

some form or other. But in gambling the winner gets the loser's money, while the loser gets nothing at all in exchange for it. And if "society is produced by an exchange of services" gambling is the antithesis of society. As Herbert Spencer says;—"It is essentially anti-social."

A very common form of business gambling is "what is called speculating in margins—that is, betting on the future value of stocks or produce." "It is," says Mr. Gladden, "useless to try to disguise the real nature of these transactions; they are simply gambling, nothing more or less. What is the difference between the gambling practiced at a faro bank and the gambling practiced by those persons who buy and sell margins? One man bets another that ten thousand bushels of wheat will be worth so much at a certain future time; if it is selling in the market at that time for less than the price named, he agrees to pay the difference; if it is selling for more than the amount named, the other shall pay him the difference. Neither party owns a bushel of wheat; there is no transfer of merchandize; there is simply a transfer from one man's pocket to the other man's pocket of the money won in the bet. Oil and corn and pork, and all the great staples of agriculture, are employed in the same way by gamblers; so are all the stocks of great railroads and steamship companies and manufacturing companies and mines. Men who never own any of these kinds spend their lives in gambling in them, or, rather, about them—betting on their future prices and doing their best by such reports, true or false, as they can circulate, and such influences, good or bad, as they can bring to bear, to raise or lower these future prices, so as to make them correspond to their bets."

"To say that gambling in margins is as bad as faro or roulette is a very weak statement; it is immeasurably worse. It is far more dishonest. The gambler in margins does his best to load the dice on which he bets his money. It is, moreover, far more injurious. By this practice values are unsettled, business is often paralyzed, the price of the necessaries of life is forced upward. The poor man's loaf grows small as the gambler's gains increase. Every cent made by this class of men is taken from the industrial classes with no compensation. This must be so, because they live and grow rich, although they perform for society no service whatever."

Speculating in margins is gambling, and "gambling is ethically of the same nature as stealing." Many are not aware of its heinous nature. Many are misled by the connivance of those who ought to know better. They are allured by the fascinations of speculation and the eager haste to be rich, and soon become utterly demoralized. The mask of respectability which has concealed the real nature of this pursuit must be torn off. Public opinion must be educated. The pulpit and the press have alike in this matter a very serious responsibility.

The Sunday School.

SUNDAY SCHOOL LESSON.

12th SUNDAY AFTER TRINITY, AUG. 31, 1884.

BIBLE LESSON.

God's Works and Word. Psalm 19; 1-14.

This delightful Psalm was written by David, but at

what time in his eventful life there are no marks to determine. Many believe it to belong to his early manhood, before his life was overshadowed by sin and calamity.

I. GOD IN HIS WORKS.

The heavens are telling the glory of God. In the harmony, beauty, vast extent and intricate motions, wonderful adjustments and relations of the suns and stars and systems which make up the universe, are seen the manifest tokens of the Divine presence, the proofs of the wisdom, power and goodness of the Great Architect. "An undevout astronomer is mad." The teacher will find innumerable illustrations of this topic in the works of Dick and Proctor, and in such books as Burr's *Ecce Cælum*, Whewell's *Bridgewater Treatise*, Mitchell's *Planetary and Stellar Worlds*, and Chalmers' *Astronomical Discourses*. Only supreme reason could contrive so wonderful and beautiful a system. The folly of those who ascribe it to chance is made very plain in a treatise by Professor Morgan on probabilities, from which we take the following illustration:—When only eleven planets were known, he shows that the probability, if chance and not intelligence directed their motions, that all would be found moving in one direction, was but one out of twenty thousand million probabilities that they would not. The great astronomer Kepler concludes his work on the "Harmony of Worlds" with these devout words:—"I thank Thee, my Creator and Lord, that Thou hast given me this joy in Thy creation, this delight in the works of Thine hands. I have shown the excellency of Thy work unto men, so far as my finite mind was able to comprehend Thine infinity. If I have said aught unworthy of Thee, or aught in which I may have sought my own glory, graciously forgive it."

The testimony of nature to God is incessant and perpetual. Day telleth to day the story; night showeth knowledge unto night. It is speech without words, a silent testimony. "No speech, no words, no voice of them is heard." (This is generally received as the correct reading of verse 3, although the reading of our version is capable of defence.)

"In reason's ear they all rejoice,
And utter forth a glorious voice,
Forever singing, as they shine:
The hand that made us is divine."

It is an universal testimony. Their measuring line (or their "decree," as some read) is gone out through all the earth, &c. Nearest to us, and most essential, is the great light made to rule the day, the bridegroom of the earth. His central fire unifies the whole system. He is the source of light, fertility, power—all terrestrial things are animated by his quickening influences. The inspired statement is wonderfully confirmed by the modern doctrine of the co-relation of forces which demonstrates that every force is derived from the sun's rays, and every fire we burn kindled and sustained by them.

Nature is one great book of God; the Scriptures are another. The two have one author and must be in harmony. There can be no conflict between them, for what God says must agree with what he does. When any apparent contradiction arises, it is because we misunderstand one or the other. We can afford to wait with patience until we find the solution.

II. THE WORD OF GOD: verse 7-11.

The Psalmist here designates the revealed word of God by six different words, "law," "testimony," "statutes," "commandment," "fear," and "judgments." All these epithets, though each possesses some particular shade of meaning, represent the one thing. Six qualities are ascribed to it. "The law of the Lord is perfect." It is perfect in the sense of completeness—it lacks nothing as a rule of faith and practice. And it is perfect in its adaptation to the circumstances of those for whom it is given. Its revelations of God and His ways and purposes are such as fit into the fallen condition of man, and make him to see his need and the source of his help and salvation. "The testimony of the Lord is sure." Its declarations are true to the immutable facts of moral being. Its revelations of divine threatenings against sin, and promises of mercy and help for penitent souls, are alike sure to be fulfilled. "The grass withereth, the flower fadeth, but the word of God shall stand for ever." "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." It is more settled than the everlasting hills, more permanent than the stars. "The statutes of the Lord are right." All the principles it inculcates, and the precepts it enjoins, are in perfect harmony with man's original and profound sense of rectitude. "The commandment of the Lord is pure, the fear of the Lord is clean." It is pure and clean in itself—free from all stain of imperfection, and in its tendency and aim—"teaching us that, denying

ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world." The law is holy, just, and good. "The judgments of the Lord are true and righteous altogether." All of them agree with reason and conscience.

Further, various moral effects are ascribed to the Word.

It converts the soul—turns it right round. When that voice reaches my heart, I can no more live to myself, but must give up heart and life to Him who "died for me and rose again."

It makes wise the simple. Turning round we face a new way and new prospects, in which we are, as yet, unlearned; but through that word "the wayfaring men, though fools, shall not err therein."—Isa. 35: 8.

It rejoices the heart. I may admire a person whom I know by reputation, but it is the loving word to me that makes me glad.

It enlightens the eyes. Said the blind beggar who had been healed; "One thing I know, that whereas I was blind, now I see." Problems insoluble before are open secrets to those who have heard the word. We know how much that has perplexed us may be made clear by personal interview and friendly conversation. So by the word of the Lord.

It endures forever. What I have of God may pass away from my mind, and influence me no more. But what he has spoken to my heart I can never forget.

It is a warning word. It is the voice of the guide, causing the traveller to turn his steps from the path of danger.

It is a rewarding word—as the "well done" of the teacher, the master, the general, the sovereign, the father—encouraging to still greater effort.

It is a purifying word. He who hears it longs and prays to have his heart, life, words, meditation, cleansed and rendered acceptable. No wonder, then, that

It is a precious word—"more to be desired than gold," etc. "Thou hast magnified Thy word above all Thy name."

III. THE EFFECTS OF THE REVELATION: vs. 12-14.

The contemplation of God's revelation led the Psalmist to feel his sinfulness, and to cry for help. His prayer is that of a man convicted as a sinner. Nature had driven this home upon David's soul. He thought of all the wonderful works of God; and at the same time he saw himself a rebel against that God whose glory was proclaimed by them all. Nature can lead us thus far. It can make us feel that sharp and dreadful contrast between the perfect service of all things and the restlessness and strife of our lives. Then came the law of the Lord. When God's word shines in upon the soul, then we see ourselves as we are. By the law is the knowledge of sin. Rom. 3: 20; 7: 7-12; Gal. 3: 19. Baffled and humbled by the deceitfulness of sin and of his own heart, the Psalmist cries:—"Cleanse me from secret faults." Lit., things hidden, *i. e.*, not only from others, but from our own hearts, through inobservance, through a too ready forgetfulness of them when observed, through the habit of self-deception, or even through their being wilfully cherished. Keep back Thy servant from presumptuous sins—Defiant acts in contrast with errors or inadvertencies, which proceed from self-confidence, from reliance on one's own strength. Sins committed with deliberation, with design, against the checks of conscience and the motions of God's spirit. Let them not have dominion over me. Let me not become the slave of sin; so subject to it that it shall domineer over me, making a slave of me. The pious man alone is a true freeman. He is emancipated from the dominion of sin, and walks in true liberty (see John 8: 32-36; Gal. 5: 1.) Then shall I be upright. Hebrew, *I shall be perfect*; that is, his piety would have completeness of parts, or it would be shown to be true and genuine. Then shall I be innocent from the great transgression. The definite article should be left out. Innocent from great or much transgression. It does not refer to any definite sin or crime, but the manifold transgression which displays itself in the history of the soul. Secret sin is a stepping-stone to presumptuous sin, and that is the vestibule of "the sin which is unto death."

Correspondence.

THE PROPOSED ADDITIONS TO WYCLIFFE COLLEGE.

To the Editors of the EVANGELICAL CHURCHMAN:

DEAR SIRS,—When Wycliffe College was erected it was intended at a future time to make certain additions to it. The time has now fully come to proceed with a portion of this work, as the Principal of the

College informs us that the opening of the College will be able to accommodate 100 students. It becomes absolutely necessary to have room accommodation by the library. This will cost \$1,000 each. The balance of the \$1,000 we may fairly appeal to the Dominion for subscription. While Wycliffe College is to supply the pressing demands of the Council and its members, the largest view of its service to the whole of Canada. It is a mere diocesan institution. Places have been admitted to restriction, and equally restricted. It has been eligible for scholar minister in nearly every diocese. Therefore, just claims upon the Evangelical Churchmen. The proximity of Wycliffe College affords an opportunity of attending the former institution at Wycliffe College, with its present additions if we could accommodate at least 100 theological students. We shall be proceeded with those who read this appeal, course, be accomplished, and College up to the present reader of this statement. Howland, Esq., Queen's amount he or she feels like to pay at which it will be ment or payments. I know in Wycliffe College will much-wronged "mite," you should refrain from the smallness of its amount in the spirit that has the past. This work must not to lose the opportunity of Wycliffe College to every trace. There are four wretched on, will add much while finding them out, and them to the matter at present.

Faithful
Mille Roches, August 9

The Church

TEMPERANCE AT HOME

AT

A public meeting was held at the Church of England Temperance school-house, on James' street, Toronto, on the 27th inst. The Bishop of Toronto presided. Present were the Bishop of Rochester, Rev. Provost Bevan and Rev. C. L. Ingles. The Bishop of Toronto, of Rochester, said that Rochester, in England, the presence of the eighth who had held the office of diocese in temperance work. The Church of England Temperance Society of Rochester, said that he did not feel satisfied to visit the city. He considered the subject of temperance upon the individual, the Church. The law of the State, righteousness, and the effects of intemperance. Perhaps he was then seen the effects of intemperance and shame which then as to the State. Did really gained in prosperity taxes on the drink bills of a country was in its virtue that tended to make crime, and poorhouses, was the w