

## For The Quiet Hour

### WHY BETTING IS WRONG

It would be difficult to find a sound argument in support of gambling practices, such as are carried on, for example, in connection with horse-racing meets. Most right thinking persons are afraid that these practices are evil, and that, in the interests of morality and the general welfare of the community, ought to be abolished.

Many people, however, who would roundly condemn the business of gambling are not ready to admit there is anything harmful in private betting. The risking of stakes, large or small, on the outcome of a race or a game, gives them a pleasurable excitement in which they do not see anything wrong.

But such a view of betting in any form can hardly be defined. In every betting transaction there are two parties, a winner and a loser. Now it is clear that the winner takes from the loser something for which he makes no return either in material goods or useful service. That is the essential difference between betting and legitimate business, in which the purchaser and the seller are benefited. The loser also is in the wrong, because the loss which he suffers, he would inflict on the winner if he could.

The evil effect of betting upon the character of those who indulge in it, cannot be questioned. Its natural consequence is the begetting of an unwillingness to depend upon honest hard work, as a means of enjoying a livelihood and to be on the lookout for ways of making "easy money."

After all, the only infallible test in the sphere of one's relationship with his fellows, is the Golden Rule. Judged by this standard, betting stands clearly condemned. For the essence of this maxim is, that nothing in my conduct should injure others but should rather inure to his benefit.

The truths of the Bible are like gold in the soil. Whole generations walk over it, and know not what treasures are hidden beneath. So centuries of men pass over the Scriptures, and know not what riches lie under the feet of their interpretation. Sometimes when they discover them, they call them new truths. One might as well call gold newly dug new gold.—Henry Ward Beecher.

The fool hath said, "No God, no God!"  
O patient Jesus, pardon him!  
Lord of life, divine and human,  
Bowing to be born of woman,  
God most high and Man most lowly,  
Thou, the holy, holy, holy,  
Song of saint and seraphim!

Come and hear, all ye that fear God, and I will declare what he hath done for my soul! Psalm 66.16.

Did some gracious answer to prayer knock at your door yesterday? Tell it to others. Had you some heartening visitor of grace? Share it with others.—J. H. Jowett.

The voices that are warning this generation of the inevitable consequences of sin are not a few. In the Old Land some significant calls to repent have come, as a writer in The Christian Century points out. Canon Green of Manchester says:

The old ideas of duty, based on the Bible and the catechism, are gone, and there is nothing as yet to take their place. And so, on all the most important questions touching not only the individual but the family, business, the State, religion, and international duty, there is the wildest chaos.

In one of the novels of the day one of the characters says:

It used to be quite certain that you were rather wicked if you ran away with somebody else's wife . . . now you still feel uneasy—for quite different reasons. Chiefly because there is nothing to feel uneasy about—and that feels very queer.

A specialist, Dr. A. T. Schofield, traces the lower standard of morality to neglect of the Scriptures:

The loss of the fear of God; the absence of true religion and parental control in the homes.

And Dean Inge of St. Paul's, the prophet of the day, said in substance:

We are threatened with a great outbreak of licentiousness, such as that which disgraced England in the reign of Charles II., and again during the Regency after the war with Napoleon. Authority in morals seems to have lost its force.

Associated with this moral decline is a widespread want of faith in the Christian revelation and an outbreak of puerile superstition which carries us back to the mentality of primitive barbarians. How many people now take it all seriously what our religion tells us about repentance, conversion, prayer and moral struggle? How many really understand that the Christian has to live as a soldier on a campaign, or an athlete training for a race?

These are strong, sobering words—in Canada we need them as well as in the Motherland. May the ancient promise be made good in our day—"When the evening comes in like a flood, the Spirit of Jehovah will raise a standard against him."

When you think of Chicago you may think of a Polish city of 137,611 persons; a German city of 122,788; a Russian city of 102,095; an Italian city of 59,215; a Swedish city of 58,563; an Irish city of 56,786; a Czecho-Slovakian city of 50,392; an Austrian city of 30,491; an English city of 26,420; a Hungarian city of 26,106; a Canadian city of 26,054; a Norwegian city of 20,481; and dozens of towns smaller than 20,000, each transplanted from a different country.

David had found the safeguard against sin when he said, "Thy word have I hid in mine heart." How important, then, is the study of God's messages to the world! Learn more of your Bible, spend hours upon it where you have been spending minutes, and you will soon see the fruit of it in a better life.

Dr. John R. Mott, on his recent return from China, said of the "New Thought Movement," which is sweeping over the educated classes: "There has been nothing like it intensively or extensively since the Renaissance in Europe; and this transcends that in the number of people involved and in the greater variety of mental interests touched and exhibited. . . . In the late eighties the missionaries and the home churches had a great chance in Japan, though not as great as the New Thought Movement to-day in China. Then we missed our opportunity in Japan. It is here now in China."

Rev. John R. Hague was called home in September, aged 66. He was the grandson of Rev. William Hague, D.D., one of the famous Baptist ministers of his time. After having been in business in North Dakota, Mr. Hague spent some years on the International Y.M.C.A. Committee, and in 1893 went to Boston as assistant pastor of Ruggles Street Baptist Church. Here he was ordained, becoming associate pastor with Dr. A. C. Dixon. Later he became field secretary of the Africa Inland Mission, and it was while in this work in 1917 he suffered a severe stroke of paralysis, which left him an invalid. His many friends loved him for his deep and abiding faith, and for the sunniness of a life that yearned passionately for souls.

Interesting light upon the character and outlook of the late Lord Northcliffe is given in the War Cry. Few big public men, says the writer, have been more ready than Lord Northcliffe ever was to let it be known that he both appreciated and approved the aim and the work of the Salvation Army, and there was even "a moment forty years ago, when it looked as though young Alfred Harmsworth might become a salvationist." It seems that "to those circumstances" in later years he made more than one reference when speaking with friends.

A large exhibition of products from all parts of the Island of Kyushu was held at Oita, Japan, in 1921, reports the C. M. Outlook, and the Christian Women's Temperance Society was asked by the mayor to undertake the task of looking after any lost children. The Patriotic Women's Temperance Society (Buddhist) much wanted to be entrusted with this work, but the mayor said that only the Christians would have enough love to look after other people's children properly. It was no easy task, but for three months, every day from 9 a.m. to 5 p.m., the Christian women took it in turns to be in attendance at a little kiosk that had been put up in a central place, and about 200 children were comforted and returned to their parents.

On what does Christ base the value of the soul? (1) The estimate of the eternal judge. He is concerned in the development of mankind. Man is his last, his crowning work. Where he sees men trying to be what they ought to be and may be, he honors them; where they despise themselves he is indignant at them. (2) The judgment is not remote, but nigh at hand. It will not be delayed.—John Gardner.

No man has any business to be in a bad business.—William A. Sunday.

Nowadays in the open life of the church and in the fellowship of believers there is seemingly little power in prayer, there is marked absence of travail. There is much phrasing, but little pleading. Prayer has become a soliloquy, instead of a passion.

The powerlessness of the church needs no further explanation, and the counsellors of the church need seek no other cause. To be prayerless is to be both passionless and powerless.—Samuel Chadwick.

If Christ needed to be made perfect through suffering, we also need its softening discipline. If he through suffering saved and served others, we may also share in his work of sacrifice and service. Instead of nursing our suffering in secret and letting it consume our hearts in bitterness, we may go out in sympathy and in loving service to minister to all who are in need. In serving the poor and needy of earth we shall be serving him.—G. Sherwood Eddy.

### THE CARE OF FARM IMPLEMENTS (Experimental Farms Note.)

The annual loss due to ignorance or negligence in the care of farm implements is appalling. Figures have been published from time to time showing the depreciation on implements from lack of shelter and care, still many farmers winter their implements in the field where they were last used, or scattered about the farm yard. A manufacturer, if he is to prosper, must keep his production cost at the lowest possible figure. The same applies to the farmer who is no less a manufacturer, and one of the ways in which he can materially cut down his expenses is in the proper care of his implements and tools.

All implements when not in use should be under cover, and not left exposed to the influence of the weather. A machine or implement shed need not be an elaborate affair. If it can be wholly closed, so much the better. It should be conveniently situated and the front should consist largely of roller doors, so that any implement can readily be obtained. As to the arranging of the various implements, a binder being used practically at one season of the year may be stored in a far corner, leaving space nearer the doors for mowers, ploughs and other implements used at various times throughout the season.

A stitch in time saves nine and many an expensive repair item might be saved by repairing a machine at the first appearance of trouble. When implements are taken out, they should be looked over carefully, nuts tightened, adjustments and trivial repairs made, which if left

might develop no end of trouble. Far too little machine oil is used causing excessive wearing on bearings and castings, and working untold injury on the machine. A coat of paint not only adds to the appearance, but greatly prolongs the life of both wood and iron. Polished surfaces, such as plough shares and mould boards, should be smeared with grease or painted with kerosene and lamp black when not in use.

A good farmer must be a good mechanic, more especially if he operates tractors and other large machinery, otherwise his repair items will be high, and the usefulness of the tractor or machine greatly impaired. It possible, avail yourself of some course at a tractor school, and become familiar with the intricacies of your motor. In this way you will obtain better service, and the repair items and mechanics bills will be reduced to a minimum.

A work shop, with a small forge and anvil, and some good tools for both wood and iron, is a great convenience, and in need a necessity on many farms. Having this, many repairs and adjustments can be made, plough shares pointed and sharpened and a host of other things done that would necessitate a trip to the local blacksmith shop or machine shop.

No one takes more pride than the owner of a well-ordered and cared-for farm where there is a place for everything and everything is in its place.—R. G. Newton, Superintendent Experimental Station, Invermere, British Columbia.

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