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L. J. TIMES, ST. JOHNS, N. B., TUESDAY, SEPTEMBER 2, 1905.

## Selected Reading for Sunday's Quiet Hours

### GAMBLING AND SPORT

#### Rev. R. J. Campbell's Plea for the Separation of Gambling and Sport.

(London Telegram.)  
Under the terms of the Dublin Grand Charity, founded last year for the benefit of the poor of Holborn, there is provision for the preaching of an annual sermon against betting and gambling. The first discourse was delivered yesterday at the midday service at the City Temple.

The Rev. R. J. Campbell based his remarks on Isaiah c. 58, v. 2. "Wherefore do ye spend money for that which is not bread? and your labor for that which shall not satisfy you? Hearken diligently unto Me, and eat ye that which is good, and let your soul delight itself in future."

The preacher said: "It was a matter of course that in the last twelve months the drinking habits of the people had undergone some amendment, but with regard to gambling there were no signs of diminution. The habit had many manifestations in the body politic, from the top to the bottom. In high society bridge had its votaries and its victims. Perhaps things were no worse than in the eighteenth century, when people gambled away the whole of their substance. At any rate, we did today say what we thought about the character of responsible men who were addicted to these things, and we did require a higher standard. There was a section of society which set a example to the rest, and if half the stories they heard of excesses at the gaming table were true, it was a reflection upon our beloved land."

"But how many commercial men who listen to me," asked the preacher, "ever pause to think what a large part of the sin of hazard lies at the door of business?" The man who was clever at providing something which did not add to the wealth of the community, and who, in our midst, and instead of being regarded as the bloodsucker he was, we gave him titles and honors, and bowed down to him. Might the day soon come when, instead of striving to take from him, we should endeavor to follow the golden rule of serving men. Men were to be got rich quickly, and in so doing secure as large a portion for themselves as they could."

"If a man had only succeeded a little less, he would have been a greater man than ever, and would have been still more highly esteemed. Men who were of the same sort of thing every day, were rewarded with honors. As regards the working classes, their gambling was particularly in connection with sport. We prided ourselves that we were a nation wedded to sport. It was not sport as sport that was to be deprecated, but the fact that it led so often to the sin of hazard. Men lived, not for the excitement of sport as sport, but for the excitement of winning or losing. People betted who could not afford it, and who had never seen a horse on a racetrack. Worst of all, women and children betted."

"How was it that this lamentable condition of things arose? The pent-up energies of the soul found vent in an undesirable direction. A young man recently wrote to him, through a periodical, asking for help. One of thousands upon thou-

sands who lived a narrow life, he stated that he became a gambler simply because of a morbid desire to do something unusual, and live for a while a life of excitement. This young man had a physical repugnance to drink, which to him was like quinine, but he overcame it for the deliberate purpose of drinking himself into another region and leading another life. There was a desire to know something of the world, and a morbid desire to do something unusual. Let them look at the poor man's home, with its narrow bounds, its feeble opportunities for the realization of higher aspirations. They could then understand how irresistibly men came to desire to break out into another region. Was there nothing to make these pent-up energies less dangerous? Let them get a man to love that which was worthy of his love, and they would do much to remove the force of that temptation. Directly to that end they were called into the army of Christ. In a concluding passage the preacher observed:

"And let me add this. Our King is a greater force for good than any monarch in the world. He is beloved by his people, and wholly desirous of their good. He has been given the title of Peacemaker of the World, and he deserves it. Would to God that King Edward could be induced to use his great influence to separate gambling and sport. The one in its essence is evil; the other in its essence is good."

Some applause, such as is not unusual at these week-day services, followed Mr. Campbell's final utterances.

### TEMPERANCE GROWTH

(From the New York Sun.)

A very large number of the wage earners in America by the terms of their contracts with their employers are bound to abstain from intoxicants, keep out of saloons and lead lives of temperance and sobriety. This number is increasing annually as corporations realize the danger involved in committing important tasks to men with fuddled minds.

Competition carries on a temperance crusade of its own, for the drinking man learns that he is not as valuable to his employer as his non-drinking associate. When the time comes to lay off a portion of the working force the total abstainer is not the first to go. His work may be done no better than that of the others, but he is more dependable and thus more valuable to his employer.

Public drunkenness is comparatively rare in all the cities of America today among all classes of society. James Dabrymple, of Glasgow, speaking of his recent trip to this country, mentioned the absence of drunken men from the streets of Chicago as something that attracted his attention and roused his admiration throughout his stay here. The spectacle of a drunken workingman is rarely presented in any community nowadays. It is not necessary to hark back to the Revolutionary times to find a time when different conditions prevailed. The figures supplied by the Internal Revenue Commissioner more fully confirm a fact of general observation. Beer drives out hard drink. Moderation and temperance are supplanting excess in the use of liquor.

Heaven will be a lot more place for those who do not like common people. The crater in the pulpit needs to remember that no man was ever struck by thunder.

### Repairing Evil Is the Only True Religion

By CHARLES WAGNER (Author of the Simple Life).

"If I have taken anything from any man by false accusation, I restore him fourfold."

Evil is done quietly, with some people it passes unheeded. If no bad result comes from it the evil that they have done allows them to sleep in perfect peace. Ill-gotten money, for many people, is as honorable as any other, for what they respect above all is wealth. There are unclean hands that are touched every day, and all the more easily as many others have touched them before. Each one shelters himself behind the others.

Every now and then some thief in full tide of success is saying to himself: "Really, this is too much; all my illegitimately acquired wealth will end badly. In order that my children should enjoy at least a part of it, the largest and finest part, and so that my soul should be more at rest, I will make some little sacrifice. I will put aside a portion of it; the remainder will then be cleaner."

What a strange yet human mentality! For how many centuries past have not men of prey endeavored to corrupt the gods? Others wrap themselves up in the cloak of holiness. They have done harm to their fellow men and then they have repented of it. They express regret, they smite their breast, but they keep the money. If they were to give it back, would not that be acknowledging that it has been wrongly acquired and taking dishonesty? What a profanation of the sanctuary! There are even some men who, instead of repairing the evil they have done, and of which they silently feel and own themselves guilty before God, nevertheless commit further acts of iniquity in order to conceal it from their fellow men. It is the cog-wheel of evil-doing; our whole body tends to be drawn into it if one finger is caught.

### Difficult to Repair Evil

Every day we see how difficult it is to repair evil. It is easier to mend a twisted limb than to repair wrong when justice and truth have been distorted. It is not only in the case of ordinary possessions and the common honesty that pertains to money and material wealth that repair is so painful. It is especially in spiritual possessions that it is difficult to repair the evil that man does to man.

You have been victimized, he has been victimized, and you, at first in small matters, then wholesale; nothing is done with greater ease. Have you noticed the impatience of public attention to learn of some scandal and its patience when waiting for the hour of reparation?

When a man is executed, condemned, when he falls within the grasp of too rapid justice, whether it be the justice of individuals or the justice of the state, with what fury his poor honor is torn to pieces. But what trouble he has in finding the different bits when he wishes to put it together again! Those who make such haste when it was a question of dishonoring and ruining him are somewhat slow when it is a matter of giving him back his good reputation.

Public law is not equitable on this point. The reparation offered to a man for an error made in regard to his person is not equal to the harm done, and does

not take into account his torments and suffering. That is a rotten spot in the conscience of men, in private as well as in public life. Look upon this chief of the publicans. He realizes what reparation means and he also understands what it is to become converted.

The name of conversion (and that is a point on which I wish to intervene) is given, in the religious world, to a certain change that comes into one's life. This chief of the publicans is an example of a moral conversion to integrity and honesty, in spite of a thousand obstacles.

How often it happens when people become converted, in the world of today as in that of former days, that their conversion is purely and simply a change in their intellectual attitude. All this is platonic. Yesterday they thought thus on a religious subject — today they think otherwise, but they believe in the same way. They are as unkind today to their neighbor as they were yesterday.

These conversions remind one of certain removals, we see poor people removing from one unhealthy lodging to another unhealthy lodging. In the same way some people imagine that they have undergone a religious conversion when they have merely only changed their pride. The heart is not in it, no reparation is done.

Let us take care! There is a certain reparation that is taught us by the Old and New Testaments, a reparation according to which the man who has done evil to man also wrongs God. Nothing is more true. But what conclusion do we draw from it? We confess our sins to God, we go to Him in public or private confession, and we acknowledge ourselves to be guilty. That is right, but it is not enough.

To ask God's forgiveness after having ill-treated men and not to at once proceed to repair the evil we have done and heal their wounds is not right — it is taking God for what He is not. This is what He says: "If you have done evil toward your neighbor, go and wipe away his tears, and then come to ask my forgiveness."

We like to go above the heads of men. That is not giving honor to God — it is rather trampling His first commandment under our feet.

Woe to the religion that hushes the conscience to sleep! Woe to the men who have said to their brothers: "I have done evil and you have done evil toward me. Let us make a pact and let us not speak of it to man. Let us make a pact and let us not speak of it to man."

The only true religion is, first of all, human. If you have trampled upon your fellowman you must, first of all, raise him from the dust; if you have deceived him you must ask his forgiveness. Then present yourself before the Eternal Father. Otherwise He will speak to you as the old prophet Isaiah spoke to the men who brought sacrifices and filled the temple with holocausts: "To what purpose is the multitude of your sacrifice unto me? saith the Lord. Bring no more vain oblations, incense is an abomination unto me. And when ye spread forth your hands I will hide mine eyes from you, ye when ye make many prayers I will not

hear—your hands are full of blood. Wash you, make you clean."

Listen also to these words:—"When ye come to appear before Me, who have required this at your hand, to treat My courts?" What stern words! For it is not the blood of the innocent victims that is meant, but the presence of evil men. The sacrificed bullock cannot soil the temple; the one that soils it is the unclean man who has entered the temple with his pride and wickedness; it is the man who enters the temple as the great lords of the Middle Ages were wont to enter it, on horseback, with all their paraphernalia and their train, sometimes a shameful array.

My brethren, there is a way of being religious that should verily be that which is described by the prophet in the chapter I have read to you today, an abomination unto the Eternal Father. "Make reparation! That is the beginning of true worship, make up your accounts, find out whom you have wronged, and then come and stand before God."

By a deep psychological law man is more inclined to forgive the evil that has been done him than to repair the evil he has committed. The one to whom you have done harm is your enemy because he is a witness of your wrongdoing; even when he is silent he is a dumb witness to your wrongs, your oppression, your untruth. He is a victim, and torturers do not love their victims.

There are some noble hearts among us who repair the evil that has been wrought by others. I consider that a beautiful thing—it is a sign of magnificent and great human solidarity. When you see tears shed through the fault of others and you wipe them away, when you see the downcast victims of the injustice of broken and crushed, and you raise them up, as the members of the Red Cross Society pick up the human remains on the battlefield to bring them back into camp, and thus honor humanity in its poor mistreated children, it is in this life if there were not some to repair the harm done by others, to cleanse what has been soiled by others, to nurse those who have been struck down by others, to raise up what others have cast down!

It is the action of a brave knight to repair the evil done by others. But if you are willing to pay the debts of others and do not pay your own debts, if you wipe away the tears that are shed through the fault of others and abandon those whose tears are shed because of you, then what can be said of you?

Are you not like those knights who concealed a deadly wound under the steel of their armor? Are you not eaten away in secret? Does not the pallor of your face show that there is a hidden disease destroying you? Pay your debts and then pay the debts of others. Repair the harm you have done, and then repair the harm done by others. Remember Zacharias, the chief of the publicans.

Nothing is more difficult for a man than to acknowledge that he has done wrong and then to humbly endeavor to repair it in the very place where he has committed it.

It is a strange thing to see to what an extent we resemble those great kings whom the sight of their victims annoys

and exasperates. We do not wish to see our wrongdoing. Yet that is the only true and great reparation.

The chief of the publicans gave no thought to anything, neither to the wisdom of the world, nor what would be said. He determined to climb into the eyecore and then to rise still higher in the moral world and to break through the barriers of ordinary conventionality and to do what is not usually done. In his action there is a great and fine lesson. This my brethren, is a stern message I wished to bring to you today.

There are some great difficulties in life that proceed from the obscurity of our intelligence, problems that we cannot solve and against which our poor heads are battered as against a hard rock.

There are mysteries that we cannot penetrate, although curiously and the thirst for enlightenment, unceasingly impel our souls toward them, and we cannot prevent them from putting those questions. But there are simple things of everyday life that are under our hand, and yet we see unsurmountable difficulties in coping with these simple and clear duties. One would think that it was a matter of climbing up to the stars. We cannot be spared that effort; it is to the result of each practical and almost petty obstacle that the gospel leads us, first of all.

This story is great and magnificent, as well as natural and simple. There is nothing impossible in it, nothing that belongs to a domain to which any age cannot be initiated. We cannot say, we the men of today, that our way of thinking refuses to assimilate these facts.

The luminous and flaming honesty that devours darkness and dishonesty, as the devours all impurities, had sprung forth from that man's heart, because it was brought into contact with Christ. When the passerby's gaze fell on him, his eyes that had taken pleasure in counting out gold, and perhaps even ill-gotten gold, were filled with shadows. They could no longer hear the idea of enjoying these riches alone, and, above all, the thought of retaining anything that was not worthy of the definite goodness of the gaze that rested upon him. As soon as Christ had shown him the greatness of true life, "salvation came to his house."

We are all strayed souls seeking our salvation in, certain compromises and, wretchedly trivial combinations that might at times be compared with the ruses of Satan. We do not realize that a man's salvation is in the freedom of his soul. It consists of breaking away from shameful bonds that are unworthy of us; it consists of living under the gaze of One who gives us true life, in the practice of honesty, justice and goodness.

My brethren, I wish you to take this away with you in your hearts, not as a platonic impression, but as a violent leaven that will work into your deepest feelings and will end by making you a new creature. Amen.

Only seven feet two inches tall, Horatio Matteson stepped off the Cunard liner *Invincible*, at Boston, and muttered an Armenian prayer of thanks that at last he had got into a place where he could stand straight. He stretched his arms, and when at last sure that the sky would not bump into him, boarded a car that took him to the home of a friend, Dr. Delvin of Watertown. Matteson says he is the tallest Armenian that ever lived. He has been janitor of Dr. Chambers' missionary school at Constantinople.

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### PROBATION SYSTEM

Created in 1878, It Has Won the Confidence of the Public and Is Now Being Extended.

(Boston Transcript.)

Massachusetts has the credit, the world over, of discovering or inventing the probation system. The first law, creating the office for Boston, in 1878, recognized the principle that there were some offenders who might be allowed to remain at large under supervision. But the Boston official was attached to the police department, and not to the court, performed his duties under direction of the chief, and made his reports to him. But twenty-five years ago, when the law of 1880 authorized the appointment of probation officers by all the cities and towns, independent of police departments, and gave them duties and powers far greater than the Boston officer had.

The development of the probation system during the past quarter of a century is an interesting one. Its growth was slow, at first, but for the past four years it has been rapid. Even after the present law went into effect, compelling the appointment of probation officers, some of the courts made almost no use of them, insisting that the only thing to do to a criminal was to punish him. Some of the courts still hold this view, and put few on probation, but the use of the officers has steadily increased, until the number placed on probation is almost as large as the number sentenced to terms of imprisonment. The superior court has its probation officers, and probation, instead of being used merely for petty misdemeanors, is now applied successfully to criminals who have committed serious offenses.

That the probation work has won public confidence has been shown by the latest legislation, which greatly enlarges the powers and responsibilities of the officers. Many years ago the state, in its legislation, committed itself to the proposition that the man who was arrested for drunkenness need not be punished by the courts, unless it was shown that he was a habitual offender. In 1891 it put into the hands of the police the power of releasing those who came only occasionally. This did not work satisfactorily, and the power was transferred to the courts, which were authorized to release without arraignment. The prisoner is not even told what charge is made against him, but is allowed to leave the court if the judge is satisfied that he has not been in the habit of committing serious offenses.

This power to release the occasional offender has not been used by all the courts, but nearly 10,000 were released under it last year, and with good results — so good that the legislature has provided for its enlarged application, and for an administration which will more fully remedy the evils which the law of 1893 was designed to remove — the loss of employment by the arrested person and the disgrace which comes from public exposure in court. Most of these arrested for drunkenness are mechanics and laborers. Situations are easily lost. If a man does not appear for trial in the morning another man is put in his place.

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