

Literary Notes.

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One of the handsomest little volumes that I have seen for many a day is "Soul-winning," by E. H. Kellar, of St. Louis, published by the Christian Publishing Company, 1895. It is beautiful without and beautiful within. Its author is evidently a man of fervent zeal for the salvation of souls, and he evinces an unusual degree of correct knowledge of the subject for one engaged as he is in "undenominational work." I have not examined it as yet with sufficient care to pronounce a confident judgment on the wisdom of all the methods which it recommends, but I can say with all confidence that the house-to-house work for the salvation of souls, which it chiefly recommends, and that by private members of the church, is truly apostolic, and is now most woefully neglected. In these days of long tongues, "church work" has come to mean, in popular parlance, getting up on all occasions to make a speech—and the Lord deliver us from most of the speeches. When it is not this, it means making money by hook or by crook, for some benevolent purpose. The real church work, the kind which the majority of "workers" are least willing to do and most unfit to try, is that recommended in this little book. For this reason I should be glad to know of its gaining a very wide circulation, for in that case I am sure it will arouse many consciences, and lead to far better work than many "workers" are now doing.—J. W. MCGARVEY, in *Christian Evangelist*.

The February *Arena* has an interesting symposium on "Gambling and Speculation," the first article of which is by Rev. C. H. Hamlin, in which he

discriminates clearly between legitimate and illegitimate hazard, thus: "Criticism of gambling provokes the inquiry, why gambling is wrong. The best short answer is the remark of Matabeau, 'There are but three ways that I know of to get money, earning, begging or stealing, so-called or not so-called,' and gambling is not earning or begging. More particularly it is objected that it is as right to risk money upon speed of horses as upon the hope of a rise in real estate. Possibly there is more risk in horse, but either way there is risk, and does the legitimacy of the transaction depend upon the size of the risk involved? It certainly may do so. A borrower of ten per cent. upon his capital would be thought honest, as surely as he who borrowed twenty times his capital would be deemed knavish. In such a case the moral difference depends wholly upon the size of the risk. The risks inseparable from real work, from moving the crops and the manufacture of raw material, are right, but a risk which is all risk and no work is gambling. This is the principle which underlies the law of Massachusetts, which enforces all contracts which contemplate an actual exchange of stocks, but denies legal validity to all alleged contracts which do not involve actual values. Risks which do real work are legal, but a risk which is only risk, is illegal, because it puts the ability of men to pay their debts and support themselves and their families, to needless hazard. The whole can be summed in the sentence, Necessary hazard is as right as needless hazard is wicked."—*Christian Oracle*.

A priest who recently died at Norwalk, Ohio, was buried in consecrated ground by a select company of priests, January 29th. When his will was read, it was found to contain only two bequests \$500 to go to his sister and the balance of his property, about \$2,000 for masses for his soul. If it takes \$2,000 to get a holy father's soul out of purgatory, how much will it take to get an ordinary member out of the awful flames of purgatory? The outlook is discouraging to poor folks.—*Pacific Christian*.

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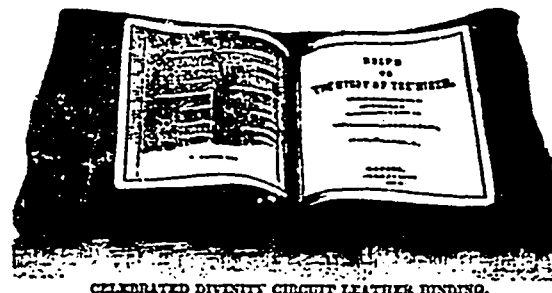
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SPECIMEN OF TYPE.

46 Jacob sendeth Benjamin.	GENESIS, 43.	Joseph entertaineth his brethren.
CHAPTER XLIII.	Before CHRIST 1570.	16 And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring these men home, and slay, and make ready; for these men shall dine with me at noon.
AND the famine was sore in the land.	17 And the man did as Joseph bade; and the man brought the men into Joseph's house.	18 And the men were afraid, because they were brought into Joseph's house;
And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food.		
3 And Judah spake unto him, saying,		



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