

CRIMES AT CHURCH FAIRS AND BAZAARS.

This heading may prove startling and the facts which can be presented to prove the truthfulness of the headline, if we had space, ought to startle every self-respecting church and church member in this state. We think it unnecessary for The Bulletin Editor to say that he believes in the church. He was brought up in the church and joined the church when a boy and has always stood loyally by the church. But we are ashamed, mortified and chagrined when we see some of the criminal practices carried on under the auspices of some church.

We have had much to say in recent months and years concerning the breakdown of law or the defiance of law by fraternal and charitable organizations which have run under their auspices gambling, lottery and swindling schemes and devices. While we knew some churches were operating similar schemes we hoped that these practices among them were gradually disappearing, and hitherto we have not attacked this evil in the churches.

But our attention recently has been more emphatically called to the crimes of the churches in this connection than in former years. We have received letters from various parts of the State calling our attention to the fact that the churches have been guilty of operating all kinds of gambling and lottery devices, churches which claim to be followers of Him who in His day on earth drove the money changers and crooks out of the temple, saying: "It is written, My house shall be called the house of prayer, but ye have made it a den of thieves."

When we have written and protested kindly to the heads of some churches against these shameful methods of raising money and have urged them to raise money in a more legal manner, they have either ignored our appeal or simply replied that this was the easiest and quickest way to raise money, that most people would put up money much faster on chances to win prizes than they would pay out the same amount to buy the same articles or merchandise. But if that is a good defense, then it is equally defensible for the heads of those churches to send their people out to steal money for the church outright, as some of the gambling, lottery and swindling methods employed by some of the churches have been but little less criminal than stealing.

While, perhaps one religious denomination is more guilty than most others in this respect, yet various religious denominations—Protestant, Catholic and Jewish—some of which we have reason to expect better things from, have been guilty of operating gambling and lottery schemes. The "contriving, proposing, or drawing of a lottery or assisting in a lottery" is a felony in our State, with a maximum penalty of two years in State prison and \$1,000 fine. Churches are not excepted from the operation of that law.

Some people, even church people, do not seem to know what gambling is. They think it is wrong to run a gambling wheel or to sell lottery tickets and draw out a number from a box by which to win a prize, but see no harm in selling chances on a

raffling scheme by which they dispose of a book, umbrella, victrola, piano, automobile, etc., but these latter schemes are equally a violation of the Penal Law and of the State Constitution.

We call upon the professing Christian people everywhere to denounce and renounce all such practices. There are more worthy methods by which to raise money. Such methods are a scandal to the church. If we allow the churches to break down one anti-gambling law simply because they thus find a way to make easy money, why not allow, without protest, race-track gamblers and other professional gamblers to break down other sections of our state Penal Law in order to make easy money?

Reader, if you know of or hear of any church in your community planning or advertising to have a church fair or bazaar where gambling, raffling or lottery schemes or devices are to be operated and will notify the New York Civic League, we will do everything in our power to suppress the evil, no matter what religious denomination it is, and shall fight the gambling evil wherever we find it.—The Reform Bulletin.

Note.—The writer has wondered of late when lotteries have been reported through the press and advertised with show cards in store windows, and tickets for drawings offered for sale from house to house, what is the matter with our Canadian laws regarding this form of gambling?

"I DON'T FEEL."

How often does unbelief utter itself in these words, "I don't feel." Deep, warm, religious feeling is vastly depreciated in these days, so I do not mean to say anything against holy feeling, but we want the right sort of feeling; that which is produced by the power of God in the soul and not that which is produced by culture or human effort. There are four distinct things in salvation, and they apply equally to justification and sanctification. Two of them are on the human side and two on the Divine side. In seeking justification there must be on the human side repentance and faith, and on the Divine side there must be pardon and the witness to it. In seeking sanctification there must be first perfect submission of self to God, then perfect faith in Jesus, on the side of the seeker, and on the Divine side there will be entire cleansing from sin, followed by the witness to it. This order of the four facts of salvation is absolutely unchangeable; so that to clearly feel that we are sanctified is the last step in the series, and yet the very one that many try to make the first. It is utterly impossible for you to feel your heart pure until after the Lord has actually purified it; and then it is impossible for Him to purify you until your faith touches the point where you claim that "He doeth it;" and then again you can never exercise the perfect faith that He cleanseth until you have fully submitted your entire self to God. You see, then, how each step depends on the preceding one. Be sure of the first step—that you are utterly yielded up to the will of God, and the rest will follow in easy, quick and beautiful order. In reference to feeling, we are to remember that feeling is an effect of sanctification and

not sanctification itself. Now, if you have any trouble on this score of not having holy emotion, fasten this on your mind. If feeling be an effect, then it must come after the cause which produces it. Do you expect the heat from the stove before you strike and apply the match to the fuel? What would you think of a person sitting by a cold stove, half chilled, and yet refusing to strike and apply the match to the wood, by saying, "Oh, I don't feel warm enough yet; when I feel warm then I will strike the match." That would seem very silly; and yet have you not been doing the same thing in religion? Have you not been half chilled in your soul for dreary days, waiting for some celestial accident to warm you? You have been told to believe! to believe now; to strike the match of faith against the rock of God's promise, and apply it to your soul, and to do it just as you are. And you have falteringly held the match in your hand, saying, "I don't feel." If you feel warm first, then there will be no need of your faith at all. Feeling is a Divine effect after faith.—Heart and Life.

OBITUARY.

Earl Lawrence Faulkingham.

A very sad death occurred at Jonesport, Maine, on Friday morning, Dec. 23rd, when Earl Lawrence, aged 14 years, eldest son of Mrs. Maude Faulkingham, passed quietly away. Earl had been sick only a month of diabetes, when the end came suddenly. It was a great shock to all, especially to the widowed mother. The sincere sympathy and love of friends, relatives and neighbors were shown in many touching and helpful ways as each tried to help lift the burden of sorrow under which the stricken mother was suffering.

Earl was an affectionate and good boy; we all loved him. He is much missed both in the home and in the community. He leaves to mourn their loss his mother, one sister and two brothers, besides many relatives and friends. The mourning ones have our sincere sympathy and our earnest prayers that God may strengthen them, comfort and sustain them in this time of sorrow.

The eternal God is thy refuge and underneath are the everlasting arms.

M. E. S.

"There is greed for everything except God. Men are easily satisfied with religion, but hard to satisfy with anything else. They pay any cost and disregard and sweep out of their way all obstacles to success in seeking for more of earthly gain, or fame, or pleasure, but they refuse the cost of self-denial, and stop at the barriers in the way of the highest attainments in the divine life."

Manliness precedes and belongs to holiness. And they chose Stephen, a man full of faith and of the Holy Ghost. Of Barnabas it is said: For he was a good man and full of the Holy Ghost and of faith.

How rich in these days of sham and compromise, to find men and women possessed of the qualities of pure gold from the heavenly crucible. "Tried in the fire," "baptized with the Holy Ghost and fire."