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THE DOMINION PRESBYTERIAN,

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The Free Churches of England—that is, the various Protestant bodies other than the Established Episcopalian Church—have been adding up the figures of the various recent year books, with the result that the Methodists, Congregationalists, Baptists and Presbyterians, between them, have half the churchgoers of England and more than half the Sunday-school scholars, the past year bringing them an increase of 28,000 communicants and 68,309 scholars. The Anglican Church possesses 7,127,834 church sittings, and reports 2,050,718 communicants and 2,919,413 Sunday-school scholars. The Free Churches furnish 8,171,666 sittings, have 2,010,530 communicants and 3,389,848 Sunday-school pupils.

What we need to day, well says the Chicago Interior, is not leaders to eulogize doubt, but prophets to understand the supreme glory of faith. We need men who can realize that the soul best believes, not when most ignorant, but when rising above all possible information. It does not require a scholar to call up difficulties. They rise of themselves. So far as the common experiences of life are concerned, it is true that

"The drift of the Maker is dark
As Isis hid by a veil."

We need men to whom more is evident than the drift of this world. To help us at all, our teachers must be men who see the drift of another world, and see its currents set toward the blessed isles of the ideal life. Greatness does not consist in seeing the evident but in seeing the necessary. No man can ever lead this world to the heights of joy and holiness who does not himself see visions and dream dreams. Neither the explorer nor the logician will ever settle all our problems. But settled they will be for every soul when it receives by the power of God "the gift and faculty divine,"—"seeing him who is invisible," walking with a presence that is incorporeal, and rising to heaven, "whose builder and maker is God."

REPRESENTATIVES TO ASSEMBLY.

When the General Assembly meets, pretty nearly all types will be found among the representatives. Some will work hard and conscientiously on the committees; others will take it very easy indeed. Some speakers will take every opportunity to exercise their vocal organs; others will be heard too seldom, or not at all. It is not necessary, of course, that everybody should speak; in that case, the Assembly would never get through, and billeting would soon get its walking ticket—as we presume it will, before many years, in any event. Nor is it necessary every delegate should be keen-witted as a razor, unless he carry with him also a cargo of common-sense; it is not desirable a General Assembly should legislate too much above the heads of the people; so even plain average men may have Providential uses in the ecclesiastical parliament as a sort of ballast. While this is so, it is also desirable the best minds of the Church should not be absent from the open and quiet work of the Presbyterian parliament. Presbyteries need to give much thought not only to the choice of representatives, but to the method of choice.

THE GAMBLING AND BETTING EVIL.

It is a good thing—a very timely thing, in fact—that ministers of the Gospel should be speaking out vigorously in their pulpits against the sin and danger of betting and gambling, which seem to be developing very rapidly in many places; and it is a good thing to have the chief points of some of these sermons published from time to time in the daily papers. Rural Dean Armitage of St. Paul's (Anglican) church, Halifax, recently spoke out very earnestly on this question. He pointed out that the twin evils of betting and gambling are growing. The vice is very insidious and with the exception of Intemperance and Impurity, perhaps the worst foe of good morals we have to meet. It is so deceptive in character that it binds its victims, and makes them willing to be fooled and cheated. King Edward, the preacher said, wrote not long ago to the late Archbishop Benson that he did his utmost to discourage gambling. He declared, "I have a horror of gambling" and went on to say "I consider gambling, like intemperance, is one of the greatest curses which the country could be afflicted with." John Ruskin was even stronger still in his hatred of betting and gambling, and said they were "of all habits the vilest, because they unite almost every condition of folly and vice." And Herbert Spencer wrote against the vice as being antisocial in its nature, and gave us a good definition of it. Gambling, he said, is first of all gain without merit; and secondly, gain through another's loss.

Betting is a stake on an uncertain issue. Gambling is to play a game, especially of chance for stakes, to risk money or other possessions on an event. Any instrument may be used for the purpose. Playing at cards is not gambling, unless a stake be put up, and yet a man may gamble without cards, and bet without a thought of races. The gambling spirit is born of the love of gain, and the craving for excitement. It preys upon an unhealthy state of affairs in the body

politic, the love of money for that which it will gratify, the desire to have what is called a good time.

Gambling is to be condemned because: 1. It is opposed to the Spirit of Christ. It seeks not the good of others, it rejoices not in their gain, but is glad in their loss, and utterly callous about the matter.

2. It is opposed to the spirit of the Gospel. The demand of the Gospel is, not only that the Christian should eschew evil, but that he should do good. Its vital principle is love, and love worketh no ill to his neighbour.

3. It is opposed to the good of Society. Its whole tendency is to lower the moral tone of the community, and to injure the national life. It is opposed to the spirit of brotherhood. The clear teaching of Scripture is, that the love of God is entirely incompatible with desire for another's loss, which carries within its heart the germ of hatred.

4. It is opposed to good morals. Honesty demands a fair return; a fair day's work for a fair day's wage, a just equivalent for money paid; and gambling offers nothing in return for something.

The fruits of the evil are wide-spread. The spirit it breathes has never been of service to a human soul, and has never called forth a noble thought or act. The results are disastrous.

1. The gradual deterioration of character. It never leaves a man the same, its tendency is to drag him down. And as "no man liveth to himself," if he is not a help he becomes a hindrance.

2. It develops meanness. If men had a right spirit, they would as a rule be ashamed to win.

3. It ministers to selfishness and greed. There is an answer in the Church Catechism which strikes at the very root of the matter. We are taught as children "Not to covet nor desire other men's goods, but to learn and labor truly to get mine own living."

4. It is the enemy of true sport and athletics. It introduces a wrong spirit and strikes at manliness.

5. It destroys industry. Work is necessary for man's well-being. The gambler scorns honest labor, and would get his livelihood by his wits.

6. It introduces a disturbing factor into commercial life. It teaches wrong views of capital and labor, of work and wages.

7. It destroys reverence for God's great institutions, His Book, His day, His house.

8. It works hand in hand with the twin evils of intemperance and impurity and destroys the home-life. The other day in Toronto, a father said in an agony of sorrow, my young son was arrested last week. With a number of young men he was gambling. He spent the night in jail. The next day he was fined \$20 and costs. His name was in the papers to the disgrace of his sisters and family. There are homes in this city where there is poverty and want, sometimes rags and misery, because the head of the family wastes his hard earned wages in gambling.

"Seventy Years Young."

A prominent Methodist preacher, speaking the other day on the proposed union of churches, declared he would have no difficulty in accepting Dr. Caven as his doctrinal leader. The beloved Principal of Knox College is not "seventy years