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GAMBLING.

Certain of our exchanges are just now debating anew the ever recurring question, "Does the Bible forbid gambling?" It reminds us of the story we read when a boy—it may be going the rounds of the press somewhere yet—about an old farmer and his wife who sat down to read the latest news out of their country paper. The old gentleman began with "Fatal Accidents." "Goodness alive!" exclaimed the listening wife, "was anybody killed?" "I d'no," said the husband; "just wait till I read on farther." And so he slowly toiled through the story told by the rural reporter. He found that it was an account of a runaway. The man in the case "had every bone in his body broken," and the woman "barely survived to be carried to the nearest house. The "one breathed only a few short gasps" and the other "never seemed conscious of what had occurred." At last the impatient wife broke in again and sharply demanded: "But what I want to know is, was anybody killed?" "Well," slowly responded the reader, after glancing down the list of horrid details, "well, Maria, that is the one thing that it don't tell."

Does the Bible forbid gambling in so many words? That is the one thing that it does not do. The thing that it does do is, it forbids the spirit that leads up to it, the aims that enter into it, and the passions that result from it. Disguise it as one may, covetousness is the soul of gambling. Take away the stake and "you have taken away all interest from the game." Whether it is a sin to bet on a horse race, or a game of cards, or the number of hits it will take to make a hole at golf, depends simply upon the question whether the tenth commandment, which forbids to covet, means what it says.

The question often occurs. What becomes of the immense sums staked and lost in gambling? Why does the successful gambler die poor as well as the unsuccessful player? Simply because no man regards the money obtained by gambling as he looks upon the wages of his toil. The first thing a successful gambler thinks of is to "have a good time." Success in gambling begets folly in spending. The loser loses; the winner squanders. The whole is gone. Both die "broke." Those not buried by the county are usually buried by "passing the hat."

Gambling is today the most fashionable, the most prevalent and the meanest of all vices. It has not one single redeeming trait in it. It has not one generous impulse behind it; not one beneficent result from it. It honeycombs the soul with the basest of passions. The confirmed gambler is always a cheat; and the young man infatuated with its excitement is on the sure road to the penitentiary as a thief. The gambler is first a fool

and last a scoundrel. Does the Bible forbid gambling? Well, is there anything that the Bible does forbid? If there is, it forbids a vice whose root is greed, whose trunk is cruelty and whose fruit is fraud.—*The Interior.*

THE CONQUERING FORCES.

The editor of the *Christian Evangelist* says We once heard Phillips Brooks preach a great sermon on Easter day from the text, "For since by man came death, by man came also the resurrection of the dead." He showed that life was always conquering death, that truth was always conquering falsehood, that right was always conquering wrong, and liberty winning its victory over tyranny. He made his audience feel that the great, triumphant forces in the universe are life and love and truth and righteousness. This is one of the deepest faiths of our heart. Whatever else we may doubt, we cannot doubt that truth is stronger than error, that love is mightier than hatred, and that life is victor over death. It is this faith that enables us to sing "songs in the night," and to work on, cheerfully, amid the dark and cloudy days, in the undimmed hope of the triumph, ultimately, of the great truths and principals for which we are pleading.

Newspapers in Russia are forbidden to publish any news relating to the army or navy; anything relating to the Russian occupation of Manchuria or to the railway in Manchuria; anything relating to the sending of Russian agents to Persia; any information concerning disorders in colleges or universities; any news of the arrest of political criminals, or of their punishment; any information concerning strikes or industrial disturbances; news of epidemic diseases; any appeal for subscriptions to any fund whatever; or any news of petitions to the Emperor, or news that such petitions are being circulated. The prohibition regarding Manchuria and Persia indicates that the secret Russian agents are at work in both countries.

A PATRIOT PHILANTHROPIST. — Pedro Alvarado, a very wealthy Mexican mine owner, proposes to give fifty million dollars towards the payment of the national debt of the Republic of Mexico. His reason for the offer is that he made his money out of the ground. The Parral mine made him wealthy in a few years, and he appears to recognize that his enormous profits, made out of the ground, make it incumbent upon him to give the whole country the benefit of wealth so acquired. His example, if widely followed, would work many changes, for a good many people have become rich out of the ground, and their wealth, applied for the common weal, would work wonders in paying off national debts, and benefitting their fellow-citizens even more directly. But few have Pedro Alvarado's sensitive conscience and keen sense of honor. — *Guardian.*

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