

among the religions of the world through friendly conference and mutual good understanding, while not seeking to foster the temper of indifference, and not striving to achieve any formal and outward unity.

4. To set forth, by those most competent to speak, what are the important distinctive truths held and taught by each religion and by the various chief branches of Christendom.

5. To indicate the impregnable foundations of Theism and the reasons for man's faith in immortality, and thus to unite and strengthen the forces which are adverse to a materialistic philosophy of the universe.

6. To secure from leading scholars, representing the Brahman, Buddhist, Confucian, Parsee, Mohammedan, Jewish and other faiths, and from representatives of the various Churches of Christendom, full and accurate statements of the spiritual and other effects of the religions which they hold, upon the literature, art, commerce, government, domestic and social life of the peoples among whom their faiths have prevailed.

7. To enquire what light each Religion has afforded or may afford to the other religions of the world.

8. To set forth for permanent record to be published to the world an accurate and authoritative account of the present condition and outlook of Religion among the leading nations of the earth.

9. To discover, from competent men, what light religion has to throw on the great problems of the present age, especially the important questions connected with temperance, labour, education, wealth and poverty.

10. To bring the nations of the earth into a more friendly fellowship, in the hope of securing permanent international peace.

The Parliament will assemble and hold its deliberations under the following conditions and specifications:—

1. Those taking part in the Parliament are to conform to the limitations and directions of the General Committee on Religious Congresses of the World's Congress Auxiliary, and they are to carefully observe the spirit and principles set forth in the Preliminary Address of this Committee.

2. The speakers accepting the invitations of the General Committee will state their own beliefs, and the reasons for them, with the greatest frankness, without, however, employing unfriendly criticism of other faiths.

3. The Parliament is to be made a grand international assembly for mutual conference, fellowship and information, and not for controversy; for worship, for the counting of votes or for the passing of resolutions.

4. The proceedings of the Parliament will be conducted in the English language.

5. Preceding the meetings of the Parliament will be daily morning conferences, purely religious and devotional, under suitable leaders, thus enabling those naturally affiliated to worship together.

6. The evening meetings will be devoted, partly to the practical problems of the age, partly to the meetings of non-Christian religionists who may desire to confer together, and partly to the sessions of a Parliament of Christendom, at which all those who recognize the moral and spiritual leadership of Jesus shall discuss the relationship of all believers in Him to one another and to the needs of the world.

7. All those invited to participate, all members of the General Advisory Council on Religious Congresses, of the Advisory Councils of the different Church Congresses, of the Advisory Councils appointed by the interdenominational committees, together with the various local committees of the Religious Congresses shall be ex-officio members of the Parliament of Religions.

The intention is to increase the membership of the advisory council to 2,500 during this year, when it is hoped that out of that number a sufficient proportion of them will be present in Chicago to form the Parliament of Religions. The great project has at least novelty to commend it, and it is fervently hoped that great good may result. The character of those who enter into the scheme so heartily is sufficient to remove it from the suspicion of being got up for spectacular purposes, but if it does not come up to the sanguine expectations of its energetic promoters the feeling of disappointment will be tempered by the fact that a new and untried experiment has been attempted.

### THE LOTTERY CURSE.

ALL great abuses spring from and feed on human weaknesses. The superstitious notion that good luck will favour the investor in lottery tickets is answerable for much of the demoralization that depraved mode of gambling has occasioned wherever it is tolerated. The insatiate greed of gain has blinded many minds to the fact that money can only be legitimately earned by honest labour of hand or brain. Astute but unprincipled men recognizing the weakness of average humanity have no scruple in seeking to enrich themselves by appealing to the credulity and avarice of the people, and many, though by no means all who make the attempt, amass wealth which is largely used for base and demoralizing purposes.

The history of the Louisiana Lottery is a terrible example of demoralizing vice. It has grown to gigantic dimensions, and has had a baneful effect wherever its operations have been carried. The gambling iniquity like every other form of evil grows by what it feeds on. It is a most expensive vice. Thousands of those who can least afford it have sent their money to New Orleans and have received nothing in exchange, but in many cases it takes a long time to convince such of their folly. A few here and there are still more unfortunate,

because they have won prizes, which have been their undoing. Their success has only increased their feverish excitement, and they have gone on purchasing tickets till all their own money was exhausted, and then they stole that they might keep on investing. Light come, light gone, finds an application among winners of bets and lottery prizes. Money thus acquired brings no blessing with it. The only useful kind of money is money honestly earned.

The men behind the Louisiana Lottery are shrewd and unscrupulous. They acquired control of it by dextrous and audacious effort, and they have gone on tightening their grasp on this iniquitous monopoly until it appeared that they became the virtual rulers of the State. Relying on the susceptibility of the common people to credit what they are plausibly told, and confident in the power of money to purchase the Legislature, the judiciary and the press, they had well-nigh succeeded. The exact earnings of the New Orleans Lottery cannot be easily ascertained, but the gains are simply enormous. It is estimated that yearly from \$5,000,000 to \$15,000,000 were received for lottery tickets. The shareholders of the concern were paid half the net profits which yielded over one hundred per cent, while the other half was divided among the favoured few who controlled the scheme. What their exact gains were can only be conjectured, but there is ample evidence that they are enormous. In 1879 they succeeded in securing a State charter, on condition that they paid \$40,000 a year to the city hospital of New Orleans, and for this they secured exemption from taxation. This charter expires in 1894, and for some time the principal men in this unhallowed enterprise have been making strenuous exertions to secure still further concessions and a renewal of their charter. Naturally enough the better class of the people in the State have been energetic in their opposition. Seeing that the charter is within measurable distance of its expiry, they have been emboldened to secure deliverance from this terrible incubus, but they have found the fight to be against tremendous odds. The lottery people have succeeded in corrupting the legislature. By putting on the appearance of generous benefactors they had succeeded in lulling the public conscience to sleep. A direct renewal of the charter was not asked for. These astute men preferred a crooked to a straight road. They proposed a new amendment to the State Constitution under the title of Revenue Amendment. The new Article relates to "levees, schools, charities, pensions, drainage, lotteries and general funds." The managers of the lottery offered to contribute \$500,000 a year for these purposes, but some of the State law-makers thought a better bargain might be made, so they suggested that the annual sum should be increased to \$1,250,000. To this increase the lottery men without much difficulty consented. They bribed right and left, both political parties received their honorarium without respect of persons, and the amendment passed, but the Governor vetoed the bill. This constitutional procedure on his part was easily brushed aside. The amendment was passed over the veto by the requisite two-thirds majority, and if trickery was resorted to in the Senate, that was rendered valid by an accommodating judiciary to whom the matter was referred. No clearer proof of the demoralizing power of the lottery is needed than the fact that the springs of social, business and professional public life were corrupted.

John Wanamaker, Post-Master General of the United States, has dealt a blow that has made this giant iniquity stagger. He was instrumental in getting a law passed forbidding the mails to carry the lottery's printed matter, and notwithstanding many and various attempts at evasion, the volume of business has been greatly reduced. The lottery managers have fought against the law, seeking to make out that it is unconstitutional. The Supreme Court has recently declared the law constitutional, and within the last few days the lottery managers have announced their resolve to give up the business. If the gambling habit could be suppressed by law, the whole vile system might end with that. If these adroit men who prey on the weakness of their fellows ceased to make money by the lottery it would end, but it remains to be seen whether the Louisiana Lottery will cease its baleful operations altogether, or adapt its proceedings to fit in with altered circumstances. The repression of a State lottery is one thing, and the cure of the gambling habit is another. It surely is the duty of all who accept the morality of Christ's Gospel to do what they can to warn all with whom they have influence to discountenance a practice that is root and branch a palpable dishonesty.

## Books and Magazines.

*The Illustrated News of the World*, the American edition of the *Illustrated London News*, with its numerous and splendid illustrations and its brilliant literary contributions, furnishes a fine weekly that interests every family circle into which it comes.

We have received the "Historical Record" of Knox Church, St. Catharines. It is pleasant to see so interesting a memorial of the jubilee services held in connection with that Church last May. It contains an account of the proceedings on that occasion. They are worthy of preservation in the neat form in which they appear.

*VISIONS*. By Mrs. A. R. Simpson. (Edinburgh and London: Oliphant, Anderson and Ferrier.)—Beautifully got up in quaint, antique form this little booklet containing the fine spiritual reflections of a devout mind will afford delight to every one who reads it. It is written in a most attractive style, and published at a remarkably cheap rate.

*IN THE TIME OF SICKNESS*. By the Rev. George Hodges. (New York: Thomas Whittaker.)—This is a very stimulating and suggestive little booklet, neatly got up. The author, Rev. George Hodges, of Pittsburgh, gives counsel and comfort to those who pass through the very common experiences of sickness and distress. It is published at a merely nominal price.

*THE YOUTH'S COMPANION*. (Boston: Perry, Mason & Co.)—This old established and popular periodical has issued recently a fine double number. Some of the most distinguished writers of the day contribute to its pages. Sir Morell Mackenzie, whose death was reported last week, has an interesting article on "Hidden Causes of Disease." The engravings and general appearance of the magazine are of great excellence.

*THE REVIEW OF THE CHURCHES*. (London: James Clark & Co.)—This new magazine has made a splendid beginning, and each successive number evidences the high standard of the work that is put into it. The contents are varied. There are articles by eminent writers on all the living issues with which the Church in all its branches is concerned. The engraver's art, unstintingly applied, adds to the interest and attractiveness of this most excellent monthly.

*THE METHODIST MAGAZINE*. (Toronto: William Briggs.)—The latest issue of this excellent Canadian magazine is more than ordinarily interesting. The finely illustrated paper on India is continued, and the versatile and much travelled editor gives a graphic account of his journey "Across the Continent." "Dr. Hart's Missionary Journey" is continued, and there is an *In Memoriam* sketch of the late Dr. Stafford, with an excellent portrait. Other readable and instructive articles and several good poems will be found in this month's number.

*BOOK NEWS*. (Philadelphia: John Wanamaker.)—The February number comes as a welcome visitor and a needed friend. The price-list of the month's books is critical and up to date with publishers' announcements. A variety of items and notes covers the news field of literature; Mr. Dole's Boston letter is breezy and newsy; "With the New Books," written by Mr. Talcott Williams, presents the well-digested opinions of a scholar on the merits and demerits of a handful of recent books; and a selection of poems from newly issued volumes of verse occupies an entire page. Many illustrations and portraits of writers accompany the book reviews. The frontispiece portrait is of James Whitcomb Riley. There is a short sketch of the Hoosier poet's life and work, by Professor Ridpath.

*THE TREASURY FOR PASTOR AND PEOPLE*. (New York: E. B. Treat.)—The February number has many articles of great value and of general interest. The sermons are first-class, in sentiment, style and variety. The portrait of Rev. N. Boynton, of Union Congregational Church, Boston, is the frontispiece, and his sermon on "A Desert Experience" is a very fresh and unique production. "The Fatness of God's House" is the subject of a capital discourse by Rev. H. D. Williamson, and "Heaven" is treated sermoneally by Rev. J. L. Harris. President Gates, of Amherst College, discusses "Brotherhood in Highest Service," and Professor Fisher, of Yale University, "The Opportunities and Obligations of College Education." The Leading Thoughts of five sermons will afford excellent seed-thoughts for preachers. Dr. Cuyler's pen-picture of Dr. Archibald Alexander will be to many a pleasant reminiscence of Princeton's first Theological Professor. Dr. Sample furnishes an excellent article on "The Inerrancy of Scripture," and Dr. C. Brett a capital paper on "John Ruskin, Preacher." An exceedingly timely article is on "Chill—its Ignorance and Hopefulness as a Mission Field," by Rev. C. M. Alford, and one on "How to Succeed as a Minister," by Dr. E. J. Haynes, should be read by all pastors. The other contents are interesting and useful as usual.

*THE HOMILETIC REVIEW*. (New York: Funk and Wagnalls; Toronto: 86 Bay street.)—The Review Section opens with a paper on "The Inerrancy of Scripture," by Principal Alfred Cave, D.D., of London, the author of the famous work upon that subject. Professor R. Ogden Doremus, the well-known microscopist of New York, contributes an interesting and valuable description of the microscope, with suggestive hints as to its teachings, which will prove helpful to the preacher and furnish illustrations of a homiletic character. President W. DeWitt Hyde, of Bowdoin, writes upon "Athletic Virtues." "Protestantism and Romanism as Factors in Civilization" is discussed by Professor George H. Schodde in an admirably thoughtful contribution. Rev. R. T. Cross gives concisely the "Elements of Effective Preaching." The names of Drs. Lyman Abbott and R. S. Storrs, of Brooklyn; Henry Evans, of Dublin; Alexander Maclaren, of Manchester; and Professor J. H. Worcester, of New York, guarantee the attractiveness of the Sermonic Section. The exegetical articles of the month are contributed by Paton J. Gloag, D.D., of Galashiels, and J. B. Remensnyder, D.D., of New York. This number of the *Review* witnesses a new departure in the introduction of a Sociological Section, the contributors to which are Bishop Potter, of the Diocese of New York, and Rev. J. W. Hege-men, the former of whom discusses "Circulation, the Law of Wealth, as it is the Law of Commerce;" and the latter, "Christian Socialism." The whole number maintains the well-earned reputation of the *Review* as the leader among homiletic publications.