The Ideal Church of Christ.

Or, how it would be if all Christians would agree to return to Apostolic Christianity.

By Elder W. Kellaway.

My friends and brethren of the several religious denominations of the city have told through your columns the origin and history of the parties with which they are identified, and I doubt not your readers have learned many things concerning each of them of which they were formerly ignorant.

Now it has seemed good to me, Mr. Editor, with your permission, to write a concluding paper on the ideal church of Christ, and faintly show how it would be in Salem, if all who reverently hear and joyfully obey the great Lord of the church would renounce division of every name and restore the unity of the institution of Christ.

Personally I neither glory in nor defend any sect or denomination. I have been taught by the Word, and likewise by observation, that there is something more excellent than schism in the household of faith, and I adopt most fully the sentiment expressed in the Psalmist's words: "Behold how good and how pleasant it is for brethren to dwell even together in unity." I remember, in the sacred converse of Jesus with His Father before He departed this world. He breathed out the wish that his people might be one as Himself and the Father are one—in a manifest as well as a secret union. Far be it from me then to take pleasure in divisions or denominations.

But such a position does not mean hostility to all believers in Christ who have membership in these bodies. Indeed, no; God is my witness how dearly I love them and what gladness it gives me to see and greet them in the Lord. My position is consistent with approbation of all that is Christian and Divine; and I can truthfully say I am in fellowship with all the Christianity of the city; and wish only that the excrescences which are attached thereto were removed by the brethren who have allowed themselves to be named after men, methods, institutions, doctrines, orders of church government. It would not, with assisting grace, be a difficult thing to do, to "Stand in the way and see, and ask for the old paths, where is the good way, and walk therein." And moreover much of evil would be brought to an end, and the wisdom and Lordship of Jesus would be justified and exalted before men. And what more can a true Christian desire?

Please then know in what I write I am not actuated by the spirit of churlishness; neither will I believe others Nabals, men who cannot be spoken to in a matter in which Christ would be the gainer. So much by way of introduction.

Now for the subject—it is, The Ideal Church of Christ

It should have a name—it must be called something. What better name can it have than that given it by its first builders? And that name is Church of Christ. In the ideal church of Christ, Methodist, Baptist, Presbyterian, Evangelical, and other partial and divisive names would be dropped; as every thoughtful Christian feels they should be. Indeed the spirit of Christ is continually rebelling against them and setting them aside, much to the disapproval of sectarians who preach upon "loyalty to our own church." There is no "own" church. Christians are Christ's. They belong to His church. Why not then say it, and leave it at that, without introducing a distinguishing stripe and getting up zeal for a division? In the name of the ideal church of Christ only Christ would be recognized; the I-don't-belong-to-you or I-differ-from-you designation would disappear. To distinguish the several congregations of believers it would be enough to say, "The Church of Christ on State street," or on Church street, or on Court street, or on whatever street they may assemble. "Christian church" is objectionable as a name, because it calls the church after Christians, rather than their Head, "of whom the whole family in heaven and in earth are named."

A second trait of the ideal Church of Christ would be mutual love and co-operation—not in word only but in deed and in truth. There would be no competition, rivalry, envy, heartburnings, among the various bodies of christendom, as at present. A company of believers, finding themselves at a distance from another company, and experiencing inconvenience in having to go so far to assemble with their brethren, deciding to build a central meeting-house, would at once have the sympathy and substantial aid of the whole body of Christ's people in the city. Thus North Salem, so badly needing such accommodation, would be provided with a place of worship. So also South Salem, another needy district. The sectarian response: "I have to pay to my own church and cannot afford to help outside churches," would be of the past. Every Christian would be brother to his fellow-Christian, and his necessities and comfort would lie near his heart. Under such circumstances it would be easy to build all the church accommodation necessary as fast as requisite, without resorting to the catch-penny devices of ice-cream parties, sociables, dramatic performances, and the thousand-and-one worldly schemes of raising money. Beside, rich, elegant, expensive buildings would cease to be erected, as there would not exist the necessity of "keeping up the prestige" of any particular party by erecting grand ecclesiastical buildings, involving the membership in burdens grievous to be borne, indeed often beyond their ability. So all church buildings would be neat and inexpensive, agreeable to the simplicity and humility of Christ. Everything would be so kind and brotherly that men everywhere would say, "See how these Christians love and aid one another."

In the ideal church of Christ the membership would consist only of such as renounce with their whole heart the world, the flesh, and the devil—sin of every kind; receive without reserve or doubt Jesus the Christ as their only Savior, Lord and Hope; and promise to walk in all the commandments and ordinances of the Lord as plainly written in the Scriptures of the New Covenant. Usurers, lovers of their own selves, covetous men, proud and the like, could not gain admission into this church, or if they did manage to "creep in unawares," would be unable to retain membership therein. No minister of Christ would ever coax rich, respectable sinners to "join the church." A poor man would be as welcome and prized as a man of means; because money would not count. The church would consist of "saints" and be a praise of Christ in the earth. Its membership would be a converted, spiritual body, imitating the Perfect One in all His excellencies of character. There would be a plurality of pastors in at least every body of any considerable size; and these would take the oversight out of pure love and at sacrifice to themselves, not aiming after worldly popularity, a big salary, and the like. With Paul (as good a preacher as any we are acquainted with in the world), they would show the believers "all things," "laboring * * to support the weak," as well as teaching them the law of Christ. As fast as men gladly received the word and were baptized, they would consort with the saints, and be of them, without subscribing a long document of things true and probable, known and unknown. With such churches and leaders as these in Salem, the way of righteousness would be known to all.

The ideal church of Christ would be socially a blessed institution. If the time is gone by for community of goods, breaking bread from house to house, having all things in common, not saying anything we have is our own, there would at least be this, the surplus of the affluent would be a supply for the indigent. Believers would distribute to the necessity of fellow saints. There would be no needy Christians. He who had lack would find in the love and hospitality of him who gathered much all he needed. There being no great salaries to pay to preachers, no heavy expenses to meet for ecclesiastical purposes, homes could be built and maintained for widows and orphans. The sick could be nursed. Persons of honest principle out of employment could be hospitably helped. There would be means in the pockets of Christians to do every sort of spiritual and philanthropic work. As it stands today the surplus money of the majority of the disciples of Christ is used up largely in keeping ecclesiastical machines in motion.

In the ideal church of Christ the worship would be intentionally and directly to God. In breaking of bread and prayers, in reading and expounding the word, in edifying and exhorting one another all would be refreshed.

Opportunity would be given the whole brotherhood to develop and exercise any gift from the Spirit. All would be exhorted to covet these gifts especially those most serviceable to the instruction, comfort and upbuilding of the church. It would be permitted to all to prophesy in turn. To desire oversight (mis-translated, "the office of a bishop" in the E. V. of the N. T.), would be taught to be lawful, instead of presumptuous, in the brotherhood. The whole being grounded upon the Scripture, "If a man purge himself from these (defiling things), he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work." This would cherish and stimulate to entire consecration. With these conditions prevailing one would be able to go into the churches in Salem, and hear many undeveloped, and unheard men of God speak with such unction as is unusual in this degenerate time. The worship would not be corrupted with display. Star singers would not be engaged to attract the ungodly nor the lust of amusement be appealed to. Entertainment and diversion would be unthought of, or thought of only to be condemned. Children's day, with its recitations and cantatas would go. Teaching boys the use of arms and putting them through military evolutions to attract and "keep them in the church" would be counted a veritable abomination and device of Satan, anti-Christian and depraving. Worship would be holy. It would be the drawing nigh of washed and redeemed men to God with sacred gratitude and fervent prayer in celebration of His perfections and goodness and supplication of His mercy and grace. The ideal church of Christ would sing to God, and not be addressing itself so much to man.

The ideal church of Christ would entertain and rejoice in the blessed hope of the personal and glorious return of its Savior-Head, who left with the word that He would return and receive His people unto himself, thenceforth to share His company in the restored heavens and earth of faithful promise. (O blessed hope!) They would watch for the predicted signs, harbingers of the King himself. They would see in them the approach of morning. They would believe that all times are not the same, but that there is a period when the promise draws nigh fulfillment. They would not blunder along through the world as ignorant of the nearness of redemption as the heathen. Certainly, they would not be mockers and revilers of those who wait for their Lord, calling prophecy "humbug," "tomfoolery," and the like; and believers who are interested in the coming of the consummation, having eternal life and glory in that crisis, "heretics," "cranks," "fanatics," and so forth. O shame upon such as speak slightingly and contemptuously of the sure word of prophecy which shineth in a dark place until the day dawn! O that they would believe Christ as reliable in His predictions as in His testimony concerning the Father and the way to eternal life; and then seek by the Spirit, of whom Christ said "He shall show you things to come," to know the events alluded to in these "revealed things," which belong to us and to our children and are a legitimate matter of study. The ideal church of Christ would now be raising anthems of joy at this breaking of the day. Earth-weaned, they would not be speculating for years ahead. Real estate in Sodom, the doomed city,—riches to go up in smoke in the last day fire—would lose their value, while looking at the city whose builder is God and treasures of honor and glory reserved in heaven, soon to be inherited and enjoyed. The ideal church of Christ would not sing of death as a friend; but be crying continually, "Come Lord Jesus, come quickly."

The ideal church of Christ would be a forbearing church—forbearing one another in love. It would be a nursery, in which the weak and ignorant would be cherished and tenderly nurtured in goodness and truth. A definition of the tongue framed out of an immature and imperfect knowledge or judgment would not be pounced upon as a deadly heresy and cause for separation and antagonism. It would be unwilling to allow that misapprehension and enmity to God are synonyms. The clack of some we have heard, men lacking in education, breeding and humanity, not to say Christianity, who would fasten the stigma of "error," or "damnable heresy" upon their superiors in grace and in brains, who hold an innocent opinion in righteousness, or declare a great truth which their purblind sight has never beheld, would have no countenance or approval in the ideal church. Its motto would be: "In things essential, unity; in things doubtful, liberty; in all things, charity." In the ideal church of Christ scruples would be respected and treated with tenderness as the convictions of a soul who would please God, according to its apprehension of His will. All the brethren might not coincide in the same judgment; and of course a private, personal apprehension of duty and of righteousness would not be pushed to the vexation and unchristianizing of the whole body of the elect. Mutual confidence would prevail, and credit would be given to each, as far as love could stretch it, of loyalty to Christ. A chronic peace-breaker would find himself disfellowshipped as a contentious person.

The ideal church of Christ would admit only of government by law, and its rule would be the word of Christ, the same that shall be the standard in the last day, as declared by Christ himself. The dicta or traditions of men would never be elevated into a standard of right or wrong-doing. The history of the latter is that they have frequently made void the distinctly declared Divine law, and it is monstrous that a man's reception to eternal life or condemnation to Gehenna should turn upon another man's opinion or ipse dixit; and more so that it should be affected by a perversion of the law of Christ or an innovation in His kingdom. Still, in the ideal church, where a subject was a matter of comparatively small importance, involving no serious truth, submission to the ordinances of the church when not contravening the commandments of Jesus, would cheerfully prevail.

The ideal church of Christ, finally, would be a working church. Not courting the smiles of men nor afraid of the terror of the ungodly, it would not be deterred by false shame or unreasonable fear from publicly confessing Christ and preaching the way of life. Filled with all the qualities enumerated in 2 Peter 1:5-7 (which read), the church would "neither be idle (inactive, unemployed, averse to labor) nor unfruitful in the knowledge of our Lord Jesus Christ." "Church work," however, would not be the same as is often so-called in the present day, much of which is really sect-building; but of the kind which prevailed before there were divisions and which is mentioned in 1 Tim. 5:10 and elsewhere. Especially would preaching of the Gospel where Christ is not known be prosecuted with ardor and love, as it was in the early days when disciples went everywhere preaching the word, even into strange lands, being supported after a godly sort by those who had not resting upon them the "Woe is me if I preach not the Gospel." Doubtless in the ideal church everything would be done that the Lord requires; and this should be the extent of a Christian's ambition.

O for the ideal church of Christ. Its name one. Its spirit one. Its object one. Its hope one. Its Founder one. And this one in every instance that which Jesus intended and of which we read in the Epistles.

Upon us, brethren, rests the responsibility of restoring the unity which our fathers took away. Will we do it? Shall Salem take the lead and be the model city of the world—an example to Christendom? The work is so high and holy as to reflect eternal credit on the workmen. Let us restore Christianity as it was. Let us get the stones out of the rubbish and build again the walls now lying in ruins. Let us "take courage and do, and the Lord will be with the good." Let us not say, "I am satisfied with things as they are; I want division; I will spend myself to keep apart believers in Christ!" No, no; if Christ is at hand, we want to be clear of every sin, schism included.

O for the ideal church, whose children shall not speak "half in the speech of Ashdod," and half in the Hebrew tongue. O for a church which embraces all saints—so that in saying we belong to one we shall say we belong to all. With freedom to go and visit our brethren from time to time, and see how they do, and fellowship them in the Lord, without having the spiteful phrases hurled at us of being "religious tramps" or "spiritual vagrants." (If God can, may he forgive the wretched sectaries who use such language!) Surely, we have had enough of sectarianism, and it is high time to abolish it, keeping only the Christianity which we have at present in amalgam.

If we have written according to the revealed will of God as penned by holy men of old, our paper deserves practical response. If we have not, let some one wiser in the Scriptures show out of the Book the old paths and the good way that Christians may be together as children in one house.

Meanwhile there is one consolatory thought, it is that finally, when the blessed Feet shall once more stand upon the Mount of Olives, and the King shall reign gloriously upon the earth disunion will have fused into unbroken and eternal unity, and there shall be "one flock and one Shepherd." So may it be!

CIRCUMSTANTIAL EVIDENCE.

Circumstantial evidence came very near causing a man to be lynched and also to be unjustly accused of robbery. That happened nearly 30 years ago on Whidby Island, a few miles from this city, and it required over a quarter of a century to establish the innocence of the accused. The evidence of the man's guilt was so conclusive that the people of the island seriously considered the advisability of lynching him, inasmuch as he had persistently denied the theft in opposition to the testimony of half a dozen witnesses who were positive of his guilt. Finally, he was given 24 hours to leave the island. He protested his innocence to the last, but he did not lose any time in accepting the invitation.

In the early '60 on Whidby Island a party of men were at work in a field mowing hay with old-fashioned scythes. A stranger came along seeking employment. A few hours before a neighbor happened along and paid the overseer, Luke Wright, $900 in gold, which was tied up in a buckskin bag and put in a coat pocket. It lacked some time from being the noon hour, and the owner carelessly threw the coat on a bunch of grass. All this was witnessed by at least half a dozen men. In using the scythe the stranger had occasion to remove the coat so as to cut the grass. He removed the garment a few feet and laid it in the stubble. At noon the men knocked off preparatory to going to lunch. The owner picked up the coat and the gold was missing. The most dilligent search failed to find its hiding place. Naturally suspicion centered on the stranger, and that soon crystallized into conclusive evidence of guilt. Six men were ready to swear to the fact as stated.

The stranger was told in no unmistakable terms that he would be the guest of honor at a lynching party if he did not produce the money. The feeling was very strong, but the advice of cooler heads suggested that there might be a doubt as to the man's guilt, as the money could not be found in his possession. The matter was settled by driving the stranger off the island. No one ever doubted his guilt and many expressed the opinion that after stealing the gold he cached it and at a later date returned for the treasure. That was the way the matter stood for more than 30 years.

The field in which the men worked was tilled year after year, and gradually the story of the lost gold assumed the phase of a legend. Not many years ago the farm was purchased by John Gillespie. Like his predecessors he continued to plough the land and sow crops. One day the upturned furrow revealed the presence of two or three $20 gold pieces. A find like that beat farming all to pieces. In an instant he was down on his knees scratching in the dirt and picking up coin. He found more and more of the double eagles until the amount ran up to $760. The most dilligent search failed to reveal any more hidden wealth.

Then, when the story was known the old timers decided that the gold was found just about the spot where Luke Wright, 30 years before, had lost the bag containing $900. But he and his fellow workers had long since drifted away from the island, and their whereabouts are unknown. But, nevertheless, Gillespie's find has established the innocence of the stranger who was unjustly accused of robbing his employer, and who, had he been arrested, would doubtless have served a term in the penitentiary for larceny.—Port Townsend (Wash.) Special to the San Francisco Examiner.

ALASKA IS BOOMING.

It strikes one a little oddly to hear about a building boom in far away Alaska, and yet such information is brought to Portland by a gentleman whose statements are credited. This is C. A. Alisky who has just returned from a business trip to Alaska. He spent a month in Juneau and a short time in Sitka. Fifty buildings are now in construction at Juneau and many of them are handsome. Hard times are not known. The yearly output of the Treadwell mine, according to this informant, is $1,000,000 and twenty-five years of work are blocked out ahead. Six steamers per month are running from Puget Sound to Alaska and trading between Puget sound countries and Alaska has increased four fold.

A TALK ON CHARACTER

Mr. Galloway's Thoughtful Address

Upon Individual Character Depends the Strength and Security of Civilization.

There is hardly any other word in our language which means more in life, than the word character. It represents the sum of all that men and women are in themselves. It may be compared to a reservoir into which all the rivulets and streams of personal power empty themselves, forming the collected results of life's accumulations. As has been said "it is the crown and glory of life. It is human nature in its best form. It is moral order embodied in the individual. Men of character are not only the conscience of society, but in every well governed state they are its best motive power. The strength, the security and the civilization of a nation all depend upon individual character. It constitutes a rank in itself, and dignifies and exalts every station in life." You may admire persons of intellect but something more is necessary before you will trust them. It is said that knowledge is power, but character is power in a much higher sense, for truthfulness, integrity, goodness, honor and consistency are qualities which command the confidence and respect of all mankind.

Integrity is the backbone of character; and a loyal adherence to veracity its most prominent characteristic. There is a truthfulness in actions as well as in words, and in order to possess weight of character, a man must really be what he seems to be. Hence the man with true character must be thoroughly honest—honest with himself, honest with his fellows and honest before God. That character is most perfect which is the result of the best development possible of body and spirit, of mind, conscience, heart and soul.

This is the end; all else is but the means. Th 's not the most successful life in which a man gets the most pleasure, the most money, the most power of place, honor or fame; but it is that life in which he gets the most manhood, and performs the greatest amount of useful work and human duty. We are to a great extent the architects of our own character. Our minds are given us, but our characters we make. The mind is the garden; the character is the fruit; the mind is the white page; the character is the writing we put on it." "A subtle thing is a character; and a constant work is its formation." Whether it be good or bad, it has been long in its growth, and is the aggregate of millions of mental acts. A good character is a precious thing and the work of making it is the noblest work on earth.

It is during youth in which the influences surrounding us are most potent and it is that period in which the foundations of our character are established. "Remember," said Lord Collingwood once to a young man, "before you are five and twenty you must establish a character that will serve or ruin you through life." It is during this period in which the average youth receives his education and prepares himself for the duties of after life; and the associations of this educational period form a powerful influence in shaping his character. The books he studies and reads, his surroundings, his associates, teachers and schoolmates all lend their influence for good or evil. How important that these should be of a nature to assist in that broad, high-minded, perfect development which will best fit him for a noble, successful and useful life.

The force of example is powerful. We are to a great extent creatures of imitation, and therefore, intercourse with persons of decided virtue and excellences is of great importance in the formation of a good character." Better be alone than in bad company. Ill qualities are catching as well as diseases. Go with low people and you think life is mean." It is a trite but true maxim that "a man is known by the company he keeps." Evil company is like tobacco smoke—you cannot be long in its presence without carrying away the taint of it. From impure air we take diseases; from bad company vice and imperfections. Therefore avoid as much as possible the company of all vicious persons whatever; for no vice is alone and all are infectious. Washington was wont to say, "Be courteous to all, but intimate with few, and let those few be well tried before you give them your confidence." It should be the aim of all young persons to go into good society. We do not mean the society of the rich, the proud and fashionable, but the society of the wise, the intelligent and the good.

Our education should be such as to insure a harmonious development which will best fit us for the duties and responsibilities of after life. Young people who spend many years at school are too often apt to be tied down by the shackles of antiquity, and thus become chained to the past, instead of pressing forward in the broad road of progression.

They are too apt to forget the great end of life, which is "to be and to do, not to read and brood over what others have been and done."

"The experience gained from books is learning, but the experience gained from actual life is wisdom." As has been said "it is comparatively easy to be a good biographer, but very difficult to live a life worth writing." If there is not harmonious development a man may become like a tree with the branches all on one side, and so become warped and one-sided mentally, and practically forget that there is anything else in the world besides his own trade or profession.

A clergyman all divinity and nothing else, or a lawyer all precedents, decisions and revised statutes, a scholar all book learning and nothing more, is always a more or less pitiable object." The carpenter should be something more than an animated hammer, and a day laborer more than a walking spade. St. Bernard, the pious Abbot, of Clairvaux, was so much of a saint that he could keep no flesh on his bones; Neander, the church historian and professor in one of the German universities, could not find his way to the lecture room to his own house alone.

Coleridge and Wordsworth with all their learning and fame did not know how to take off the collar from a horse. Douglass Jerrold said he once knew a man master of twentyfour languages, but who had not an idea in any of them." These instances show us the importance of that harmonious development of which we have spoken. It is possible for a man to be a good scholar, a clear thinker, a logical reasoner, and at least a fair, average man of business too; and towards this desirable goal every young man and woman should bend their energies. The first thing to be done to accomplish this result in human culture, is to develop as far as possible all the powers of mind and intellect, and then ask nature which faculty she intended should lead the rest. But do not consider your education complete on leaving college and settling down to some business or profession. Preserve health of body and mind and you can learn faster after thirty or even forty than before. It is true that the brains and intellects of most persons become sluggish by thirty as far as the love of study is concerned.

This is all for the want of use. Study is irksome to those who study but little. Not so when the brain is exercised habitually. As with the body, so with the brain, use gives suppleness elasticity, and energy. Then keep this instrument of the mind limber by daily exercise, for it requires habitual study to acquire and retain mental discipline.

If these constant accumulations of knowledge gained by study and experience are of the right nature, they will strengthen and widen that true character which should be established by every young man and woman during the educational period of life.

The strength and standing of a nation depends upon the character of its citizens. Lacking in pariotism and integrity of purpose, the hordes of Chinese soldiery went down before the more enlightened manhood of Japan. Too often perhaps, we entertain forebodings of the decay of our free institutions; but so long as men of character are kept at the helm no matter from what section of the country they may come, or what their political and religious convictions may be, be assured of a safe passage through the rapids and whirlpools which may endanger the ship of state. It is not the intelligent French and Irish Catholic or the English and German Protestant immigrants we need fear; but the characterless class who know no flag, no country and no God. Homeless themselves they invade the sacred precincts of the American home, and bring all distinctions of wealth and character to their own low level.

The brave men and women, whose character is the enduring foundation of this government, are of nearly every nationality and embrace nearly every creed and belief; conscientious in the integrity of their convictions, worshipping the same God, protected by the ample folds of the same flag, and inspired by the same feelings of justice, humanity, and a firm belief in the brotherhood of man.

Where is the American who cannot forget his republicanism or his democracy in the proud consciousness that Lincoln and Douglass were his countrymen. Or where is the mortal whose heart does not throb with patriotism and pride in contemplating the military achievements, and worldwide fame of Grant and Sheridan, the one a Protestant the other a Catholic, but both the grandest types of American citizenship. We might go on indefinitely and yet the one important fact would be uppermost—that it was the character of the man, and not his religion or political convenience by which his manhood and worth were measured. A nation destitute of character must soon pass away before the onward march of a higher civilization. A political party whose aim is spoils and place, without character, cannot long endure. A professor of Christianity, who has not a character built upon the enduring foundation of humanity and charity, is a disgrace to any church.

Those who built the foundation of this institution more than fifty years ago were men and women of inflexible character and were possessed of the highest stamp of true manhood, and exalted womanhood; and while the majority have passed beyond the realms of finite existence, yet they have left a lasting impress upon the character of the institution they helped to build; but its enduring foundation is the character of the students now attending and those who have gone forth with the seal and sanction of this their Alma Mater. Yes the material for the future grand attainments of the Willamette University when Salem shall be a city of an hundred thousand inhabitants, and the Willamette valley will contain a million people, will be the spotless purity of character, integrity of purpose, and virtue of the men and women, who will go from out these halls, to take their places as citizens and home builders of this grand young state of ours.

Yes, day by day you are building this structure called character, and every act of life is a stone in the mighty edifice. It is to be an enduring structure, therefore take heed how you build it. See to it that the foundations shall be secure. Do not build upon the narrow principles of prejudice, bigotry, intolerance, fanaticism and injustice; but build it of generous proportions on the broad principles of integrity, honesty, consistency, charity, justice and equal rights for all mankind, adding day by day to this stately edifice pure, noble, upright deeds, until at the end it shall stand a fair temple, honored by God and man.

UNOCCUPIED PUBLIC LANDS.

Great Areas in the United States Which Have Not Been Developed.

The governor of Wisconsin was recently in New York on a visit, undertaken with the object of promoting the settlement of some unoccupied parts of Wisconsin. He made the statement then that there are 25,000,000 acres of land in the state unoccupied and unimproved and suitable to the requirements of settlers having some knowledge of agriculture. These figures may seem large to New Yorkers who read of the sale of real estate by square feet, but, when compared with the acreage of some other states in unused land, Wisconsin's figures are almost insignificant.

It is a fact that no one knows exactly how much unoccupied land there is in the United States. All the figures on the subject are conjectural. There are in the United States 1,000,000,000 acres of surveyed public lands and about 1,000,000,000 acres of unsurveyed, undeveloped, and Indian lands and reservations. The greater part of the mountainous region of the Rockies has never been accurately surveyed, and recent figures from the state of Nevada show the unsurveyed portion to be in excess of the surveyed part by over 6,000,000 acres. In California, too, there is a very large amount of unsurveyed land, and in all the territories millions of acres of the same kind.

NOVELTIES FOR ENTERTAINERS

The hostess who is a member of some literary society or writing group can arrange a novel luncheon for her co-workers by the following simple method: Let the places at the table be designated by minature books, resembling in appearance if possible, those of classics from various languages. On each tiny volume put the name of the guest. When she opens her book, it will be found stored with bonbons. A folded page should also be enclosed on which is a brief account of the author whose name appears on the back of the mock volume. This suggestion can be modified in a great many ways, so that there is plenty of chance for the hostess to express her own individuality in carrying out the idea.

It is easy for a young woman who invites her companions of the tennis court to a tennis lunch to astonish her guests by uique decorations. These can be made to seem puite elabortate without necessitating any great outlay. For instance, let the table represent a tennis court, the lines indicated by ribbons pinned on the cloth, while across the center a white silk net can be stretched, supported by polished wooden poles. If the hostess has a knack of ornamental painting, she can decorate her menu cards with tennis designs and appropriate descriptions. "Love all" will serve for the champion's card and "Wrong court," will be appropriate for the young man whose tennis achievements are not as remarkable as those of his daily occupation.

A "poverty supper" is a daring thing for a newly-married couple to attempt, but with their intimate friends it is entirely safe, and it will be productive of much amusement, since the guests will expect to find all fittings and furnishings spick and span new. As the honeymooners' outfit is usually in just that condition, it is often difficult for them to obtain the proper outfit for a poverty supper, but some old dishes and silver can be borrowed and the new outfit of kitchen wares will serve. The effect on guests who expected to find the table set with glittering cut-glass, new china, and bright silver (among which, perhaps, they will look for the wedding gifts they themselves gave) but who see an array of broken dishes, tin and iron pans, and "cooking" knives and spoons can be easily imagined. To be consistent, the first course should be on the table and consist of the most meagre fare—crackers and water, stale bread and scant supply of butter, or something of that sort. For temporary decoration of the dining room, use cheap lithographs and pictures cut from newspapers. Do not light the gas, but for the first few minutes content yourself with a dim lamp of small size, or, better yet, candles stuck in bottles. Give the guests time to take in the details of the poverty show in the dim light, then turn on the lights, bring on the pretty things and serve the daintiest supper you can contrive.

MUSTS AND MUSTN'TS.

Prodigious as are the manuals of etiquette issued in these days, nobody with a kind heart, a desire to please, and the meres rudiments of knowledge of the simpler social responsibilities need worry about their "manners." The self-respect that a good conscience and self reliance gives will keep you from pushing and intruding. As for "rules for conduct," pooh! You need hardly bother about that your own sense does not suggest. Arbitrary rules of etiquette, such as concern the proper way to shake hands, the number of cards to be left at a reception, the way to turn out your toes, and the special greeting that is the current fad, all these rules are liable to change from season to season, vary in different localities, and mean very little anyhow. A handshake that is the result of cordial intent can never be rude, nor ill done. Bad temper is always ill bred. Conduct of any kind that puts others to distress is always "bad manners," disrespect to age or to the dignity that office or high achievement confers is always hopeless rudeness, and your own good heart will tell youthat.

The young girl just out of school is overwhelmed with mustn'ts and musts, but most of them are nonsense. If she is modest and self respecting, she will know that the inevitable "young man" must be treated with some reserve. But she need not be afraid to take his arm if she needs his assistance, nor has she committed a social crime if she doesn't take it so long as neither course is followed to her own distress, or to his unnecessary embarrassment. She will know that this same young fellow should include her mother or guardian in social plans, at least till such time as the mother or guardian have judged him to be trusted with the escort of the girl alone. Her own instinct will tell her that she should not receive rich presents from a man unless she is engaged to him, because it is never comfortable to be under obligations to any one, whether a "young man" or not—that she is not in a position to repay. All the other mustn'ts easily range themselves under some equally simple and reasonable rules.

Many of the remaining causes of anxiety to the neopyte come under the head of prompt and exact replies to social notes involving the making of social engagements, of equally carefully keeping of social engagements, big and little, of friendly thoughtfulness of the one who is ill, or who is having an anniversary of some kind that demands a call, or line of remembrance or greeting. Then there are "table manners," and they are made such a bugbear that one's appetite is all lost. But even at the most formal dinner you need not be afraid. Watch the hostess. She is supposed to set the example for everyone. Don't be frightened, and don't do anything in a hurry. Indeed, these two suggestions will bring you through almost any formal occasion if you keep a sharp lookout, and remember that good temper and a modest desire to please, will make up for mere awkwardness and make up handsomely.

WHEN NOT ON VIEW.

Soiled finery is far worse than none. Unless a woman has time or a maid to insure the proper care of laces and jewels she must not attempt to wear them. Real lace must never be sewed in place permanently. Let it be so attached that it can be removed when the garment is taken off. If the lace has been riffled, it should be gathered on a draw cord that can be loosened to allow the ruffle to spread out flat. Don't fold lace; cover it flat with tissue paper, and roll paper and lace together, avoiding all flat creases. Lace that is soiled may be laid on a paper heavily sprinkled with flour, a layer of flour to be then sprinkled on the lace and another paper put over it. After a few days shake the lace free from the flour, and the result, except in case of stain, is usually satisfactory. There are many directions for washing lace, but better than all of them is to keep it clean so that it will not need washing. Don't have it "cleansed," for the cleanser is yet to be found who doesn't return the lace chalk-white and stiff.

Only the idle hand should wear jewels, and rings should be removed when the hands are washed. The best place for fine stones when not in use is deep down in jewelers' sawdust, but they will do very well shut up in a box, secured against being rattled about. Diamonds and all hard stones may be dipped in warm soap suds and even rubbed with a very soft brush, but the best rinsing is accomplished by holding the stone under a flow of hot water. While still wet and hot pour a few drops of alcohol over the stone and no rubbing to dry it is necessary. Never poke sticks and bits of cloth under the setting of stones, or use a tough brush for such treatment imperils the setting. Once a year stones that are constantly worn should be inspected and cleaned by a jeweler.

Veils are a serious item of expense in modern women's dressing. Have a change of them, and after each wear flatten the veil out, lay it on tissue paper and roll veil and paper together. A veil is thus kept crisp and smooth, and with great care will last almost as long as the hat. The toes of fine shoes and slippers should be stuffed out with paper, each shoe folded in cloth. Never poke fine shoes into a shoe bag to rest with all their weight on the toes. Smooth out the wrinkles from gloves after wearing, dust them off with a cotton cloth or tissue paper, blow into them, and lay them closely in a box. Gloves should never be jammed together flat.

TO MAKE A MAN TALK.

Don't fire a lot of small talk at a shy or silent man, and don't pronounce him stupid if he fails to return corresponding inanities. Ordinarily when a man is silent it is because you have not put him to talking about the right thing; and if he seems stupid, it is because you have not interested him. Girls make the mistake of thinking the essential thing that they themselves should seem to be "having an elegant time," and that is why they maintain an unceasing flow of chatter. But the real credit comes in making the escort have a good time. The girl who can sit absolutely quiet and keep a man talking is the clever girl, and if the man is stupid she is doubly clever.

It is well to have a little coaching from the hostess as to the business or tastes of the man presented, and then as soon as may be lead around to subjects kindred to his interests. It is dreadfully rude to talk your own shop, but it is social astuteness to make the man with you talk about his shop. You need not know anything at all about his business, but if you appear interested and desirous of information the man will talk like one inspired. Often a little preliminary silence will put a shy man at his ease. He realizes that he is expected to plunge into a conversation and presently begins of his own accord. Or give him some small commission, let him fetch you an ice or go for your shawl, or ask him about the man you last saw him with. If you are clever at guessing a man's mood, you may perhaps venture with one who is bored beyond measure to say, "I know you think I am going to make you talk, but I am not; I am going to sit quite still, for I have exhausted all my small talk," and, behold! likely he will be at once launched, so delighted will he be to believe that he is relieved of small talk.

When he is started lead him on with sympathetic questions, help him to say clever things, let him see he impresses and interests you, give him reign and take your ease. The man will go home and vote you the one interesting girl of the evening, and that is the important accomplishment.

ALASKAN BOUNDARY DISPUTE.

Great Britain's New Claim and the Old Oregon Line Controversy.

Great Britain's new claim to nearly 30,000 square miles of Alaskan territory under her recent definition of the boundary between Alaska and British America is really much like a reopening of the Oregon question. Oddly enough, too, it is just fifty years since this country and Great Britain were in the thick of the struggle over that question. The extreme claim of the United States in 1845 was for a boundary on the parallel of 54 degrees 40 seconds, and out of that claim grew the cry of "Fifty-four, forty, or fight!" That particular parallel of latitude was chosen because it marked the southern boundary of Russian territory on the Pacific coast, as it now marks the southern boundary of the Alaska purchase. Great Britain's extreme claim was for the Columbia river as a boundary. That would have given her three-fourths of what is now the state of Washington, while a boundary west of the Rocky mountains at 54 degrees 40 min. would have given the United States rather more than half of British Columbia, and the best half of that.

When Lord Ashburton came to this country in 1842 with the hope of settling the boundary question between Maine and Canada after the king of the Netherlands had given up the attempt to arbitrate it, Daniel Webster, then secretary of state, had it in mind to push for a settlement, as well, of the Oregon boundary question. But after Lord Ashburton had yielded 7,000 of the 12,000 square miles in dispute on the Maine frontier he declined to consider the Oregon boundary. The Ashburton treaty, or "capitulation," as some Englishmen bitterly called it, left this country and Great Britain with a well understood boundary from the eastern limit of Maine to the Rocky mountains, the line from the Lake of the Woods to the mountains being the parallel of 49 degrees north latitude. Beyond the Rocky mountains lay the debatable land known then as the Oregon country, and embracing part of what is now Montana, all of what are now Idaho, Oregon and Washington, and, according to our claim, a substantial piece of what is now British territory. This Oregon country was claimed partly under the treaties with France in 1803, at the time of the Louisiana purchase, and with Spain in 1819, and partly by reason of the discovery of the Columbia river in 1792 by an American, Capt. Gray. England also claimed the region, and an agreement was drawn for a joint occupation for ten years. This was extended indefinitely in 1827, with a proviso that either power might abandon the agreement after twelve months' notice. England had declined a settlement that fixed the boundary at the forty-ninth parallel.

Matters so remained until explorations on the part of the United States began to demonstrate in some measure the value of the Oregon country, and the American settlers there complained of the conservative policy of the British fur trading company operating within the region. The interests of the company led it to prefer the presence of wild beasts to that of men and to discourage immigration. Things had reached such a pass that the democratic national convention of 1844 called for the reoccupation of Oregon, which meant the ousting of the British, and Polk, in his stump speeches, demanded that the boundary be fixed at 54 degrees 40 min. north. In other words, the democratic party claimed for this country everything on the Pacific coast that was neither Mexican nor Russian. Daniel Webster had thought the forty-ninth parallel a just boundary, and so had the cabinet of Monroe. It was the British insistence upon the Columbia river boundary that brought about the demand for 54 degrees 40 min. Buchanan, Polk's secretary of state, offered the forty-ninth parallel in July, 1845, but Great Britain again declined it, and demanded the Columbia river. The debate on the question in Congress began in December, 1845, and closed late in April, 1846, after a vast amount of war talk and much alarm on both sides of the Atlantic. Daniel Webster urged peace, and because the Southern democrats were more anxious about Texas than Oregon, the resolution giving Great Britain notice that the joint possession must cease was coupled with the pacific declaration to prepare the way for an amicable solution of the difficulty. Great Britain soon after offered to accept the forty-ninth parallel as the boundary, and the offer was accepted.

The new boundary question raised by Great Britain concerns territory contiguous to the northern part of the region claimed by the advocates of the 54 degrees 40 min. boundary of fifty years ago, and on the side of the United States the ground for holding to the present accepted Alaskan boundary is in effect part of the old ground for insisting upon the extreme claim of President Polk, namely, the long-recognized limitations of Russian America. The treaty between Russia and Great Britain in 1825 named 54 degrees 40 min. as the southern boundary of Russia's possessions on the Pacific coast, and from a point on the coast on that latitude traced the present accepted boundary between Alaska and British America. It is this boundary that Great Britain now disputes after an acquiescence of nearly seventy years. The area in dispute is considerably less than the area involved in the matter of the Oregon boundary, but southeastern Alaska is rather better known now than the Oregon country was fifty years ago. The area lost to the United States by the final settlement of the Oregon boundary was considerably over 100,000 square miles. Had we obtained the boundary of 54 degrees 40 min. we should have now had an unbroken coast line on the Pacific from southern California to the Arctic ocean.—N. Y. Sun.

RAILWAY FREIGHT CHARGES.

Some Interesting Notes to the Shipper of Goods.

Competent authority has stated that, under the best methods of transportation over ordinary highways, wheat, the most valuable of cereal products, would bear transporta[...] only 250 miles to markets where [...] would sell for $1.50 per bushel, [...] that the market for corn at 75 ce[...] per bushel must be within a radi[...] of 150 miles from the point of prod[...]tion. Today both of these produ[...] are carried from the great surp[...] producing regions west of the Mi[...]sippi river and sold at much lo[...] prices than those named, in order [...] supply the denser populations [...] in the Eastern states and in Eur[...] Grain and flour are now carried f[...] Chicago to New York over rail[...] routes ranging from 912 to [...] miles in length, for 20 cents per [...] pounds, or only about 4 1-3 mill[...] ton per mile for the shorter dista[...]

Dry goods, such as calicoes, Ca[...] flannel, canvas, linen crash, gingha[...] jeans and sheetings, are taken f[...] Boston to Vicksburg, Miss., a[...] 1,570 miles, for 50 cents per [...] pounds, or a little less than 6 1-3 m[...] per mile. The rate on canned go[...] including fish, fruits, meats and v[...] tables, from San Francisco to [...] Louis over rail lines from 2,28[...] 2,950 miles in length, is 75 cents [...] 100 pounds, or about one-half [...] cent per ton per mile.

These are merely examples [...] charges on important articles of c[...]merce, selected at random and w[...]out any intention of showing the l[...]est charges in existence, as will [...] clearly apparent when it is added [...] the average charge upon all fre[...] traffic carried by rail in the Un[...] States during the year ending on J[...] 30, 1894, was only 0.866 of a cent [...] ton per mile. The average for [...] states of Ohio, Indiana, Michigan [...] the portions of New York and Pe[...]sylvania situated west of Buffalo [...] Pittsburg, was only 0.682 of a c[...] during the same year.—H. T. N[...]comb, in the Popular Science Month[...]

FIRST NIGHT IN A SLEEPER.

The Adventures of a Rural Cou[...] Bound for Niagara Falls

During last August when cheap e[...]cursion trains were being run to [...]agara Falls from nearly every secti[...] of the country, as is the custom ev[...] year, I was given charge of a ten-c[...] train of Pullman sleepers delivered [...] the Erie by a connecting line runni[...] into "Darkest Indiana."

The passengers on this train we[...] of the raw blue jeans type, many [...] whom were crossing the borders [...] their state for the first time, and a b[...] majority of them were getting the[...] first taste of Pullman luxuries. [...] the shades of night began to fall t[...] thoughts of the passengers natural[...] turned to sleep. In the rear of [...] Pullman was an elderly farmer a[...] his wife hailing from one of the inte[...]ior counties of the state. They we[...] the first people in the car to ask t[...] porter to fix their bed, so they cou[...] "turn in." Their tickets called for o[...] of the upper berths, which the porte[...] immediately made up for them. Af[...]ter the porter had brought them th[...] ladder his attention was called to th[...] other end of the car, when to th[...] amazement of the other passengers i[...] the car the old lady quickly mounte[...] the ladder with the alertness of a gymnast, climbed over the curtai[...] pole, and dropped into the berth. When the porter came along the old gentleman was in the act of going through the same performance. The porter intercepted him before he had completed his giant swing and gracefully parting the curtains showed the mystified tiller of the soil that there was an easier way of getting into an upper berth than by way of the roof, at which the old man smiled and said he wondered why Maria had not thought of splitting the curtains.

The train, which was running special and making few stops, had not run very far after this little incident when I felt the train give a slight lurch as if the airbrake had been suddenly applied. I gave little attention to this, but had hardly dismissed it from my mind when the train lurched again. I was then convinced that somebody was meddling with the airbrake cord which runs along the roof of the car. Two officials of the passenger department of the road who were in the rear sleeper felt the jerking of the train, and climbing stepladders at either end of the car began to look for the cause of the trouble. The official at the forward end of the car quickly discovered the leak. The old couple who had scaled the curtain pole to get into their berth had mistaken the air-brake cord for a clothesline and had hung all of their wearing apparel, including boots and shoes, on it. The weight of the clothing had stretched the cord so as to set the airbrakes. Just as the plot had been discovered the old lady threw her "shape" over the line. This broke the camel's back. The air hissed, the brakes were set like a vise, and the train brought to a dead standstill. After the cord was unloaded the old couple were told of their mistake, and the train piloted through the dark night without any further accidents."

THE CUP THAT CHEERS.

It isn't Dresden china, solid silver and fiddle-marees that makes tasting tea delightful, and a cup of that amber fluid may be part of the welcome of a most modest hostess. If necessary she can dispense entirely with the table and the one maid with a clean apron and fresh cap can bring in, on a napkined tray, the little blue Japanese teapot full of fresh tea, and two or three tiny blue cups and saucers, the little blue five-cent plate with the home wafers, the glass saucer with sliced lemon and the little open bowl of cube sugar. If you have little solid silver spoons, that is nice, but if you haven't their place can be filled by plated ones so dainty that no one will criticise. The tea has been made in the kitchen, by pouring boiling water into the teapot through a strainer containing the proper quantity of tea. Most Japanese pots have a porcelain strainer at the top under the cover. This strainer should be removed before the cover is returned, that the tea may not grow strong from drippings.

Such a tray may be deposited on any table, at the hostess' elbow, and without any effort or fuss the hostess may pour and serve; or a little bamboo table, perhaps one with the legs shortened by sawing off, may make part of the furnishing of the room, and the cups, saucers and sugar may be in place on a spread blue-and-white paper napkin. Then the tea and lemon are to be brought in by the maid. If a 5 o'clock tea-kettle is part of the outfit, then everything may be in place. The simplest little nickle kettle with a long handle and mounted on a cast-iron stand over its nickle lamp, serves as well as solid silver, elaborated copper or brass, and keeps clean much more easily. The Japanese pot may be used, or an aluminum teaball, which is as efficient, nearly as pretty and much less expensive than silver. A pretty hospitality, a fine grade of tea, and unaffected grace of manner will complete the welcome. Nobody will miss embroidered tea cloths and all the other expensive notions.

WAR PAINT AND FEATHERS.

Lapwai, Idaho, July 8.—One thousand Indians celebrated the Fourth at the agency here. There was a mimic return of a party of Nez Perce warriors from a successful raid upon the Sioux. The noted fighter, Chief Joseph, and James Reubens, educated Indians, led the procession. All the braves were decked in war paint and feathers. A mock council was held over the Sioux warriors taken in battle, and it was decided to adopt them into the tribe instead of burning them at the stake. After this there was a war dance.