TRAVELERS' GUIDE.

IN THE RELIGIOUS WORL

International Sunday School Lesson for July 8, "The Duty of Forgiveness," Mat. 18: 21-35. Golden Text, "Forgive us our debts as we forgive our debtors." Mat. 6: 12.

BL WILLIAM T. ELLIS. LIVE man cannot escape enemies. That they are a factor in life may be accepted at the outset. Only the ess and the ineffective can avoid Whoever would do the work of a strong character in the world must expect to have fees, and not be surprised or over-troubled when they appear. Every character who has counted in history had his enemies. Jesus had more of them than most great men. And enemies are useful, They serve a certain high purpose of tested and proved by them. Whether one himself when he is face to face with those who seek his hurt.

Light on the proper way to meet enemies is shed, not only by the life of Jesus, but also by this great parable which deals with the subject. It is to be remembered that the parable was spoken in the midst of the most hunted period of Jesus' life. He himself was surrounded on all hands by the sples and emissaries of his pow-erful foes. These very words would be reported to men whose principal present interest in life was the putting away this new Teacher from Galilee. The par le is a tremendous one, vitally related everybody's philosophy of conduct.

Is Vengeance Right?

In one of the magazines there is appearing a series of "exposure" articles. which are commonly believed to be in-spired by a spirit of revenge. They have secomplished and are accomplishing great good; but their motive is avowedly and markedly revenge upon enemies. There is a deal of this sort of thing cropping out now. Many men are taking advantage of the quickened public conscience to "get even" with old foes. In fact, vengeance is one of the master motives of life. We would rather not think so, but an ocen-eyed view of the world conbut an open-eved view of the world con nces us that men still follow the Mosaic w, "an eye for an eye and a tooth for a tooth." In pursuit of their revenige even big men will stoop to incredible littlenesses. Nothing calls out the mean-ness of a man's nature quite so ther-oughly as his endeavor to hurt a foe.

A Man With a Problem.

The immediate occasion of the telling of this story by Jesus, was a question by Simon Peter. The Teacher had previously pointed out how to deal with a brother who had wronged one. The position assumed by Jesus was advanced ground. It troubled Simon Peter. So he came to the Master with the question, "Lord, how often shall my brother sin against me, and t forstve him? until seven times? Jesus said into him, I say not unto thee, until seven times; but, until seventy-times seven."

Peter thought that he was doing the handsome thing in setting his magnanim ity at seven times. The rabbis said a man ity at seven times. The rabble said a man should be forgiven three times. Peter doubled this number and added one for good measure, and doubtless plumed himself on his lofty spiritual attitude. Jesus showed him that he had not yet escaped the bondage of the literalism of the old law. Christ's religion was not one of rules, but of principles; so by using the figure sevent times the figure seventy times seven (or seventy times and seven, whichever he said; versions differ on this point), Jesus conveyed the idea that there was no definite limit, and that forgiveness was to continue without measure. He illustrated his mean-

ing by a parable.

Before passing on to this, however, it is worth noticing that Simon Peter was a man alive to spiritual questions. He was really concerned about moral duties and about the perplexities of the spirit. There are some persons, frankly, who are dead to all such matters. They are not alive to the spirit spiritual to the spiritual control of the spiritual c are some persons, frankly, who are dead to all such matters. They are not alive to the soul's problems, and look upon the doubts and anxieties of their fellows with a sneer. They think the man who is more anxious about his soul's elation to the finding than about the state of the stock market is nothing less than a plain fool. It does not occur to them that perhaps they are fools; for the highest capability of the human mind is to be concerned over the big questions that have to do with the spirit and with ciernity. There is little hope for the mere sordid materialist, who never has a thought above his stomach or his pocket. It will be a said day for the world when it ceases to have Peters arising with their perpetual and the union of the subject. The Prince of Peace." Men invited to give a ned character. When invited to give a lecture in Bombay, Mr. Bryan chose for these two bodies whose separation began in 1808.

Father L. L. Conrady, who was the companion of Father Damien in his last days at the Hawaiian leper colony of Molokai, and who succeeded him in his work there, is completing plans for eating plans fo ialist, who never has a thought above his stomach or his pocket. It will be a sad day for the world when it coases to have Peters arising with their perpetual spiritual problems.

A Study in Contrasts.

The Bible contrasts man's way of dealing with an enemy and a debtor, with God's way. A man once wrote a book entitled.
"If I were God." I know nothing about "If I were God." I know nothing about the book, but the title is suggestive; be-cause the audacious proposition of Jesus was nothing less than that men should act as if they were God. The way of the Father is meant to be the way for his children. So Jesus related this par-

"Be to men's virtues very kind,
And to their faults a little blind."

It needs soul capacity to be able to forgive. A small spirit is of necessity venge-Therefore is the kingdom of heaven sped unto a certain King, which would make a reckoning with his servants. And make a reckening with his servants. And when he had begun to recken, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not wherewith to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The servant therefore fell down and worshiped him, saying, Lord, have patience with me, and I will pay thee all. And the lord of that servant, being moved with commassion, repay thee all. And the lord of that servant, being moved with compassion, released him and forwave him the debt. But that servant went out, and found one of his fellow-servants, which owed him a hundred pence; and he haid hold on him, and took him by the throat, saying, Pay what thou owest. So his fellow-servant fell down and besought him, saying, Have patience with me, and I will pay thee. And he would not; but when and cast him into prison, till he should pay that which was due. So when his fellow-servants saw what was done, they were exceeding sorry, and came and told unto their lord all that was done. Then his lord called him unto him, and saith to him. Thou wicked servant, I forgive thee all that debt, because thou besought me; shouldst not thou also have had mean. all that debt, because thou besought me; shouldst not thou also have had mercy Men and women are harsh with every-body but themselves. They commonly place the worst possible construction up-on the acts of their fellows. Censori-ousness is the day's sin. And yet even the censorious are quick to cry out in bitterness against the unkind spirit of criticism when they themselves are made to feel it. on thy fellow-servant, even as I had mercy on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due. So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts."

the two debts. One man owed, a proximately, \$10,000,000, the other man ewed if the self-righteous often think themselves are made.

The self-righteous often think themselves are made if the self-righteous often think themselves in the mind of the teller of the story, doubtless, was to convey an impression of the ratio between the debts of man to man. The magnitude of the obligations which God cancels shows his magnanimity. It is hopeless for mortals in think of paying his debts to God. They are beyond measure or estimate. As we look at them, looming large like mountains, we perceive with new clearness the patience and compassion of the merciful Father in heaven with his erring children.

It is always the biggest debts that we cannot pay. A man may contain the self-righteous often think themselves are made contains to the man of the self-righteous often think themselves agreed and relying on him implicitly. I replied that I knew Brother Spaldings rather erratic way of leaping to conclusions, but on more acquaintance better than God. For the Almightly shows his magnanimity. It is hopeless for mortals in the willingness to for a first them to the merciful state of the contract of the characters and the debts of man to man. The magnitude of the debts of man to man. The magnitude of the debts of man to man. The magnitude of the debts of man to man. The magnitude of the debts of man to man. The magnitude of the debts of man to man. The magnitude of the debts of man to maker and the debts way relative and the debts of man to his maker and the debts way relative and the mean of the statement of facts, though strong in prejudice against the Jesuits and some who seemed to uphold them. I then said to him, "Mr. Treat, I wish because God is God that he forgives our debts; and if we would be like him we must forgive our debtors.

No seriously thoughtful person is likely to be boastful. He has a person to the merciful that they must be careful of quoting and relying on him implicitly.

It is always the biggest debts that we w

look at them, looming large like mountains, we perceive with new clearness the patience and compassion of the merciful Father in heaven with his erring children.

No seriously thoughtful person is likely to be boastful. He knows that at the best there is a balance against him on life's ledger. Try as he may, he cannot pay. A man may pay his greers and his butcher, but never can he repay his parents, his friends, his teacher, his school, his church, the society in which he dwells, or the period of civilization which he has fallen. It is to such such as the period of civilization debtor. None is above the necessity of similarly in Rev. M. Bells' blog-

A Mean Man's Method.

The forgiven debtor, as soon as he was released, had his fellow-slave by the throat-and it is to be noted that the man not only owed \$10,000,000 to his mastested and proved by them. Whether one is fit to master life and to engage in its strife is demonstrated by how he bears this lagrate never thought of the incongrulty of his action. It would be whole some for us if we could see how inconsistent much of our conduct appears in the eyes of our fellows. One reason is that even the best of us has a small con-ception of his obligation to other persons, but a great conception of others' obliga-tions to him. There is an easy, unde-fined socialism in most men's minds, which thinks that it can in one way or another except its plain obligations. another escape its plain obligations. Even in heroic San Francisco there has arisen a problem, with thousands of persons as its main factor, because the latter are quite willing to go on indefinitely receiving relief from the country. They somehow think, as the lazy and shiftless man so often says, that the world owes them a living. Even the steady industrious, clear-thinking man is likelier to remember every penny that is owed to him, than what he owes to his fellows. We all want justice for the other man, but we claim mercy for ourselves. We are horrifled at this man in the parable who takes the siernest measures with the servant who owes him a little debt. Yet he typifies life. Despite the fast of our another escape its plain obligations

great debts which have been forgiver us, we go on exacting the uttermost far-thing from every creditor. Forgiving the Other Fellow.

he typifies life. Despite the fact of our

A young man making his entrance into the world of politics or finance, is surprised to find how quickly enemies get together. Newspaper readers stand aghast when they see how captain of finance, tyro or pirate king, who yester- upon a character, proving it to be a son day were at each others' throats, are of the Father.

as these that our greatest debts are owing. A lifetime of unselfish service cannot suffice to recompense for them. However independent a man's spirit may be, he must face the fact that he is hopelessly in debt to his time. The demand that each person should use his life in self-denying service to his fellows is no mere Christian Utopian dream of sacrifice; it is a plain requirement of honor.

More Man's Method.

ing. It is impossible to surse in one's bosom animosity if one means to work with his fellows. Allowances must be made for the other mgn. Life is too short for enmities. On the lowest plane of utilitarianism it is essential to be merciful.

On a higher plane the fact remains that to try to injure enomies hurts us more than we can hurt them. To permit one's self to hate a fellow-man is to do one's self to hate a fellow-man is to do a greater injury to one's self than it is in his power to inflict. Hate's blows always rebound. Still higher is the attiture of Jesus Christ, which he set forth in this parable, as well as in the prayer which he taught us all to say. The unforgiving cannot be forsiven. As we hope for the mercy of heaven, so we must extend mercy to earth. The divine way of getting along with our fellows is to forgive them times without number, if we would be sons of our Father who is in heaven. There is no room in the heart where Christ dwells for any passion of uniovingness or bitterness. Whoever conquers his own natural impulses to vindictiveness and vengeance wins a greater dictiveness and vengeance wins a greater victory than he who overcomes his enemy. They who live by the royal law of the Son of God must ever be extending am-nesty to offenders against them. This is a world of frail people; we are frail our-selver; therefore we must be menciful. The divinest quality of God is his readi-ness to forgive. The same is the divinest

The apex of the noblest Life that has The apex of the noblest Life that has ever shed its radiance upon the world was that scene on gloomy Golgotha, when the princely Jesus died an undeserved death for the sake of those who deserved death. In that hour of bitter agony he cried, from the depths of an infinite spirit: "Father, forgive them, they know not what they do." And man they know not what they do" And man is likest to Jesus when he can likewise cry, though writhing in an agony of soul anguish: "Father, forgive them." This willingness to forgive an enemy is nothing less than the stamp of God

Squaring Life's Accounts

Terse Comments Upon Uniform Prayermeeting Topic.

They who ask much should also give asking for forgiveness. There is a promuch.

* * * Grant There is a profound reason in human nature and society for the universal perition taught by

"There is so much bad in the worst of us, and so much good in the worst of us," that it really is the part of soher us," that it really is the part of soher wisdom to withhold judgment from any thing success.—Proverb.

The Torrey and Alexander meetings are now being held in Canada. The evangelists are to be in Montreal in

A Joseph Parker Memorial Church is

A Joseph Parker Memorial Church is to be erected in Sussex, England, in memory of the late pastor of the City Temple, Lendon. For this purpose the sum of £2500 is being raised.

Dr. Timothy Richard, a veteran missionary in China, is said to have gained the requisite endowment for a chair of comparative religion to be under interdenominational missionary control.

Rev. R. J. Campbell, of City Temple, London, is scheming to establish in Lon-London, is scheming to establish in Lon-don a Free Church Ministers' Club, to which properly accredited British Colo-nial and American clergymen may have

nial and American clergymen may have resort while in London.

A movement for a new organization of the Congregational churches in Eng-land is in progress. It is an effort at concentration, plans for which are based upon the methods which have been successfully used in this country.

The netition of the protesting minorbeen successfully used in this country.

The petition of the protesting minority of the Cumberland Presbyterian Church has been denied by the civil courts. The General Assembly of that denomination and the highest judickal authority of the Presbyterian Church

. . .

"There is so much bad in the best of

The person who feels that he is above the need of forgiveness is a Phurisee, the most hopeless class to whom the Great Teacher ever tried to make plain the big truths of life.

"Oh for the rarity Of human charity!"

spect to the horror caused by the sec-tarian bitterness that is found there The divided Christendom that exists in he land which Jesus trod is impeding

that country's progress.

The logical meeting place for National gatherings of Roman Catholics has come to be in Washington, because with strategy they have massed their church's educational and administrative handless there. One hundred misheadquarters there. One hundred mis-sioners assemble in that city-early in June to discuss the ideals and methods of evangelistic work among non-Christians and Protestants. The Gwaikwar of Baroda, one of the

The Gwalkwar of Baroda, one of the most enlightened of the rulers of the native states of India, has arrived in this country to study our social conditions and especially our institutions of learning to which he plans to send Indian youth. He has seen much in this country that he wishes to understand better and have duplicated in his domain in India. main in India.

Dr. Abbott, of Bombay, reports a visit Dr. Abbott, of Bombay, reports a visit paid that city by the Hon. William J. Bryan, who of late has been making a tour of the world, having in many places given effective addresses on themes closely related to Christian life and character. When invited to give a leadure of Bombay. Mr. Present is for

Jesus, "Forgive us our debts."

Seven Sentence Sermons

The sunrise never failed us yet.— Celia Thaxter.

Great privileges never go save in company with great responsibilities.— Hamilton Mabie.

I am not concerned that I have no place; I am concerned how I may fit myself for one.—Confucius.

Seek the good that is in people and leave the bad to him who made man-kind and knows how to round off the corners.—Goethe's mother.

If you were born to honor, show it now; If put upon you, make the judgment good
That thought you worthy of it.
—Shakespeare,

. . . Woulds't shape a noble life? Then cast No backward glances toward the past, What each day needs, that shalt thou

Each day will set its proper-task.

—Goethe.

Rev. M. Eells Finds a

"Mare's Nest."

raphy of his father, published in 1895, we read (pages 106-7): "Rov. H. H. Spaiding was about the first person to make known the fact of Dr. Whitman's going East on a political errand Dr. G. H. Atkinson learned of it, and believed that this work ought to be set to the credit of missions. He said so publicly. In his journey East in 1865 he told the secretaries of the American Board that while they had been accustomed to look upon their Oregon mission as a failure, it was a grand success. They were very skeptical and thought that many extravagant assertions had been made about Whitman's achievement. Dr. Atkinson replied: "Secretary S. B. Treat did so. Dr. Eells, under date of May 28, 1866, made a full statement, which was published in the December number of the Missionary Herald."

But for this father, published in 1895, tania may be obtained from a comparison of it with the Great Eastern of 1858 and the Kaiser Wilhelm II.:

Kalser Willelm II.:

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Kalser Willelm II.:

Kalser Willelm II.:

Kalser Wilhelm II.:

Kalser Willelm II sionary Herald.

sionary Herald."

But for this letter of Atkinson's we should not know the genesis of Rev. C. Eelis' version of the Saving Oregon story which, though published a year after the Spalding-Gray version, is, as to the origin

which, though published a year after the Spalding-Gray version, is, as to the origin of the ride, not only irreconcilable with, but is wholly destructive of the Spalding-Gray version, and is as false as that version, in every important particular. If there was no "controversy" before 1578, why was Spalding, in 1868, 1869 and 1870, going up and down all over the old Oregon Territory and procuring the signatures of all sorts of people to the curious hodge-podge of "statements," "affidavits," "resolutions," etc., many if not most of which Spalding undoubtedly wrote, and which (with certainly some, and probably very many alterations by himself, when their original form did not suit his purposes) he "pitched together" suit his purposes) he "pitched together" into his notorious pamphlet (Sen. Ex. Doc. No. 37, 41 Cong., 1st Ses.)? One reading that crazy document would suppose there was not merely a contra-

versy but an exceedingly bitter controversy about the Whitman question eight or ten years earlier than the date Mr. Bells now insists was its beginning. But it is very significant of Walker's unbending ing honesty that there is not a line from

ing honesty that there is not a line from Walker's pen indorsing a saving-Oregon story in Spaiding's pamphiet.

With one other proof that there was not only a controversy, but a very lively controversy, I will close the discussion of this mistake, not of William I. Marshall, but of Rev. Myron Eelis, D. D.

Page 187 of the biography by G. H. Afkinson, by his widow, in an account of his trip to the states in 1888-9, says: "He then took the opportunity to try to establish the fact of Dr. Whitman going to Washington in midwinter to save Oregon Washington in midwinter to save Oregon to the United States. In Oregon at that time very few admitted this, but Dr. Atkinson was firm in the bellef of this important fact, and urged Dr. Whitman's associate missionaries to speak out to es-ablish it, but there was great opposition

to the idea, especially by enemies and non-sympathizers with missionaries."

If but few in Oregon then (more than three years after it was published by Spaiding) believed the Whitman-saved-Spaining) believed the whitman-aveo-foregon story, and "there was great op-position to the idea," there surely was a very lively and sharp "controversy," though it took another ten years for those who disbelieved it to get hold of enough

who disbelieved it to get hold of enough of the contemporaneous evidence, so carefully concealed by the missionaries, that they felt prepared to begin a newspaper discussion of the subject.

But it is not to be supposed that even Rev. Myron Eells, D. D., imagines that either the prophet Jeremiah or the Apostle Paul referred to any "newspaper discussion," or any other "public discussion," in the cases cited by the Century Dictionary as the best and most familiar illustrations of the definitions of "contro-

World's Largest and Fastest Steamship

Condensed Facts Concerning the Lusitania Recently Launched by the Cunard Company.

THE ocean liner Lusitania, which has just been launched at Clydebank, Glasgow, is the fastest, largest and This leviathan in the world's mercantile marine was built by Messrs, John Brown & Co. She is owned by the Cunard com-pany, and, with her sister-ship, the Maupany, and, with her sister-ship, the Mauritania, which is to be launched next month at Tyneside, will be subsidized by the British government as an auxiliary to the British navy in case of war. Moreover, she will win back for British the new Province of Alberta and Saskatchewan for continuing the force, each province paying \$75,000 yearly

Totals 2250 1700 1888

After the increase of speed it will be noticed how great is the difference in beam which secured stability. Her length exceeds the Great Eastern's by 97 feet and the Kaiser Wilhelm IL's by 60 feet. The Lusitania will have nine decks, four furnishers. funnels, a crew of 500-passengers and crew combined numbering 3150. There will be a restaurant a la carte and a veranda cafe, a telephone exchange and passenger lifts. Other statistics regarding the Lusitania

Horsepower, 70,000.

Coal consumption per day, 1690 tons.

Coal of coal per voyage, \$18,750.

Weight of hull, 16,000 tons.

Total weight without cargo, 45,000 tons.

Half the crew of \$00 will be engaged in the construction of the Lusitania no fewer than 4,000,000 rivets were used, with a total weight of \$00 tons.

a total weight of 500 tons. Each of the three anchors weighs ten

There are 1800 feet of steel cable, and each link weighs 1½ cwt.

The vessel will be fitted for an armament of 12 six-inch guns.

The building of the vessel began in September, 1904, and she will start on her maiden voyage in the middle of next year.

FEATS OF HEROISM.

Performed by Mounted Police Heroes in the Northwest.

Winnipeg Cor. New York Times. The Blue Book just issued by the covernment on the Northwest Mounted Police contains many stirring narralives, told in brief and official style. It furnishes proof that crime within the jurisdiction of the police will be dealt with, no matter how remote the district nor how dangerous the jour-

Inspector Genereaux, of Prince Al-bert, traveled 1750 miles by cance and dog train to inquire into an alleged

Corporal Mapley left Dawson City by dog train for Fort McPherson in the dead of Winter, and went by an unknown route across mountain ranges for a distance of over 500 miles to make another inquiry.

Inspector McGinnis and Sergeant Egan penetrated 200 miles into the wilds of Keewatin, where the Indians say the foot of white man never before trod, and arrested a murderer

before trod, and arrested a murderer there for a crime committed more than a year previously.

a year previously.

Constable Pedley traveled from Fort Chipewayan to Fort Saskatchewap in the depth of Winter with a raving maniac strapped to a dog sled, and the hardship and anxiety of the journey made him insane.

Constable Conradi galloped from safety to the help of a settler and his family, in deadly peril from a tremendous prairie fire, and fought it, singed and almost suffocated, until the greater part of his clothing was burned off him.

Behind these bald and brief state-Behind these baid and brief statements of official facts foom up the outlines of stories of endurance and unostentations herofsm. At the time the report was issued the force consisted of 54 officers, 650 non-commissioned men, and 109 interpreters, guides and artisans, making a total force of 813. In the year the police brought 4627 offenders before the courts, and of these only 822 were dismissed. These cases

Atlantic record now held by Germany. each province paying Some idea of the dimensions of the Lusi- toward its maintenance

TRAVELERS' GUIDE.



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