THE DAILY JOURNAL

MONDAY, FEBRUARY 10, 1902.

Telephone Calls (Old and New.)

Business Office....238 | Editorial Rooms....86

TERMS OF SUBSCRIPTION.

BY CARRIER—INDIANAPOLIS and SUBURBS.

Daily, Sunday included, 50 cents per month.
Daily, without Sunday, 40 cents per month.
Sunday, without daily, $2.60 per year.
Single copies: Daily, 2 cents; Sunday, 5 cents.

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Daily, per week, 10 cents.
Daily, Sunday included, per week, 15 cents.
Sunday, per issue, 5 cents.

BY MAIL PREPAID.

Daily edition, one year.......................$5.00
Daily and Sunday, per year.......................7.50
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Persons sending the Journal through the mails in the United States should put on an eight-page or a twelve-page paper a 1-cent stamp; on a sixteen, twenty or twenty-four page paper a 2-cent stamp. Foreign postage is usually double these rates.

All communications intended for publication in this paper must, in order to receive attention, be accompanied by the name and address of the writer.

Rejected manuscripts will not be returned unless postage is inclosed for that purpose.

Entered as second-class matter at Indianapolis, Ind., postoffice.

THE INDIANAPOLIS JOURNAL

Can be found at the following places:

NEW YORK—Astor House.

CHICAGO—Palmer House, P. O. News Co., 217 Dearborn street, Auditorium Annex Hotel, Dearborn Station News Stand.

CINCINNATI—J. R. Hawley & Co., 154 Vine street.

LOUISVILLE—C. T. Deering, northwest corner of Third and Jefferson streets, and Louisville Book Co., 254 Fourth avenue.

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American cartoonists should be a little careful not to bring Uncle Sam into contempt. He is anything but a clown or a buffoon.

It may become necessary to detail a New Orleans policeman to watch the movements of "General" Pearson. A blow or two from a mace might give him an accession of knowledge regarding international law.

It has been left to Governor Durbin to employ his knowledge of the Bible by pointing out that Ananias was the first tax-dodger on record. Unfortunately, there is no self-inflicting punishment for the successors of Ananias.

The North generally, and the President's party in particular, will deeply regret that the illness of his son will prevent his visiting the South Carolina exposition. It is sincerely hoped the President may find it possible to go to Charleston later in the season.

The general impression seems to be that Representative Newlands's proposition to Cuba to make it a Territory of the United States now, with the promise of statehood later on, is not desirable, the larger opinion being that it will be better for Cuba to try its hand at independent government.

The police force deserves congratulation for being able to break into the gambling department of the Cleveland Club. In this connection it may be added that, there not being enough Democrats in Indianapolis of the real Grover Cleveland brand, the club should name its gambling house for some other Democrat.

The work which was done by the last meeting of county assessors and by the tax and other officials which met with them was by far the most extensive and practical that has been placed before the public. All but half a dozen counties were represented, and those which were not were large counties comparatively near the capital.

William E. Curtis says in the Chicago Record-Herald that many of the antiquities purchased abroad at enormous prices are fraudulent, the manufacture of antiquities being a remunerative industry. Even those pieces of old stuff which are valuable because worm-eaten are fraudulent, since the highly ingenious mechanic can beat the worm at his own business.

Ex-Councilman Daller must have some friends; if they have regard for his reputation they would beseech the newspapers to refuse to interview him hereafter. A man who can see that it is right and proper for him to declare that he did certain things which he now regards as improper and was promised a place for the doing of them should be protected from the interviewer.

The Pittsburg Dispatch, as has often been remarked, is not an out-and-out Republican paper. It says the failure of the Republicans in the House to declare in favor of restricting representation as provided in the Constitution is not favoring a "force measure," as some Republicans loosely call Mr. Crumpacker's proposition, but a simple proposition to have the Constitution obeyed. That is just the size of it, and for that reason the hesitation of Republicans in the House is surprising.

Prince Henry's stop in this city will be so brief, only twenty minutes, and at so late an hour, that it is doubtful if anything like a formal reception should be attempted. There certainly will be no time for speechmaking or a view of the city. A big crowd, some good music and a hearty cheer would probably please the prince better than any more elaborate programme that would be likely to fail. It is not of great importance that he should be given an opportunity to shake hands with any public officials.

Consul General Holloway, at St. Petersburg, informs the State Department that a recent report of the minister of ways of communication shows that in 1899 there were 4,447 accidents, or an average of a little more than 12 per diem. Altogether 11,226 persons were killed and 6,933 injured. Considering the difference in railroad mileage in the United States and Russia, the difference in population and the fact that the American people travel more than any other people in the world, Russia makes a much worse showing in regard to accidents than this country. The United States has 189,295 miles of railroad, against only 28,589 in Russia, yet during the year 1900 the total number of railroad accidents in this country was 2,646 and the number of persons killed 7,865. The greatest number of accidents in any previous year was in 1899, when there were 2,431 and 7,123 persons killed. Considering the different conditions the comparison is greatly in favor of the United States.

COMMENDABLE ACTION OF OPERATORS AND MINERS.

Scarcely second in importance to the scale agreement recently made by the coal operators and miners in this city is the resolution adopted in joint convention before adjournment. The resolution was offered by a representative of the Illinois operators, but it was adopted practically without opposition by the operators and miners from the four States of Indiana, Illinois, Ohio and Pennsylvania. Its evident object was to clinch and bind both sides to a faithful observance of the scale agreement, and in doing this it made an admirable declaration of the relations that should exist between capital and labor and between employers and employes. The spirit of the resolution may be gathered from a few extracts:

> The American people are deeply concerned and profoundly interested in the wise and correct solution of the labor problem and are vitally interested in seeing a problem materially affecting all classes in our country settled by peaceable, reasonable and wise methods, and not by force or threats of force, by imposing hardships or threatening to impose hardships upon the masses of the people. * * * Recognizing the contract relations existing between employer and employe, we believe strikes and lockouts, disputes and friction can be generally avoided by meeting in joint convention and by entering into trade agreements for specified periods of time. * * * We recognize the sacredness and binding nature of contracts or agreements thus entered into and are pledged in honor to keep inviolate such contracts or agreements made by or between a voluntary organization, having no standing in court, on the one hand, and a merely collective body of business men doing business individually or in corporate capacity on the other, each of the latter class having visible and tangible assets subject to execution.

The resolution contained other declarations of similar import, and binding both parties to the agreement to observe it in good faith and to use their best efforts to maintain the basis of mutual confidence and fair business dealing on which it rested. This is the first resolution of the kind adopted by the coal operators and miners, and, it is believed, the first of the kind adopted by any joint convention of employers and employes. It may be said that contracts and agreements are not made any more binding by resolutions agreeing to observe them, but men who make a public declaration of the kind here referred to evidently want it understood that they are acting in good faith and without mental reservations. The resolution does not commit the parties in express terms to the arbitration of all differences, but it breathes the spirit of reasonableness throughout, and its adoption does credit to both parties.

THE INCREASING SURPLUS.

In connection with the growing surplus in the treasury, a comparison of the receipts and expenditures for the seven months of the fiscal year which ended with January shows the causes of the increase. The receipts for the seven months in both years were as follows:

Source	July 1, 1901, to Feb. 1, 1902.	July 1,1900 to Feb. 1, 1901.
Customs	$148,357,315.61	$140,456,019.55
Internal revenue	163,416,491.23	180,024,571.88
Miscellaneous ...	19,567,919.91	18,901,270.25
Totals	$331,341,726.75	$339,381,861.68

The following figures show the expenditures during the corresponding period of the two years:

Civil and miscellaneous	$66,194,022.69	$74,271,135.66
War	69,254,827.86	93,848,501.21
Navy	39,704,977.59	34,774,089.92
Indians	6,370,975.39	6,700,885.84
Pensions	80,027,665.89	82,174,992.83
Interest	19,090,704.84	21,407,036.93
Totals	$280,643,174.26	$313,176,642.39

When the last Congress passed the act cutting off nearly all the stamp taxes and reducing some others, the reduction in the revenue by such legislation was estimated at between $40,000,000 and $50,000,000. The decrease from the cut of internal revenue taxes in seven months was $16,608,080.65, but the increased receipts from customs and miscellaneous sources reduced the tax loss in revenue to $8,040,134.93 in the latter period. But while the unexpectedly large receipts the last seven months helped to increase the surplus, the cause which contributed most was the reduction of expenses during the latter period. The net reduction of the expenditures the last seven months from June 30, 1901, to Feb. 1, 1902, was $32,533,468.13, of which the war department must be credited with $24,593,673.35. One of the most marked reductions is the expenditure for interest on the public debt, namely, $2,316,332.09. The reduction of interest is due in part to the redemption of bonds, but more to the exchange of 2 per cent. bonds for those bearing a higher rate of interest. The total interest-bearing debt of the United States on Feb. 1 was $939,094,330—once more below the billion mark.

In this connection it may be stated that while the surplus during the seven months of 1900-1901 before the revenue reduction act was passed was $26,205,219.29, during the corresponding six months after the enactment it was $50,698,552.49. This, it should be repeated and emphasized, is due largely to that management of public affairs which has resulted in a reduction of expenditures all along the line, except in the navy. If the ways and means committee's bill to wipe out the remainder of the war-revenue tax should become law in its present form, which is scarcely probable if the reports from the Senate are correct, there will be no danger of a deficiency, since it will not go into effect until July 1, 1902, when the surplus will be larger than it now is.

A BUMPTIOUS BOER.

"General" Pearson, who claims to be a diplomatic agent of the late South African Republic, intimates in a letter to President Roosevelt that if the latter does not put a stop to the purchase of horses in this country by the British, he, Pearson, will strike a blow on his own hook. He writes from New Orleans, from which port the British have been shipping horses and mules. He says that at the port of Chalmette, a few miles below New Orleans, "a British post has been established, and men and soldiers are there assembled and are daily engaged in warlike operations, and are there for the renewal and augmentation of military supplies and for the receiving of men." He asks: "Will I be permitted to strike them with a force I may assemble here?" and begs the President to "either put an end to this state of affairs or permit me to strike here one blow."

Readers of the Journal have learned from previous statements on the subject that the purchase of supplies or munitions of war in a neutral country by one or both of the parties to a war is not a violation of neutrality laws. All writers on international law are explicit on this point. At the beginning of our civil war the United States was very short of arms. To supply this want Colonel Schuyler was sent to Europe to buy arms for the government. He bought 116,000 rifles, 10,000 revolvers, 10,000 cavalry carbines and 21,000 sabers at an aggregate cost of $2,044,931. These purchases were made in different countries, and the rebels were making purchases at the same time. It was not long before the private and national armories of the United States were able to meet all demands as far as the government was concerned, but the rebels continued to purchase all sorts of supplies. Such supplies or munitions are subject to capture in transit by the opposing belligerent, but as long as they remain in the neutral country they are under the protection of its laws. The Boers could do just what the British are doing in this regard if they wanted to. The right to purchase horses implies the right to ship them, including the necessary steps to that end, as concentrating, corralling, guarding them, etc. The representatives or agents of the British government while engaged in this work are under the protection of American laws, and if "General" Pearson should attack them he would be treated like any ordinary lawbreaker. Of course, the President will not answer his impudent letter, but if he should construe such silence as consent for his proposed filibustering operation he will find that he has made a serious mistake.

The Municipal Voters' League in Chicago has turned the fierce light of publicity upon the records of the aldermen of that city whose terms expire this year. Of the thirty-five considered, twelve are of notoriously bad record, and five others are so erratic as to be unreliable. That is, seventeen of the thirty-five, one short of a majority, have made bad records the past two years. Eleven of the eighteen indorsed are Republicans; four of the twelve unfit for re-election are also Republicans, and three of the erratic members belong to the same party. Thus the Republicans make a considerably better showing than the Democrats, but where eleven are good and seven are bad or unreliable, it is not a record to be proud of, even in the face of the fact that only seven Democrats are reported to be honest and ten are dishonest or unreliable. But even Chicago is improving; it was worse than that two years ago.

That is an interesting theory which comes from the Pacific coast that the climate of Alaska has undergone a radical reform by a change in the course of one of the great ocean currents. The theory is that an earthquake has caused subterranean changes which have given a turn to the so-called Japan current that will convert Alaska from a land of perpetual ice to one of perpetual summer. It is a beautiful theory from an academic point of view, but it looks very much like an attempt to boom Alaskan real estate.

It is expected that the anarchist question will be one of the most important matters considered at the meeting of the chiefs of police in Louisville on May 7. An attempt will also be made to make the organization international. Modern facilities of communication are such that there seems to be necessity for co-operation among the police of all countries.

THE HUMORISTS.

On Duty.

New York Evening World.

Cholly—Ah—er—are you keeping me company till your sister comes back home?

Willie—Naw; I'm waiting so's to tell her when you've gone.

Not Worth Mentioning.

Brooklyn Life.

Financier—Putting through that railroad deal netted me $200,000.

Wife—Your friend lost by it, didn't he?

"All he had. But, then, he only had $25,000."

Obliging.

Ohio State Journal.

"Do you think you had better eat another piece of pie?" asked the neighbor lady, who had already given little Bobbie one piece for running an errand.

"Yes, ma'am," replied Bobbie, promptly, "I will if you wish me to."

The Minx.

Chicago Journal.

Jane—That Mr. Shallowpate is at the door. Shall I tell him that you are engaged?

Miss Pinkle—Show him into the parlor, Jane.

"Yes'm."

"And, Jane, after he lays his box of chocolates on the mantelpiece tell him I'm out."

Class in Harmony.

Philadelphia Bulletin.

"How's your music school prospering, Boommitt?"

"First rate. I've just introduced a novelty that ought to take."

"What's that?"

"A class in harmony, for married people."

Grocery Repartee.

Baltimore American.

"If I had an engagement with you," said the clerk, "it would be this."

And he gently placed a date with a peach.

"No," answered the pretty cashier, "it would be like this."

And she laid the date beside the canned lobsters.

COMMERCE OF CUBA.

Small Decrease of Imports and a Large Increase of Exports.

WASHINGTON, Feb. 9.—Colonel Edwards, chief of the division of insular affairs of the War Department, made public to-day a comparative statement concerning the commerce of Cuba for the seven months ended on July 31, 1901, 1900 and 1899. It is shown that the total value of merchandise imported during the seven months ended July 31, 1901, was $37,903,266, against $39,252,908 for the same period of 1900, and $34,054,967 in 1899; and the total value of merchandise exported during the seven months ended July 31, 1901, was $46,686,752, against $32,338,327 for the same period of 1900, and $31,045,495 in 1899, showing a decrease of 3 per cent. in the value of imports in the period of 1901, as compared with that of 1900, and an increase of 44 per cent. in the value of exports for the period of 1901, as compared with that of 1900.

The trade by countries shows that the value of the merchandise imported during the stated period of 1901 from the United States was $15,913,576, a decrease of 6 per cent., as compared with the same period of 1900, and an increase of about 1 per cent., as compared with 1899. As to exports to the United States it is shown that their value during the period last year was $38,032,623, an increase of 49 per cent. over 1900 and 36 per cent. over 1899.

Trolley Car Hits a Freight.

CLEVELAND, Feb. 9.—An east-bound Superior-street motor dashed into a freight train going at almost full speed this morning at the Cleveland & Pittsburg grade crossing on Superior street. Five men were hurt, three of whom were policemen. Their names are Patrolmen John Connell, Fred E. Brown, Henry Kiel, Motorman Charles A. Stone and an unknown passenger. None of the injured men is believed to be dangerously hurt.

CHRIST'S LASTING THEORY

NOT THE SORT OF MAN TO BE ACCEPTED BY THE ANCIENTS.

They Refused Him, the Rev. J. Cumming Smith Says, Because He Was Not Warriorlike.

The Rev. J. Cumming Smith, of the Tabernacle Church, preached yesterday morning on "The Offense of the Cross." He said: "Jesus was a disappointment to the Jews because they looked for a martial leader to break the yoke of Rome and because His whole life and tragedy were silent and spiritual. The Jew wanted to merit heaven by outside morality which made God a sort of bookkeeper or paymaster of the world, and they shook themselves loose from Jesus when He placed a Father on the throne who led His erring children patiently on to holiness as the supreme end of all religion. It is not hard to understand why the Jews spurned the claims of Jesus.

"In Greece and Italy, however, His truth encountered the same severe opposition, and the reasons were simple. The world at large moved on a low plane. A hero of brute force, a warrior returning trophied from far fields of victory, a successful gladiator or athletic herculean giant suffering in a physical way, appealed to those crude periods. Their poets chanted and their crowds wreathed the generals who had made sacrifices to conquer other nations. How tame and devoid of spectacular dazzle was the cross of the despised Nazarene!

"There is a lower heroism and there is a higher heroism. When Pompey or Caesar marched through the streets of Rome drunk with pride and gorgeous with banners and processions the lower martial power was glorified. We still build monuments to our great dead, but standards have changed and we reserve our laurels rather for the heroes of peace than the heoes of ambitious wars.

"The statesmen who resign office rather than favor vicious measures; the pioneer thinker who braves the frown of a sluggish age and goes down to his grave unthanked for his new unpopular discovery; the mother who leaves in part the scenes of social glare to train a child or nurse a sickly cripple son; the wife who through years and in silence tries to encourage a noble husband to conquer an inheritance of passion, and when now and then the demon in his bosom overthrows his resolves she gently encourages him with hope to rise again from the cup; how full the world is of unselfish suffering! Our granite monuments we erect to visible conquests and even these we ought not to raise till a decade or two have passed after the events to prove their enduring quality; but the quarries of the world would be exhausted if monuments were raised for all the silent sufferers, for those whose love wears through long years and whose nameless heroism only the books of heaven annal.

WORLD CHANGES OPINION.

"However, the world rises in its levels of appreciation. What bad men sneered at ages ago, and even good men mocked, we to-day worship. Nothing shows real progress more than the exaltation of moral standards. To-day we judge public men by other measurements than our fathers used. And this is due to the spell and divine enchantment of Calvary.

"If a father's strong arm lifts a child to his shoulders so that he looks level with the father's eyes the child would not doubt what lifted him. If the world is lifted to look level with the eyes of Christ and to gauge worth and manhood as Greece and Rome did not, the leverage is the cross. Skepticism sometimes tries to quell itself by looking at churches, and the swelling statistics, but such methods weary. The arithmetical side of Christianity is very unsatisfactory. Church rolls are sometimes dropsical in tendency and tapping is necessary to reduce the bloat. There is another cure. Look along the ages and see the quiet hidden leaven of spiritual life working; see how art and literature and social life are being cleansed of some secret submarine tide of influence, and then doubt takes flight. The dynamic of the gospel is demonstrated.

"I am asked sometimes to discuss the religion of Jesus, and I find my friend at once drops down and defames some church-member who cheated him in trade and indulges in some ill-tempered personalities. He says: 'How can men take any stock in a church with knaves like him in it?' and my unfortunate skeptic has forgotten the religion of Jesus. He sins against common sense. If I asked him to discuss the majesty and development of our republican government, and if he was no sooner launched on that theme than I commenced to speak about some fraud of a politician who tricked me out of a fat job, why, he would tell me I was narrow-minded, and he would be right. There are historic developments that loom up above personal passions and interests, and there are many skeptics far more cramped and narrow-minded in their arguments against Christ than the worst bigots have been in arrogance. Heretics have sometimes been narrower than even heresy hunters—if that is possible.

JESUS APPEALED TO CENTURIES.

"Remember that Jesus appealed to centuries, not to moments. Look through long stretches of time and compare period with period and mark the wondrous force that is lifting the world as frost leaves the ground or as tides noiselessly lift ships. 'He shall see of the travail of his soul and shall be satisfied.' 'For now is our salvation nearer than when we believed.'

"Higher criticism only wounds those who dwell on the surfaces. Those who worship mere forms naturally see in the wreck of forms the doom of faith. Spiritual progress toward the higher things goes on underneath all changes of organizations or creeds, and as the levels of heroism and self-abnegation rise the offense of the cross must disappear.

"The European art galleries with all their matchlessness reproduced mediaeval ideas of the New Testament. The pictures are sometimes ghastly and grotesque. Jesus dying on the cross is represented as slaking a thirst for vengeance in God because His children defied His will and some divine justice in God required therefore to be placated by a sacrifice. This picture is unfortunate. It is foreign to the Bible unless we strain verses and violate all literature by literalizing what was a mere poetic symbolism clothing a deep truth. Blood is but the universal term for sacrifice. Not God, but man, required to be reconciled. It is the rebel that must surrender his arms. His blood lives to save our souls to God. I believe that America will yet have art galleries to equal or excel the European, and in them will be paintings of God's government and the death of Jesus based on the truth of love and justice—strong yet subordinate. Then the offense of the cross so far as due to young and unindicative propensities in the divine administration will have ceased. May such holy art come. May all adulterous methods of interpreting God's word gradually pass out of fashion. And when God shines forth, garmented with holy love, all atheism will be put to rout and gratefully will skepticism admit the infinite fatherhood revealed in Christ to be the crowning argument for our faith."

REV. T. J. VILLERS'S SERMON.

An Interesting Discourse at the First Baptist Church.

The Rev. Thomas J. Villers at the morning service yesterday spoke on "Stewards of Manifold Grace." Dr. Villers took for his text I Peter iv, 10: "As good stewards of the manifold grace of God." He said in part:

"Peter has just been urging fervent charity—love that is stretched out, tense, earnest. Such love manifests itself in two ways—unmurmuring hospitality and good stewardship.

"A steward was the manager of a household. Sometimes he was freeborn. Usually he was either a slave or a freedman. He was intrusted with the management of household affairs—the care of receipts and expenditures, the distribution of food and clothing to the servants, and even to the children not yet of age. This, in a rich Oriental home, was no small task. Here the household is the church: the head of the family is God; the stewards are Christians; the goods are the manifold grace, the sum of the diverse gifts bestowed through God's mercy.

"The apostle affirms that each Christian has his own endowment. Every man has some gift. No man has every gift. The spirit of truth seems to have brought to Peter's remembrance the parable of the talents which he had heard his Master relate thirty years before. In that parable Jesus had told of a man who called his own servants and delivered to them his goods, to each according to his several ability. So each of us, Peter says, hath received a gift. When Broncho Bill, the cowboy of Ralph Connor's story, discovered that fact he hit the upward trail. Being asked his line, he replied: 'Broncho-bustin' and cattle.' The sky pilot smiled, and then referring to the parable added: 'We have just got to be faithful. You see what He says, "Well done, good and faithful servant. Thou hast been faithful."' 'Faithful!' Bill repeated. 'Does that mean with cattle?' 'Yes,' said the pilot, 'that's just it, and with everything else that comes your way.' 'I call that a fair deal,' said the cowboy; 'gives every man a show.' God gives every man a show, because He gives every man a gift.

"These gifts, which are the manifestations of God's grace, are manifold. This leads to variety of service. According as each has received a gift, minister it. Yours may be the gift of testimony, or the gift of prayer, or the gift of teaching, or the gift of lowly toil. Be yourself at white heat. It may be the gift of song. Use your voice always, only for your King. It may be the gift of finance. Hold that talent as sacred as if it were the gift of preaching. Make money for Him who gave His all for you. And give it now. Scripture has no beatitude for post-mortem liberality.

"It is required in stewards that a man be found faithful. We say that a public office, the gift of the people, is a public trust. Every gift from God is a trust. We are not owners, but stewards. If a man misappropriates trust funds we call him an embezzler. If we expend on self what belongs to God, does He not think us guilty of embezzlement? God intends others to be fellow-heirs and fellow-partakers of the promise in Christ Jesus. If we give not the gospel to the unsaved, we are defaulting officers, failing to declare and divide the dividends.

"Nor is it enough to be faithful. We must be good stewards. The word which Peter uses means beautiful, gracious. There must be beauty and graciousness in our stewardship as well as exactness. Some bestow a favor as if they had been favored by the asking. Their smile is an invitation to ask again. Others give with a growl. They do not remind you of Christ. Be good stewards of God's manifold grace."

APPROACH OF LENT.

Sermon by Rev. Allan B. Philputt, of Central Christian Church.

The Rev. Allen B. Philputt, pastor of the Central Christian Church, yesterday morning addressed his congregation on the near approach of Lent. Dr. Philputt took for his theme Matt. iv: 4. "It is written man shall not live by bread alone." He said in part:

"Beginning with Wednesday of this week thousands of our fellow Christians will keep in some more or less serious fashion the forty days of Lent, commemorative of the fast of our Savior endured when he was led up of the Spirit in the wilderness to be tempted of the devil. The words of my text come from that scene. They present the eternal challenge which religion makes to the material world-spirit. Do you ask for the reason or the reasonableness of religion? It is here. The High and Holy One who inhabiteth eternity is ever brooding upon the spirit of man. He cannot rest content with things. Thoughts stir His breast. The soul must be satisfied. It is true that hunger has ruled men with a mighty sway. It has driven them to desperation, led them to despoil cities, shed blood and even crucify natural affections. In the French revolution ten thousand starving women and mothers marched to the King's palace and asked for bread. Before the whirlwind of this mighty passion the throne tottered and fell. The King went to his death and a mighty nation was dissolved into its original elements. But by bread alone man cannot live.

"The story of the temptation is the classic of Matthew's gospel. It bears upon its face not only the evidence of inspiration but of genius. Matthew, the publican, is not its author. It was written by the hand of God.

"Our Lord appears here under human limitations. He hungers as other men hunger. He resists as other men resist. The tempter says 'if thou be the Son of God command that these stones be made bread.' In the path of an earthly prince stones usually turn to bread. If it be not irreverent may we not imagine that the alternative flashed before Him of taking the shorter road to success and power. The kingdoms of this world were a tempting prize, immediate success a hard thing to put aside. He spurned the offered scepter and chose the long hard road of obedience to the higher law. Unfortunately the church in the day of her opportunity chose the shorter road, accepting the kingdoms of the world and turning stones to bread. She did not even disdain the sword when once she had gotten one. We must come back to Christ and learn the higher law, the surer way, the path of obedience and self-denial. Had He yielded He might have come down from the wilderness stronger in body, but He would have been distressed in conscience. How rare and choice are these victories of the spirit over the flesh. Men surfeit in material pleasures, more and more despising themselves for it, they know not why. No true thing done, no physical hardship for the sake of right and duty, did a man ever yet despise. Jesus does not claim to have discovered a new principle of action. The race had always known it. Moses knew it and wrote it down a long time ago. Jesus said 'It is written.' He felt in himself the consciousness of the race. He sought no help but what comes from the love of truth and of duty to God. Our Lord was not the last to bear testimony to this truth. What great cause has ever wanted for champions? The war drum sounds and thousands of marching feet shake the earth with their tread. These declare that the life is more than meat and the body more than raiment. Hundreds of men go to their death rather than desert their post in time of danger. They testify that man does not live by bread alone. The measure of a man is his willingness to suffer for the sake of principle. When once he is tested and elects the selfish course he is despised and despises himself.

"The issue joined in the life of our Lord between hunger and duty is always present with us. God leads every man in some way to the desert and then lets him face the issue. The battle is ever on between the higher and lower ideals of life. Blessed is he who gives his decision once for all in the right way. Our times are not propitious for the highest type of spiritual living. Better to be in the desert with the wild beasts and know them as such than to be a victim of the allurements, compromises and deceptions of our time-serving luxurious age.

"The church to-day needs above all things a more serious note. Her voice does not ring with clear conviction; her heart is not tender toward the weak and heavy-laden. Let us return to the Master and sit at His feet. Never did the times call for high actions more than now. Never did humanity need more the very aspirations which Christianity can give. Let us then in spirit keep the fast. Let us rend our hearts and not our garments and turn unto the Lord our God, who is slow to anger and of great kindness."

DIVINE ILLUMINATION.

Subject of Sermon by Rev. Virgil W. Tevis at Fletcher-Place Church.

At the Fletcher-place Methodist Church yesterday morning the pastor, Rev. Virgil W. Tevis, took for his theme "The Divine Illumination in Christ and His Followers." The texts were: "The Lord God is a sun." "I am the Light of the world," and "Ye are the light of the world." In part Dr. Tevis said:

"Many a charming truth concerning God is suggested by the expression, 'The Lord God is a sun.' It is an exquisitely appropriate figure. As the sun is the center of our planetary system, the source of light and heat, whose presence makes our day and whose absence makes our night, so God is the center of the world's thought and life. His presence reveals to man the exquisite spiritual possibilities of life and brings to light the divine excellencies which lie hidden in the constitution of every human being. That He is the source of life needs no demonstration. That He is the center of the world's thought is easily proven. To stimulate thought, God filled the universe with mystery. He wrapped up a healing balm in the plants which grow in profusion on sunny woodland slopes, but left man to discover them. On the wings of wireless telegraphy the morning stars whispered to each other, but God left the secret process of bridging the spaces without wires to the inventive genius of a Marconi. Tangled skeins of truth lie as plentiful as blades of grass in the path of every traveler in the by-paths of thought; and he who picks up for examination any truth, however limited, has in fact something which is able to lead him to the fountain of all truth—God; for all truth, like rays of light from a central orb, converge into God ultimately. As the sea shell has in it a plaintive murmur, a faint echo of the music of the restless ocean, so every truth has in it a hint of God, a song of the eternal.

"All the spiritual vitality any system of ethics has is from God. Analyze any of the false religions of the world, and the vital parts are truths, with an admixture of error. In the night of Mohammedanism, Zoroastrianism and Brahminism some stars of truth are shining. Like the sun on flowers and fruit, so is God the source of transformation in the soul. As nature wakes from her wintry sleep and laughs out in blossoms, so, drinking in divine sunshine, the soul emerges from the dark despondency of sin out into the summer of a broad spiritual enjoyment and fruitage.

"Jesus Christ is God's manifestation of love to the world. God, as a spirit, humanity cannot understand. The Mosaic revelation of God was 'God is law.' Law is as unsentimental as steel bars. The lightning is the flash of God's eye, but children are afraid of lightning. The cyclone is but the swish of God's garments, but men are afraid of cyclones. The revelation of Christ was a revelation of love. Jesus, by intimate contact with men, made them feel the truth as they could not otherwise have felt it. It fell from His lips in burning words, it was manifested by His every act and emphasized by every miracle which He performed. Well could Jesus say, 'I am the light of the world.'

"There is a vital relationship between Christ and His disciples. An alliance with heaven in carrying out the divine plans regarding the salvation of humanity is everywhere manifest. This union with Christ is exquisite and perfect. It is not a metaphysical abstraction—a condition into which one might work himself, whose mission is grand, and who imagines himself a chosen one to do this work. Nor yet is it a fine spun theory that those who do right always have God's help in a sort of intangible, mysterious manner, regardless of the life they live. God honors the truth wherever uttered, whenever and by whomsoever. Just as it is the nature of seed to grow, because it has the life germ in it, so it is the nature of truth to have its effect. But this is not proof of union with God. The union is as real as that of the vine and the branches. The same current of life must flow through both. To use the other figure, we are part of a system. God the sun is the center, Jesus the manifestation of that light and we shining with light from Him. The Bible reveals a chart of spiritual astronomy sublime; and somewhere in the great constellations every Christian has a place!

"To be true reproducers of that light we must be in perfect harmony with Christ. Part of His work was to get us into perfect harmony with himself. Such an alliance produces in us a benevolent activity which causes us to do as He did. Every Christian man has in his experience a revelation of the wealth of the sunshine of God's love. We need not rob an idolator when we destroy his idols, for we are enabled to give him something infinitely better. As representatives of the Savior, we give laughter for tears, joy for sorrow, life for death, sunshine for shadow."

Revival Meetings Concluded.

The revival services of Trinity M. E. Church, West Indianapolis, were concluded yesterday with a jubilee service. For the meetings ninety-six professed conversions were reported, and yesterday morning thirty-two persons were baptized. The pastor was presented with a handsome oil painting, "Returning from Calvary."

Sermons on Lincoln.

The Rev. Worth M. Tippy, pastor of Broadway M. E. Church, yesterday morning preached on the subject, "The Completion of the Emancipation Begun by Lincoln," and in the evening on "Memories of Lincoln."

BISHOP BROWN'S WORK

HAS UNDERTAKEN HERCULEAN MISSIONARY TASK IN ARKANSAS.

An Address Full of Interest at Christ Church—The People Need Religion.

The Right Rev. William Montgomery Brown, bishop of the Episcopal Diocese of Arkansas, is no ordinary man. Leaving a position of comparative ease as a high dignitary of the church in Ohio, he has undertaken the task of building up the Episcopal faith in a State that is financially the poorest in the Union; that contains an element of population more shiftless and squalid than in any other State; and in which the ministers of all churches obtain but little result from herculean effort. Bishop Brown is giving three-fifths of his yearly salary to the cause of missionary work in the State. Out of $2,500 which he was to receive he is giving to the church $1,500. Last night at Christ Church he told the congregation something of the kind of work he is doing in Arkansas, the peculiarly difficult conditions with which he must deal and the broad plans he has made for the future.

"Arkansas," said Bishop Brown, "from many causes is one of the most backward States in the Union. The causes are easy to find. Originally it was a densely-wooded country and its almost impenetrable forests, which were of little value until recently, stopped immigration or turned it aside into Texas. Moreover, Arkansas was one of the Confederate States to which the war was especially disastrous. Owing to the then isolated condition of the State it was the El Dorado of the political adventurers of the reconstruction or 'carpet bagger' period, and the wholesale robberies committed by them produced an almost total paralysis from which the people are only now, after thirty-five years, beginning to recover. We in the North have absolutely no conceptions of the ignominies and suffering that were forced on the gentler, better-birthed, more cultured families that returned to their desolated plantations after the war, and found themselves at the mercy of the 'carpet baggers.' The bad laws which Arkansas inherited from the dreadful period succeeding the civil war have made her until recently a byword in the North and East and prevented capitalists from making those investments which have gone so far toward improving conditions and building up industries in neighboring States.

BAFFLES DESCRIPTION.

"But the shiftless, benighted, squalid condition of the negro population of the State and of the ignorant whites is what baffles description and causes the heart of the missionary worker to sink within him. The name 'Darkest America' may well be applied to Arkansas in a religious sense. The Episcopal Church, although it is doing as much for the negro as any other denomination, is not the church which naturally appeals to him, although it is preeminently the church he needs.

"It must not be inferred from the reference to the shiftless character of the negroes and part ofthe white population that Arkansas has an exceptionally low percentage of educated and refined people. Our white inhabitants, take them as they come, can hold their own with the 'rank and file' of any State. In almost every community there is a large proportion of men and women who, but for the fact that they are poor, could take and maintain their place in any social circle in the world, for they have inherited genuine culture and refinement which money cannot buy and of which the ravages of the war and the robberies of the reconstruction period could not despoil them. To these people the Episcopal Church appeals strongly and missionary work in the State among them is particularly pleasant."

Bishop Brown made a strong appeal for contributions to extend the usefulness of the church. Among the reasons he gave was this: There are more than fifty counties in the diocese of Arkansas in which we have at this time no organized representation of the church, and 103 towns of from 500 to 6,000 people in which no religious services of any kind are held. In these towns there are many people of our own faith who have not seen a minister of the Episcopal Church for years and who have forgotten the formalities of our worship. In these towns the gentlest families have to commit their dead to the grave without the ministrations of religion."

Bishop Brown thinks that comparatively little money is needed annually to develop the great mission field. With $9,000 a year, half of which he must raise by personal effort, he believes he will be able to meet the present expenses and go forward with the work of instituting new chapels. His plan is to build each year five new churches, three rectories and place three new clergymen in the field

VOICE IN THE WILDERNESS

SUBJECT OF SERMON BY REV. E. A. CANTRELL AT PROPYLAEUM.

John Brown the Nineteenth Century John the Baptist—Other Thoughts Expressed.

At the Propylaeum yesterday afternoon Rev. E. A. Cantrell, of the new People's Church, spoke on "A Voice in the Wilderness." He said in part:

"Elbert Hubbard calls John Brown the nineteenth century John the Baptist. If this be true, and there is an element of truth in it, then John the Baptist may be called a sort of primitive John Brown. No one can appreciate the force of this remark who thinks of him merely as a religious teacher. To the man unacquainted with the tumultuous social and political expectation of the Jews under Rome, John is an enigma. 'Until John the kingdom of God suffered violence and violent men sought to take it by force.' Though John himself did not appeal to force his teachings were revolutionary and he was a social and political agitator no less than John Brown. Both paid the penalty for their protest. The life of both went out in the tragedy of judicial murder and hate. For one awaited the scaffold; for the other the headsman's ax.

"Tisset represents John standing in the wilderness with outstretched arms, as if he would compel the very stones to heed his message. His was the message of the fruitful life, and never was there an age that needed it more—unless it be our own. Parisitism in church and state was the destroying vice of the time. The state officials were corrupt beyond the power of language to express. The authorities farmed out to the highest bidders the privilege of taxation and burdens were laid on the people that they could not bear. The soldiery was rapacious and the religious leaders, while in pretense making long prayers, devoured widows' houses and were particeps criminis in the social injustice and political crime of those criminal days. The people came to John with their questions about salvation. What could such people do? Attend synagogue worship? Sing psalms? Make long prayers? Bind phylacteries to their bodies? Trust in their Abrahamic lineage? No. 'God is able of these stones to raise up children unto Abraham.' Listen to the answer. To the sleek, fat, well-fed Pharisee: 'He that hath two coats let him give to him that hath none, and he that hath bread let him do likewise.' To the tax-gatherers: 'Extort nothing wrongfully.' To the soldiers: 'Offer violence to no man, neither accuse any man wrongfully.' To all men, everywhere: 'Bring forth fruits worthy of repentance, for I say unto you that the ax is laid at the root of the trees; every tree therefore that bringeth not forth good fruit is hewn down and cast into the fire.'

"This ever-recurring question of 'salvation, what does it mean? Does it not suggest a consciousness of waste? Are we not wasting our substance in riotous living? Have we not wandered into the far country and are now seeking a short cut to the Father's house?

"The Jew counted on his Abrahamic lineage as a passport into the kingdom of heaven. The Christian has his vicaricus atonement and salvation by substitution. But there is no short cut. There is no spiritual bankrupt law. We use to sing 'Jesus said it all, all to Him I owe,' but Jesus did no such thing. He did something far better. He taught us how to live, how to pay our own debts and be honest men and women. The wasteful life must come to want. To be saved means that we must save—save the resources, the talents that have been given us. But how did the man in the parable save his talent? If I would 'save myself from this untoward generation' I must use myself in it. The fruitful life is the only saved life—all others are wasting. Do we not need this message in these days of trickery and subterfuge, in these days of crookedness and rough ways? In these days of mountainous wealth and gulf-like poverty? Do we not need another John the Baptist or John Brown preaching in the wilderness, saying repent and make the crooked straight and the rough ways smooth so that all flesh may see the salvation of God? The ax is still at the roots. The kingdom of God is at hand. We might have it to-day if we were living right—if we were living the fruitful life of creative industry. If Ali Hafid will stay at home and dig in his own garden he will find priceless gems and realize a fullness of life such as only the Messianic men have known."

PENSION FOR MRS. TURCHIN.

Illinois Veterans Are Trying to Secure It from Congress.

CARBONDALE, Ill., Feb. 9.—An effort is being made by the civil war veterans of southern Illinois and other prominent Grand Army men to secure from Congress a pension for the widow of the late Brig. Gen. John B. Turchin, who died a few months ago in the asylum for the insane at Anna. Mrs. Turchin is now past eighty years of age. Her military record was scarcely less brilliant than that of General Turchin, who commanded the Tenth Illinois. En route to Washington, after the disaster at Bull Run, the train was wrecked and scores of privates injured. Mrs. Turchin cut up all her clothes except a dress for bandages for the soldiers.

At Point Rock valley, near Winchester, Tenn., she passed through a hail of bullets in order to bring from the Union rear a section of artillery, which, by her efforts, dislodged a company of bushwhackers concealed in a woody trail near at hand. She followed the army nearly the entire time of her husband's service. Owing to a technicality the Pension Department has refused her a pension because her marriage with General Turchin was contracted in Russia, their native country.

TO REFOREST MICHIGAN.

Gen. Russell A. Alger Advances a Plan Along German Lines.

DETROIT, Feb. 9.—Gen. R. A. Alger, who has about recovered from his recent illness, while speaking to-night of the necessity of reforesting the barren lands of Michigan and other States, said that Germany's system of maintaining the Black forest should be carried out in the pine barrens of the United States, and especially in Michigan. He announced that he would be one of a commission to go to Germany at his own expense to thoroughly investigate the system in the Black forest and apply it to Michigan.

General Alger said that if it were successful in Michigan there was no reason why all the Northern timber-bearing States should not adopt it. He also advocated the plan of bringing experienced foresters to this country from Germany to superintend the work.

ROMAN SAINTS.

Their Skeletons Buried in the Catholic Church at Lexington, Ky.

LOUISVILLE, Feb. 9.—Clad in rich, red robes, the skeletons of St. Magnus and St. Bonosa, two Catholic saints who were slain at the command of a Roman emperor nearly 1,600 years ago on account of their religious beliefs, were buried in St. Martin's Church in this city this afternoon.

The bones were found in the catacombs of Rome in 1700. They were given to an order of sisters in northern Italy and were kept by them until last summer, when the Rt. Rev. Mgr. Francis Zabler, pastor of St. Martin's Church, secured them. St. Magnus was a Roman centurion and St. Bonosa a Roman virgin.

COOK COUNTY DEMOCRACY.

It Invades Charlotte, N. C., on Its Way to the Exposition.

CHARLOTTE, N. C., Feb. 9.—The Cook County Democracy arrived at 7:30 o'clock to-night and was met by a committee of citizens, who escorted the visitors to the Elks' Club. As the Chicago visitors marched up town, burning red fire, and their band waking echoes with patriotic music, the streets were thronged with people on the way to the various churches.

The visitors were quietly entertained at the rooms of the Elks' Club and the Southern Manufacturers' Club. They will leave at 4 o'clock to-morrow morning for Charleston.