

Selected Reading for Sunday's Quiet Hours

GAMBLING AND SPORT

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

Under the terms of the Dribbin Brand 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 Sunday 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 eat ye that which is good, and let your soul delight itself in fattening?"

The preacher said that in the last twelve months the drinking habits of the people had undergone some amendment. There were no signs of diminution. The habit had many manifestations in the body politic, from the top to the bottom.

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.

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.

Heater will be a test case for those who do not like the 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.

Every man and then some that in full tide of success is saying to himself: "Really, this is too much; all my illegitimate 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."

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 applies to spiritual possessions that it is difficult to repair the evil that man does to man.

You have been victimized, lies have been circulated about 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.

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 sufferings.

PROBATION SYSTEM

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

Massachusetts has the credit of having discovered or invented 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.

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 fourteen years it has been rapid. Even at 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 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 those arrested for drunkenness are mechanics and laborers. Situations are easily lost. If a man does not appear for work in the morning another man is put in his place.

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Difficult to Repair Evil

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The Only True Religion

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. Repair the harm you have done, and then repair the harm done by others. Remember Zachaeus, the chief of the publicans.

Repairing Evil Is the Only True Religion

Repairing evil is the only true religion. It is not a matter of words, but of deeds. It is not a matter of showing off, but of showing love. It is not a matter of being right, but of being kind. It is not a matter of being holy, but of being helpful.

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