

successor, in his first message to the Legislature says :

"The growth of public sentiment in support of Constitutional Prohibition in Kansas is steady, healthy and unmistakable. In the last campaign no political party had the temerity to demand a resubmission of the question to the people, in the face of a popular verdict that has been repeated, and emphasized every time the popular sense has been taken. As an issue in Kansas politics, resubmission is as dead as slavery. The saloon as a factor in politics, as a moral iniquity, has been outlawed and made a 'fugitive and a vagabond on the face of the earth,' or that part of it within the territorial limits of Kansas."

Attorney General Bradford repeats an assertion made in a former report :

"that the laws enacted to make effectual prohibition in Kansas have interested the people and are discussed more by the masses than all other laws on the statute book. The people are beginning to see the results. The payer begins to feel it. The wives and children of reformed inebriates experience the change. Prohibition is here to stay ; it is a fixed fact. It is indelibly stamped upon our statute books. A vote of the people would never erase it. For the good it has done and will do it ought never to be erased. It is depopulating our penitentiary, and reducing pauperism and crime to the minimum."

He also says that

"the administration of the law is growing more popular, that the masses demand it and scheming individuals are slow to oppose the will of the masses. The average of those convicted of crime and sent to the penitentiary in Kansas has increased, a proof conclusive that the boys of to-day, in this State, are not inmates of these dens of infamy and schools of crime (the saloons)."

The Topeka Capital-Commonwealth declares that

"this report of the legal representative of Kansas should effectually end all cavil about the inefficiency of the prohibitory law as a conservator of the public peace, and as one of the most potent agencies obtainable for the suppression of vice and crime."

A leading man in Kansas writes

"Is it not a remarkable fact that while the population of the State has been steadily increasing, the number of crimes and criminals is decreasing? At the recent opening of the District Court in Topeka, representing a population of 60,000 people, there was not a solitary criminal case on the docket. A

police judge said, "Prohibition kills the goose that lays the golden eggs for police courts."

GOD'S DESIRE TO SAVE.

BY HOWARD CROSBY, D. D., NEW YORK.

John iii: 16—17. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life, for God sent not his Son into the world to condemn the world, but that the world through Him might be saved."

1 Tim. ii: 4. "Who wishes all men to be saved and to come unto the knowledge of the truth."

2 Pet. iii: 9. "Not willing that any should perish, but that all should come to repentance."

Nothing can be plainer from these Scriptures than that God sought to save all men. He saw them sinners and doomed otherwise to perish, and he sent his Son to save them. He did not wish them to perish, but he wished them to be saved. And all this after man had sinned. He knew the extent of their sin and its desert of eternal ruin as the necessary consequence, and yet he wished to save all men. If these Scriptures do not say this, they say nothing. Now, for anyone to say after all this that sinners go to eternal ruin because God has not chosen to save them—i. e. at he wished to save some, but did not wish to save others—is to give the direct lie to these Scriptures. It is the sinner's choice, and not God's that he goes to hell. When God made man after his own image he gave him an independent will. That made him a responsible agent. There was *nothing back of that will*. When man willed to sin it was man that willed, not God. Man acted *independently of God*. So when the whole race was lost in sin and doom God saw fit in his infinite mercy to offer in Christ salvation to all men. This was no sham offer. The thought is blasphemy. His offer was with the *wish to save all*. Man, as lost in sin, is utterly impotent to do good. All good in him must come from God, as the sinner receives the divine grace. God offers him this saving and renewing grace, urging him to accept it. If a man accepts it, it is the *man's will* and not God's will that accepts it. If he rejects it, it is the *man's will* and not God's that rejects it. To say that God makes one man accept it and makes