

obligation must be recognized, but I maintain that it should be the obligation that existed prior to and independently of any contract with church officers; an obligation to God and His service; an obligation to give to church support as an act of divine worship; an obligation as binding upon the worshipper and as acceptable to God as prayer and praise. It was so in the Jewish church; it was so in the early Christian church; and if giving has become one of the lost rubrics of divine worship, the sooner it is restored the better."

Mr. E. "Well, your *theory* may be all right; but the practical question we have to deal with is how to provide for the sum of money required for church purposes for the ensuing year; and I do not know that it makes much difference how the thing is done."

Mr. D. "I think the 'how' of raising money for church support is not an indifferent matter. To my mind it is important that the spirit and intent of the Gospel be manifested as well in the finances as in the worship of the church. At least the former should not be so managed as to defeat the chief end sought in the maintenance of the latter"

Mr. E. "Please explain. I do not get your full meaning."

Mr. D. "I mean much more than I now have time to express; but chiefly this: that if 'to the poor the Gospel is preached' was evidence to John the Baptist that Jesus was the Christ, it behooves His Church to certify its genuineness by the same test. The labelling of pews with the placard 'for rent,' if it does not render impossible, it at least discourages the attendance of the poor. Many of the pews are no more ac-

cessible to them than the 'reserved seat' at the opera or lecture hall. That the poor will be excluded from the 'eligible' pews is certain; that they may be crowded out of the church is possible. The Gospel says, 'come without money and without price;' the pew-renting system says, 'come if you can pay for a seat.'"

Mr. E. "Then you object to pew-renting *per se*, as in some sense opposed to the spirit of the Gospel?"

Mr. D. "I do. Even if it were proved to be the surest and easiest way to raise the required revenue, I should not deem that a sufficient reason for its practice. Mere expediency does not justify a measure intrinsically wrong; and it never can seem to me right to make merchandise of the privileges of God's house and sell the Gospel at so much per foot. In my opinion there should be nothing suggestive of any such idea in our methods of Church support."

The parties to this conversation here separated and my task as reporter is done. I cannot refrain, from adding, however, that I think Mr. Daytor had the best of the argument.

RESCUE OF AN ALASKA INDIAN BOY.

Captain William Brown arrived in San Francisco recently with a seven-year-old Indian boy whom he recently rescued from death in the heart of Alaska after an exciting fight with the natives. Captain Brown said that, while travelling through the wild region of Alaska, he heard that a little Indian boy was about to be burned at the stake for witchcraft.

The tribe had been attacked with