

never relinquished their polygamous beliefs, and that he expected to secure many converts, because most men are by instinct polygamous, and that in a Church governed and run as a business organization a plurality of wives is not only not a burden, but a distinct help to worldly prosperity. These missionaries have been quoting leaders of the Church as saying that the law of plural marriage is God-given, and that no Mormon need fear man-made laws. They are also accused of tempting their prospective converts with a picture of Mormon supremacy in the future by reason of the fact that plurality of wives means larger families, and that as the average non-Mormon family numbers no more than three children, in time the whole earth will be filled by the true believers. They seek to prove that in ancient days, according to both their Bible and that of the Christian Church.

Many thoughtful men in Canada see danger to the future of our country in the influx of Mormons into Southern Alberta. People on the ground describe them as excellent settlers; industrious, temperate and fairly well educated. So far as appears on the surface, Polygamy is not practiced; but this may be all changed when they grow numerous and powerful enough—when, in point of fact, they become a political force sufficiently potent to attract the attention of the machine in party politics. Then our at present deemed desirable settlers may develop into a disturbing element, and a menace to the moral well-being of the Dominion.

A Secret Of Beauty.

A great deal is said and written in these days about beauty, and as never before women are counselled about the care of the skin, the teeth, the hair, and the general hygiene which ensures a perfect physique. There is a secret of beauty which goes deeper than any of these things; it is the possession of a happy heart and a sweet serenity of temper. The soul writes its own lines on the face. She who lives calmly and unselfishly, who begins and ends the day with God, who thinks high thoughts and communes with the Unseen, who is pure in heart and restrained in emotion, and gentle to all, will inevitably grow beautiful. For beauty is not a thing put on from the outside; it is developed from within, and the plainest may in time grow comely if the heart be right with God—Aunt Majorie.

The High-Priest of Optimism.

Cecil Rhode's determination to return to England, despite his serious condition, is only another illustration of the vigor and buoyancy of his temperament. Mr. Hensman, in his biography of Rhodes, refers to the man's "steadfast determination to look ever on the bright side of things," and tells this anecdote in illustration of it. After the trial of Dr. Jameson, when Rhodes was being attacked on all sides, a friend asked him, jokingly, how he would like being sent to prison with Jameson. "Rhodes," says Mr. Hensman, "turned the matter over in his mind for a moment in that curiously grave manner with which he approaches even the most trivial subjects, and then said: 'Well I suppose I should get along all right. There are a lot of books I have been wanting to read for many years now, without having an opportunity of doing so. I should go in for a course of reading. I suppose,'

he went on, meditatively, 'they would allow me to have books in prison?'" Cecil Rhodes is the high-priest of optimism," said a prominent Londoner, and the truth of the remark has never been questioned.

Church Debts.

Not debts of the church, but debts to the church. How lightly they are esteemed! The subscription which is made to current expenses is paid at convenience, or not at all. The balance due when the New Year opens, is forgotten, and a new pledge given for the ensuing twelve months to be defaulted, in whole or part, as the future may determine; while every hint that the money is desired is taken as an insult.

Where is there another organization anywhere in the world that could survive the lax financial management that prevails in a large proportion of Christian congregations? Where is there one that would permit it? A debt to a church is as much a debt as is a debt to a merchant for goods received, and should be met with just as scrupulous honesty. It is not a charity, but in a sense, it is a contract to contribute a definite amount toward the support of a work from which benefit is expected. The work is dependent on such contributions. As a rule, each dollar which is pledged is needed, and the failure, or even delay in payment, hampers the work by just so much.

The pastor's salary cannot be met when due, and he in turn is compelled to run in debt, and gain the reputation of being "slow pay," all because individuals treat what they owe to the church as the last thing to be paid instead of the first, and a charity instead of a debt. Work is projected on the basis of money pledged, and, completed, leaves an incubus of debt through the shrinkage of the subscription list.

The fault lies back in the low view of personal responsibility for the success of the church, and of personal honor in connection with it. The work is not man's work. The church is not the pastor's church, or the church of a few prominent members, any more than the vows of the altar are vows to men. Both the work and the church are Christ's, and every pledge made, whether of service or of money, is a pledge to him, to be fulfilled in the fullest degree, unless there can be a reason given which would satisfy the Lord. Every subscription should be a matter of conscience, both in making it and in paying it—making it no more nor less than can be afforded, or than there is full intention to pay, and then paying it in full and at the time appointed, as unto Christ, who has given himself for us. "We are debtors"—debtors to an extent that we can never repay. These pledges which we make are but part of the debt, a part that we can pay, and that we must, as those who would be honorable before God and men.—Lutheran Observer.

Lutheran Observer: Christianity is not a "thing." It is a life. As Christ's followers, we are to grow daily in the likeness and spirit of our Master, and show that our blessed religion is adapted to all times and to all classes of men, bringing out the best that is in every one. We are to bear the marks which show that the Spirit of the Lord is our spirit, that his life lives in us, but we are not all to be fashioned after one earthly pattern. We are to win men to the Master, that, rooted and grounded in Christ, they and we "may grow up into him in all things, which is the head."

Sparks From Other Anvils.

United Presbyterian: The prayer meeting is chiefly for believers. All Christians who would honor the exhortation, "Not forsaking the assembling of ourselves together, as the manner of some is," must attend the prayer-meeting, as they have opportunity.

The Interior: People say, "You can't tell what you can do till you try." But this doesn't justify time spent in trying to fly to the moon. The man who knows himself thoroughly will at least have a pretty good idea that some things are so foreign to him that they are not worth while for him to experiment at.

Presbyterian Banner: The claims of the Sabbath, then, are no petty pleadings or ecclesiastical sophistries, but they are solid facts of history and experience. We must stand by this corner-stone of our religion and civilization and keep it firmly embedded in its place. When this is tried out of its position or permitted to crumble, our highest interests will totter to their fall.

Presbyterian Witness: Timidity in the presence of a great moral question is to be regretted, but it is not surprising. The responsibility for action cannot be shirked much longer. There is delay: there is doubtless some reason for it: but the demand of the Prohibition Convention remains: it will be heard again in due time and back of it will be moral forces that must be reckoned with even by the weak and the timorous.

Christian Guardian: We expected a debate, in which every member of the Legislature would have become an earnest student of the "liquor problem," in which the Province would have been educated as to every progressive measure in operation, and in which very many of the people's representatives would have declared their thoughts and convictions. We have not had such a discussion. Why? The Referendum absorbed most of it, and the Caucus cut off the rest.

Michigan Presbyterian: We are told that the Salvation Army movements is on the decline. It appears that there is not in it the abiding force which it was thought to possess, and that after the master mind which has made it such a tremendous force has ceased to direct and animate it, it will be no more a great power for good. But unlike some other modern movements of religious thought, its members are going into the churches and taking positions of usefulness there. It is said also that Christian Science, Theosophy, Divine Healing and kindred phenomena are on the wane. It is predicted that with the death of Mrs. Eddy, Dowie, Simpson and others the movements of which they are the leaders will die. But the foolish will never die.

Congregationalist: The students who went to Toronto are spreading the fire of that great meeting among the churches. It will do the boys and girls good to tell the churches about it. It will do the churches a vast amount of good to hear first-hand testimony.

Presbyterian Standard: We throw out the suggestion that the Methodist Church of the next few decades will save a good many heresy trials, if its scholars can realize that the theories they are picking up have been already thrown overboard by the Presbyterian Church.