

trust that you will task all your powers to make the *Record* worthy of the Presbyterian Church and equal to the capacities and wants of the people."

## PRESBYTERY OF LUNEBURG AND SHELBURNE.

### I. STATISTICS.

The returns from the 9 congregations and 1 Mission Station report 735 families, a net gain of 13 during the year.

There were 877 communicants; 155 were added during the year, and 53 removed, leaving a net gain of 102. All the congregations report accessions during 1887. The average attendance at prayer-meetings, was a little less, but at Sabbath schools it was 136 more than in 1886.

### II. FINANCES.

Only one congregation reported arrears, viz. Shelburne, and they have since then been partly paid off.

Contributions to schemes of the church show a slight decrease, for more than half of which—\$30—the Sabbath schools are responsible. Riversdale, Shelburne, New Dublin, and The Rocks (mission station) report nothing given for missions by Sabbath schools.

The amount contributed by the Presbytery to the different schemes are as follows:

1. College, (ordinary)	\$ 92
2. " (special)	5
3. Home Missions	88
4. Augmentation	352
5. French Missions	44
6. Foreign Missions	381
7. Aged and Infirm Ministers	22
8. Presbytery and Synod Funds	79
9. Assembly Fund	25
	<b>\$1088</b>

(Of this amount Sabbath schools gave \$151.

D. S. F.

### WHAT SORT OF RELIGION?

One Lord's day, some children were gathered round a village church, waiting for the commencement of public worship, when a waggon with a number of persons in it, who were going out for pleasure, stopped, and one of the men called out to the children: "Hallo, there! what sort of religion do you have there?"

One of the young lads replied, "A sort of religion that forbids our travelling on Sunday, sir."

## GAMBLING.

BY REV. THEODORE L. CUYLER.

Foreign journals inform us that during the last season there were eighty-one suicides at Monaco, the notorious headquarters of the gamblers on the shores of the Mediterranean! The number of tragedies perpetrated as the result of the insane infatuation of the gaming-table, are legion. Many of the mysterious suicides which fill the records of the morgues, or haunt the dark depths of the rivers around our cities, would reveal the same story. Gambling is practiced to an extent which quiet people never dream of. It is practiced, for small stakes, by thousands of young men in all our large towns—practiced in the privacy of their rooms in their lodging-houses as well as in houses for "professional" play. In the smaller towns of the West, it is said to be fearfully prevalent. Employers little suspect—alas! fathers and mothers as little suspect—what devilish mischief is going on under the cover of secrecy. Many of the larcenies committed in stores, counting-rooms, and banks (some of which are "hushed up" to save from open disgrace and punishment), are committed in order to cover up the losses at the card-table or in lottery-offices and pool-rooms. The heroic Anthony Comstock has from time to time published some of these harrowing statistics.

This perilous practice, which so often becomes fatal to character and to the immortal soul, begins just as drunkenness begins, by playing with fire. At the bottom of the first glass of wine that the tippler tampered with, lay an adder. Underneath the first dime that is ever thrown down in a game of chance, is concealed a serpent. When a young man makes his first bet, or puts up his first wager at a match or a race, or risks his initial penny at a card-table, he puts a coal of fire into his bosom which is not easily extinguished, it may kindle into a conflagration which will "burn unto the lowest hell." The step that costs is the first step. Gambling for a dime is as essentially a sin as gambling for a thousand dollars. No sin is a trifle. My dear youth! the moment that your conscience excuses the slightest departure from absolute Right as a "mere trifle," that moment you have let the enemy slip in his little finger. It will not be long before you are in his fatal grasp. When