men whose habits in the matter of gambling he has reason to suspect, the employer, be he in private business or a director of a corporation, who continues in a position of trust a clerk whom he has reason to believe is betting on ball games or gambling in stock, is a partner in his crime if he becomes a thief. He has furnished the occasion of his fall.

It would seem as if all business men needed in these days to be warned against that greed of gain which makes men eager to get money by exceptional methods. If a transaction does not leave a quiet heart, a sense of gladness as of a noble deed done, it is to be suspected. This coveting what is not ours, this impatience to be increased with goods, is the snare into which not a few fall and pierce themselves through with many sorrows. There are two texts which just now are receiving sad enforcement. "*An inheritance may be gotten hastily at the beginning, but the end thereof shall not be blessed.*" And "*They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.*"—*New York Independent*.

Labour is glory! the flying cloud lightens,
Only the waving wing-changes and brightens,
Idle hearts only the dark future frightens,
Play the sweet keys wouldst thou keep them
in tune. —F. S. OSGOOD.