

FACTS ABOUT KANSAS.

The Midland, United Presbyterian, Chicago, for February 26, presents in its editorial columns a splendid epitome of the state of affairs in Kansas, as brought out at the recent convention of the State Temperance Union at Topeka. The summary of facts is as follows:

1. After a trial of the Prohibitory law for about twenty years we find the sentiment stronger in its favor now over the State than at any time in its history. This was shown in the vote recently taken in the house of representatives on the question of revising the constitution of the State, which was lost by a vote of 82 to 33. The representatives reflected the sentiment of their constituents.

2. While the Prohibitory law is not well enforced in the border towns of the State, and in one or two of our larger cities, we learn from the distiller's reports and brewers' journals that not one-tenth as much liquor is sold in Kansas as in other high license States of the same population. In other words it prohibits nine joints out of ten.

3. Forty counties in the State do not have a pauper.

4. In thirty-seven counties in the State there is not a single occupant in the jails.

5. It is often argued that Prohibition hinders the growth of the State. That people will not come into a state that holds the Prohibitory law. The population in Kansas, under the Prohibitory law, has increased from 995,966 in 1880, to 1,464,628 in 1902, giving an increase of about fifty per cent., a larger increase than is found for the same length of time in any of the neighboring States.

6. It does not hurt business. It is often remarked by its opponents that it does hurt business. The increased wealth of the State since the enactment of our Prohibitory law is shown by the comparative statistics compiled by Coburn, state secretary of agriculture:

In 1880 the assessed valuation of the property of the State as represented by lands, personal property, city lots, and railroads was \$160,570,761. In 1902, \$356,399,449, a growth in twenty-two years under Prohibition of almost two hundred million of dollars. The bank deposits of the State today with a population of a million and a half are \$74,494,050. Has any other State, with equal population made a better financial growth?

7. Prohibition raises the intellectual standard of the people. Laborers and mechanics are not spending their wages for drink and have the money to support their families and keep their children longer in school than in other States where the saloon exists.

Kansas has the largest State normal school in the world. She has also the largest agricultural college in the world, a State university, with 74 professors and 1,253 students, and in denominational colleges and academies, 8,010 students. It is the pride of the State that during the late war with Spain, in the Twentieth Kansas regiment, every man could sign his own name—the only regiment of which this can be said in the United States. This regiment also by vote of officers and men abolished their canteen. The evil effects of alcohol are taught in all the schools of the State.

8. The word "saloon" is taken out of the vocabulary of the State.

OLD AGE A BLESSING.

Old age in the home of youth may be far more of a blessing than a burden; in fact, may be a blessing even in what some would call a burden. Many a Timothy would have been lost to the world had it not been for Grandmother Lois. Many a happy hour of childhood has been pleasant and blessed, because of the tales of a grandmother. Gladstone's finest photograph, in my opinion, is the one in which the grand old man's rugged features are lighted up by the smile of his four-year-old grandson, who appears in the portrait with him. The company of a good old man is beneficial even to a stranger. His conversation makes the historical and half-fabulous past a reality. To be thus forcibly reminded that strong men did mighty labors before we came into the world, humbles our pride and helps us to know that the greatness of our present age is not due to us alone, but that other men labored and we have entered into their labors. To look upon the great frame of a massively built old man, to

calculate what his powers must have been when he was in his prime, and compare the mental picture with the present one of weakness and debility, the nerveless hand, the shuffling feet, the trembling knees, this will remind a man of the shortness of his working day and admonish him to redeem the time.

And, finally, to have in your home a good old man whose preparations are all made, and who soon must go, to take that journey into the great unknown, to the spirit land that we call heaven, that journey which youth and middle age so strangely postpone and forget, this must be most helpful. There he sits in his ancient chair, looking out over the hills, a part of the home life and the world about, and yet removed from it, like an old oak in a young forest. He belongs to the past, but is owned by the future. His lovers and companions are there in the future while yours are around you. Yet his old friends are as real to him as yours are to you, and soon he expects to join them. A little puff of wind from an unusual quarter, and, like a ship that awaits a favorable gale, he will be gone. He sits in your home, is happy and uncomplaining, if not content, but his trunk is packed, his cane is in his hand, he is listening for the rumbling of the carriage, and when it comes he will quickly say good-by, and start off on his journey with the vigor of eternal youth. He need not sing, he need not speak—the sight of a good old man habits careless, thoughtless youth, and makes him think of heaven.—Standard, Muscatine, Iowa.

HIGH WATER MARK.

Highest loyalty to Jesus Christ is the normal condition of Christian life and of the Christian Church. An occasional sermon that would seem to approach the glorious provisions of the blood of Jesus, with lapses into the idolatrous efforts to catch the popular tide, and lectures on worldly subjects—art, society, history, etc.—will not meet the need. We have a message to men from God, of rescue from sin, of cleansing from its pollution, of transformation into the divine likeness, of filling human hearts and enswathing human lives with the luminous glory of the divine presence, until men and women live in this world with hearts and brows bathed in the light of heaven. The Church of God is entrusted with this transforming power, and the pulpit and the testimony of God's people is its highest expression to men.

To have the church's life and expression in the low lands, with an occasional scintillation upward, is bad every way. The general altitude is bad, and the occasional flash of that which seems to promise something better holds hungry hearts to an empty crib, hoping and expecting until they too are dead. While the general life and ministry of a church is below the dead line, an occasional effort that rises above it, only to sink back to the submerged level, does more harm than good. It holds out delusive lights, which are fatal to unctious souls. There is no way to lift men to life, but to abide in life. Light set out from the chambers of death is but an ignis fatuus which allures to death. An occasional sermon that looks as if there was life behind it, which does not lead men to the bosom of God, but holds them where the incoming tides of worldliness overflow and overwhelm them, is a decoy instead of a lifeboat.

Let the church abide in the fulness of the blessing of Christ; let it throw out the lifeline and gather every unctious soul to Calvary and to the cleansing fountain of His blood, showing men by ministry and testimony the way of holiness which only leads to the city of God.—Nazarene Messenger.

LITTLE BOY'S FAITH.

Last winter a little boy of six or eight years, begged a lady to allow him to clean away the snow from her steps. He had no father or mother, but worked his way by such jobs.

"Do you get much to do, my little boy?" said the lady.
"Sometimes I do," said the boy, "but I often get very little."
"Are you never afraid that you will not get enough to live on?"
The child looked up with a perplexed and inquiring eye, as if uncertain of her meaning, as if troubled with a new doubt.
"Why," said he, "don't you think God will take care of a boy if he puts his trust in Him, and does the best he can?"—Sel.

WORDS THAT STAIN.

A small brush of camel's hair had been dipped into a fluid in which was some nitrate of silver, or "caustic" as it is sometimes called. The brush was wiped upon a white sheet. Pretty soon there appeared a black stain upon the white surface. It did not look very dark at first, but the action of light seemed to deepen the color, until it was an ugly spot that could not be washed or bleached out in a whole summer's sunshine.

A bright lad heard a vile word or an impure story. He thought them over. They became fixed in his memory and they left a stain which could not be washed out by all the waters of this great round earth.

Do not allow yourself to use vile or unclean words. There are persons who delight in repeating such things, and those who listen to them receive a stain upon the memory.

To give ear to filthy talks is to share their sin. Don't lend your ears to be filled and defiled with shameful words and vile stories.

In these days of evil speech and bad books it is our duty to take care of what we listen to and what we read. A bad story smirches and defiles the heart. Shun these things as you would poisonous vipers. If by chance you have heard any obscene words or vile stories, drive them from your thoughts as you would the black winged bats from your face at night. Ask God to help you. Think of the true things He said, and study the pure and beautiful things he has made.—Sel.

ASHAMED OF HIS LITTLE FAITH.

A preacher had been told by the head of a great shoe factory, that if he found any poor people who needed shoes, he could come to him and get them. In making his rounds one day soon afterward, the minister invited a man to attend his church.

"I would like to go," said the man, "but my shoes are so nearly worn out that I would be ashamed to go to meeting with them, and I am too poor to get any better."

"Well, that shall not keep you away," said the preacher; "I will get you a pair of shoes if you will come."

"But I wouldn't like to go without my wife," returned the man, "and her shoes are no better than mine." The preacher promised to get shoes for her, too.

"It would hardly be right to leave our three children at home, and they are all barefooted, too," said the man in a hesitating way.

The preacher saw that he was in for it, and promised that the children should also have shoes. He then got their measures and went to see his friend, the shoe man. He feared that he was presuming too much on the promise he had received, and thought the shoe man might feel that he was abusing his kindness, but when the situation was laid before him, the merchant smiled and said:

"All right; come with me."

Together they took the elevator and went to one of the upper floors, where they landed in a large wareroom that was filled with shoes. The shoe man pointed to one whole side of the room, and said: "All the shoes on these shelves are set aside for just such cases as yours, and when you have any more of the same kind just come here and help yourself."

Of course the preacher felt very small when he thought of how little he had expected from his generous friend, in proportion to what he was willing to give. How often we go to the Lord with just such dishonoring faith.—Ram's Horn Brown.

THE SUREST WAY TO GET RIGHT.

The supreme object of the Church is to serve God in winning men to Jesus and then on unto perfection. Loyalty to Christ as we understand it would bring every member of every secret society out of such fellowships. It would make every voter a Prohibitionist. It would set every individual against all of the evils of commercialism and society and of every other kind. But how are we to secure such loyalty? As we understand it the best means to secure such loyalty is to get men converted and then wholly sanctified. If any man professes to be wholly sanctified and is not right in any way or on any subject or for any purpose to which God calls him, one or two condi-

tions surely exist: That man is either deceived, or he is not enlightened. If he knows the way and will not walk in it he is not yet a converted man. If he has not yet been illuminated, he may not be at fault as much as some one who has the light but who has refused to shine. For thirty years we have bent every energy we possess to getting men right all around. We have observed others at work. Some have sought by arguments to get men right; others have sought by right application of law; still others have sought alone by enlightenment, but after these years of effort our conclusion is that the man who is converted and then wholly sanctified is the most certain to be right.—Wesleyan Methodist.

GOLD OR BRASS.

When Shishak, king of Egypt despoiled Rehoboam of his golden shields and took away the treasures of the temple, Rehoboam made brazen shields to take their place, and had his soldiers go before him to the temple carrying these brass shields. Sin was the cause of all this. What a true illustration is this of every man or woman who yields to the temptations of the devil, who despoils them of their golden experience and robs their hearts of all their precious treasures. The first thing that they do when this takes place is to make imitation shields—which shine like gold but are only brass—and go through the motions, even to going to the house of the Lord. They keep up the form but have not the power. They attend to all the outward means of grace, but they have lost the joy and sweetness out of their hearts. Their prayers are prayerless and their worship is spiritless. Oh how vain and foolish the formalism of the faithless, loveless, lean imitator. Oh, beware, lest the devil despoil you of your golden shield of faith.—Nazarene Messenger.

SHADI'S PRAYER.

A missionary lady had a little Hindu orphan named Shadi living with her. She had taught him about Jesus, and one night, when he was six years old, she said to him:

"Now pray a little prayer of your own. And what do you think Shadi's prayer was? It was this:

"Dear Jesus, make me like what you were when you were six years old."—Pacific Baptist.

Are you engaged? Alas! some are engaged to Madame Bubble; some are engaged to Belial; some are engaged to self; some are engaged to Mammon; some are engaged to the very devil of the pit. Be wise and break these unlawful engagements. Let your covenant with death be broken, and your league with hell be disannulled. Though you be weary of my words, yet would I stir you up to the interest in this all-important matter. Break these deadly bands asunder. God help you, by sudden energy which he shall give you, to snap your fetters once for all, and then at once firmly engage your hearts to Christ.—C. H. Spurgeon.

If a man has fixed his happiness on anything lower than the stars, less stable than the heavens, less sufficient than God there comes a time, sooner or later, when it passes from him or he from it. Do not venture the rich freightage of your happiness in flimsy vessels. If you do, be sure that somewhere or other, before your life is ended, the poor, frail craft will strike on some black rock rising sheer from the depths, and will grind itself to chips there.—Alexander McLaren.

Great occasions do not make heroes or cowards; they simply unveil them to the eyes of men. Silently and imperceptibly as we wake or sleep, we grow and wax strong, we grow and wax weak; and at last some crisis shows us what we have become.—Canon Westcott.

If you think you are going to master the Bible by any amount of mere intellectual study you will find yourself mistaken. One half hour on your knees with your Bible before you and the Holy Ghost illuminating your mind and enabling you to understand these things will give you more knowledge of God than a life time of mere intellectual study.—A. T. Pierson.

We are not sent into the world to do anything into which we cannot put our hearts.—John Ruskin.

PREACHING.

1. Preach Christ.
2. Preach not yourself.
3. Preach what you know.
4. Preach as though it were your last sermon.
5. Preach with a distinct end in view.
6. Preach with a sense of God's presence and inspection.
7. Preach so as to be understood.
8. Preach with the authority of a commission.
9. Preach not because it is your profession to preach, but because it is your vocation to do so.
10. Preach as though you were a co-worker with Christ.
11. Preach the best you can every time.
12. Preach to a few as though they were many.
13. Preach to a large congregation as to one man.
14. Preach with love swelling in your heart and shining in your face.
15. Preach not like anybody else.
16. Preach as though you meant what you are preaching.
17. Preach as though you meant and expected every sermon to bear fruit.
18. Preach from your own experience and to the experience of your people.
19. Preach in the language of your heart.
20. Preach prepared preaching.
21. Preach whenever and wherever God opens the way.
22. Preach the gospel of present salvation.
23. Preach to please God not man.
24. Preach in the demonstration of the Spirit and in demonstration of power.—Sel.

A MANY SIDED SALVATION.

In commenting on the words of Isaiah, "A man shall be as a hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as a shadow of a great rock in a weary land," the Rev. F. B. Meyer writes thus beautifully: "No one metaphor can set forth all of Christ's beauty. Are you driven by the wind tossed with tempest, and not comforted? Hide in Him. Get into Him as the barque, straining and leaking, gets within the shelter of the harbor bar.

"Are you being blinded by the drift of the tempest as it drives the sleet of the northern gale or the dust of the southern sirocco into your face? Jesus will be a covert from it. Standing before you with His face to the pitiless blast, He will screen you.

"Are you in a dry place? Cease from the labor of hewing out your own cisterns, which soon get exhausted of the brackish water which they contain, and ask him to give you a drink of those living springs which are Himself and of which, if a man drink, he shall never thirst again.

"Are you in a weary land? Listen to Him who bids the weary come to Him for rest. He will give rest from the consciousness of unforgiven sin; rest from the inward strife; rest from conflict with men and things around you; rest from chafe and fret against the will of God. Fling yourself down at the feet of the Man who is a High Priest touched with the feeling of sorrow, acquainted with grief, strong, tender, true, combining in his glorious person every attribute that can make life blessed, and learn how He can be the 'shadow of a great rock.'—Zion's Watchman.

A WORD ABOUT TOBACCO.

Tobacco is a twin evil to the drink habit. Jerry McAuley, a reformed drunkard who is so widely known for his faithful work as a rescue mission worker in New York City, says of the tobacco habit: "I consider it a great stumbling block in any Christian's life: but when a man has had an appetite for liquor, and is trying to keep from drinking, the use of tobacco is positively fatal." It will surely bring him back to his cups. If I had given it up when I gave up rum, I believe I should have had none of those fearful falls. I was led at last by the grace of God to do the clean thing—to give up every sinful habit, and from that time Jesus kept me.—Sel.

You are getting on thin ice when you begin to argue that a thing must be right because it has produced the revenues.—Chicago Tribune, Jan. 31, 1906.