

books? And thereby did an ill wind blow good books into a modest but respectable haven!

Next?—The Literary Collector.

### Ruinous Marriages.

BY C. H. WETTERDE.

Thousands of people, if they could have had the good sense upon reaching manhood and womanhood which they now possess in middle life would not have married so foolishly and ruinously as they did. A vast number of young people need a good deal more common sense in relation to marrying than they have. It should not be a matter of mere love for one another, although the entire absence of true love is deplorable and dangerous. Other elements should enter into the marriage contract. No young woman, who has any true respect for herself and regard for her future welfare, should marry an intemperate young man, even though he be wealthy. Nor should any young woman marry one who has been intemperate but makes strong promises of reforming himself, yet many thousands have done so, only to be grossly deceived and blasted in life. The *Lutheran Observer* says: "A young lady in Iowa, against the earnest wishes of her parents and the advice of her friends married a man addicted to the use of liquor. He had promised that he would reform that after they were married he would not touch a glass of liquor, and she believed him. A year of married life was sufficient to dispel the illusion. The husband drank deeper and deeper and sank lower and lower, till the wife felt that she could live with him no longer, and applied to the Supreme Court for a divorce. Her petition was denied the court informing her that, having voluntarily chosen a drunkard for a husband she must discharge the duties of a drunkard's wife. 'His failure to keep a pledge of reformation made before marriage,' said the court, 'does not justify you in deserting him. Having knowingly married a drunkard you must make yourself content with the sacred relationship.' That woman ought to have heeded the awful warnings which she must have seen in similar instances. She doubtless knew of many young men who, in order to induce a young lady to marry them, had promised to quit intemperance, but, after getting married indulged more freely than ever.

### Chinese Exclusion an Injury to Trade.

A little side-light on the state of feeling existing toward us among the more enlightened and progressive elements in China on account of our unjust exclusion law—and a feeling which is certain to increase should the law be re-enacted—was afforded in this dispatch from Shanghai, a few days ago, to the effect that two Chinese officials who purposed to visit the United States to buy machinery for the government arsenal in Sze Chuen had changed their minds on account of the difficulty of getting into this country and were going to England. The wonder is that any self-respecting Chinaman will come to the United States for any purpose under present conditions. Self-interest, if nothing more, should now impel us to adopt the same attitude toward China that we do toward other nations and countries within whose boundaries we are seeking trade. There is every reason for the belief that China had already entered upon an era of intellectual and material development which, within the space of a brief

period, is certain to bring its vast population and enormous resources to the front and to open up one of the richest fields for industrial and commercial enterprise in all the world. If we continue our present harsh, cruel, and discriminating policy toward the Chinese people, can we reasonably expect to share any of the advantages which new and greater China will offer to commercial nations of the world? Could we blame the Chinese people if they should do unto us as we have done unto them, and shut us out, so far as possible, from all intercourse? —*Leslie's Weekly*.

### The Gospel Of Slavery.

The death of Sir Henry M. Stanley has brought out many incidents connected with the life of the intrepid explorer; one of which is well worthy of consideration by those who are questioning the value of missionary work. When Stanley had returned to Zanzibar, after bringing back to that port his followers who had accompanied him across the continent, he was the guest of officers of a British man-of-war employed in suppressing the slave trade. At this naval mess, which certainly was not a place where the sentiment he uttered would be likely to meet special applause, he said: "The true way, and the best way, to stop the slave traffic is to multiply mission stations in the interior. You will never stop slavery in Africa until you mark the country with the sign of the cross. Wherever the missionary goes slavery is doomed."

In actual numbers the non conformists of England are rapidly overtaking the Established Church. In 1700 they were only one to twenty in the population. A hundred years later they were one to eight. In 1902 the aggregate membership of the Free Churches was 1,946, 959, against 1, 974,626 members of the Established Church. While thus about equal in numbers, the Nonconformists are far more active and aggressive in every department of work, at home and abroad, and all the indications point to a still greater development. About one-half the resources of the Established Church for maintenance and extension is derived from the endowments long ago provided through the properties turned into the State Church.

A little consideration of what takes place around us every day would show us that a higher law than that of our will regulates events; that our painful labors are very unnecessary and altogether fruitless; that only in our easy, simple, spontaneous action are we strong, and by contenting ourselves with obedience we become divine. Belief and love—a believing love—will relieve us of a vast load of care. Oh, my brothers, God exists!—R. W. Emmerson.

The missionary problem is a personal one. No sacrifice can be too great if we can only get the Church to take time and wait untriedly before the throne of God, to review her position, to confess her shortcomings to claim God's promise of power and to consecrate all to his service. Andrew Murray.

Christian Observer: Undue parental indulgence spoils many a child. And the spoiled child will grow up to be no comfort to parents, to be very unhappy in its own mature years, and a general nuisance to those about it as it is growing up.

### Sparks From Other Anvils.

Religious Intelligence: There is no test of love for Christ so searching as interest in mission work. The great scholar and students of religion, Max Muller, well said: "The very soul of our religion is missionary, progressive, world-embracing. It would cease to exist if it disregarded the parting words of our Lord."

Michigan Presbyterian: It is well for us that our carefully laid plans so often end in utter failure. If they did not we should never stop to try and discover where we are weak and where we are strong. We should live in an atmosphere of self complacency that is the very essence of selfishness. But after the most careful planning we find ourselves sometimes up against a granite wall. We cannot penetrate it. It is too high to climb. There seems to be no end to it on the right hand or on the left. In such a position a man has to stop and consider. If he has learned nothing else than his own fallibility in that one lesson, he has learned a great deal. He is ready then to learn some other much needed lessons. If he shall learn to put his life in God's hands he has learned the fundamental lesson of life.

Herald and Presbyter: What shall we render unto the Lord for all his benefits? We must receive them with thanksgiving. What shall we render for the greatest of these benefits, the gift of his Son? We will take the cup of salvation; we will accept the gift; we will call upon his name; we will pay our vows; we will meet our obligations, 'This was David's thought when he meditated upon divine mercy, and it is a thought which naturally comes to all who realize the providence of God.

United Presbyterian The consciousness of God's nearness is one sublime source of the soul's repose. It is the secret of life long power—God in us willing and doing. It brings broader sympathies and higher conceptions of duty. No man can be narrow who has God dwelling in him. He will be generous in his ministries, yet loyal to his convictions and his desire to bless the race will be as urgent and imperative as the love of God is tender and persuasive.

The Westminster (Philadelphia): All things are relative. There is and can be no destruction of identity, but the law of relative change is always in action. Conversion is obedience to this one scientific principle. The change that comes to the believer is one of a different relation to his God. Before he was a creature, now he is a child. Before he walked after his flesh, now he follows the spirit. The man remains the same, but the relative condition has changed.

Lutheran Observer: The goodness of God is without partiality. That is what Christ says. Your heavenly Father "maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." This does not mean, of course that there are not blessings exclusively for the righteous. The Scriptures abound in exceeding great and precious promises to God's obedient children. The secret of the Lord is with them that fear him, and it is always true that he can reveal himself to his children in gracious ways that he cannot unto the world. But his favors are not confined to them.