FROM THE FARTHER WEST

GOLD MINING IN WYOMING

Rich Discoveries of Ore That Show Much Yellow Metal.

GOOD RESULTS FROM VARIOUS ASSAYS

State Engineer of Mining, Noah Siever, Makes a Careful Examination and Submits a Flattering Report.

CHEYENNE, Wyo., Jan. 30.—(Special.)—Wyoming's newly discovered gold fields on the banks of the Grand Encampment river have just received a most important endorsement from the famous Black Hills gold district of South Dakota in the form of a report from the assaying laboratories of the Edgmont and Union Hill Smelting company of Galena, S. D., and mining men believe that it will be the cause of an exodus from the Black Hills into the Grand Encampment within the next few months that will vie with the Klondike rush into Alaska. The report is made by Engineer of Mining Noah Siever, after a careful and personal investigation of the new district, and it is based largely upon tests made of Grand Encampment ores gathered by Expert Siever during his recent visit to Wyoming. These assays were made by C. C. Griggs, assayer in charge of the Edgmont and Union Hill company's laboratories, which laboratories rank among the greatest in America.

In his formulated statement, Mr. Siever pronounces the gold and copper indications of Grand Encampment to be richer than those of any other mineral belt of the United States. Careful assay at the laboratory of the Wyoming State university show as high as seventy-three ounces of gold per ton. Mr. Siever has tabulated the results of various assays. He then says in the report:

"Taking into consideration the very meager amount of development to be found in the district, the results, as shown by the above essays, are certainly very remarkable. I have been in mining camps and engaged in mining for more than twenty years, and can truthfully say that I have never seen a camp, that for the amount of development done, shows as flattering prospects as this one. The ledges seem to be uniformly vertical, and this, taken in connection with the fact that the float and surface rock carry values such as I got from the samples assayed, is proof to me that the ore is there in large bodies and that surprising values will be found when depth is obtained.

"I believe there will be a great rush into this camp as soon as spring opens, and with the prospecting and developing that will be done during the coming summer I predict the discovery of some of the richest mines that have yet been found in the history of mining in this country. Located as it is, the town of Grand Encampment will be the center and metropolis of this mining district, and being surrounded by a finely irrigated farming country from which to draw its supplies, it will be abundantly able to care for the great influx of people that is sure to come with the opening of spring, without resorting to extortion of any kind. Should the development of the mines be carried on, as I believe it will this year, I will not be surprised to find Grand Encampment a city of 10,000 people a year hence.

"I might say that a great factor in the development of this new camp, in conclusion, is the splendid streams of water right at hand that can be utilized to furnish light and power for the mines, and water for all mills and smelters necessary for the treatment of ores, as well as an abundant supply for domestic uses, and for the city and manufacturing purposes."

WYOMING REPUBLICAN RESIGNS.

Does Not Approve of "Straddling" on the Financial Question.

CHEYENNE, Wyo., Jan. 30.—(Special Telegram.)—State Treasurer Henry G. Hay today tendered his resignation as chairman of the republican central committee for Laramie county on account of the vote of the Wyoming senators, Warren and Clark, for the Teller-Matthews silver resolution. In resigning he says:

"The position taken by our senators indicates that it is their intention to force the republicans of this state into a position antagonistic to McKinley, the national republican party and the St. Louis platform and a large majority of them cannot be so forced."

Mr. Hay asserts that "straddling" on the financial question in the last campaign lost Wyoming to McKinley. The resignation is believed to be the commencement of a fight for supremacy in the republican party of the state between the gold standard advocates under the lead of ex-Senator Carey and the bimetallists under Senators Warren and Clark, who now control the state organization.

Stories Are Exaggerated.

CHEYENNE, Wyo., Jan. 30.—Dr. A. W. Barber of this city, who has been in Denver several days investigating the reported disappearance of Joel Ware Foster, returned this morning and reports that the stories in reference to Foster's shortage in his accounts with the trusts he represented have been exaggerated. Foster was the assignee of the T. A. Kent Banking house of this place and had practically closed the affairs of the estate. He had but a few hundred dollars of the estate funds. As receiver of the Cheyenne National bank, it is believed that Mr. Foster held no funds, all moneys collected having been turned into the Treasury department. Foster was last heard of in Chicago on January 23. He had left his hotel, leaving his baggage, and as he was traced to a questionable resort it is believed not improbable that he has met with foul play.

Bounty Fraud Claims.

HELENA, Mont., Jan. 30.—(Special.)—Among the $50,000 worth of county claims considered by the State Board of Examiners at a recent meeting were $2,800 worth of claims issued to J. W. Fetzer, now serving a two-years' term in the penitentiary for bounty frauds, committed in Beaverhead county. The board is considering whether to pay the claims or not, it being pretty well proven that all but a small part of them are fraudulent. Fetzer offers to tell what he knows about the claims providing the state will not prosecute him to the limit, although he says he is willing to take one year for each offense. As he operated in nine counties his total term would not be less than nine years in the event the state accepted his proposition. Fetzer's testimony would be necessary if the state refused to pay the claims. To guard against further bounty frauds, the board today issues a letter to county clerks and recorders calling attention to the provisions of the bounty law.

BABY'S SKIN

In all the world there is no other treatment so pure, so sweet, so safe, so speedy, for preserving, purifying, and beautifying the skin, scalp, and hair, and eradicating every humor, as warm baths with CUTICURA SOAP, and gentle anointings with CUTICURA (ointment), the great skin cure.

Cuticura

Is sold throughout the world. Potter Drug and Chem. Corp., Sole Props., Boston. "All About the Skin, Scalp and Hair," free.

EVERY HUMOR From Pimples to Scrofula Cured by Cuticura.

INDIANS WANT PAY FOR LANDS.

Delegation from North Dakota On the Way to Washington.

BISMARCK, N. D., Jan. 30.—(Special.)—A large delegation of Indians left Standing Rock agency last week for Washington to see the "Great Father" and talk with him concerning some claims of the Sioux nation that have not received the attention from the government authorities that the leaders of the Indians think they deserve. Among the leaders of the Indians who are making the trip to Washington are John Grass and Red Fish. They are accompanied by a number of chieftains of lesser importance. John Grass is the chief justice of the Sioux nation and presides over the court of last resort on the reservation, which is conducted by the Indians. He is an orator in his native tongue and one of the old men eloquent of the Sioux tribe. He was one of the chieftains of the Sioux at the time of the Custer massacre and on all state occasions when the tribe is to be represented in speechmaking Grass is called upon to do the orating. At the Mandan fair he addressed a gathering of several thousand whites and made an address which would have done credit to any white speechmaker.

The claim that these chiefs will present to the government is no mean one. They claim that the treaty of 1868 ceded to them a tract of land on the east side of the Missouri river, covering the site of Bismarck, and a large tract of valuable land extending as far north as Painted Woods, twenty miles north of Bismarck, and that, although the government ceded them this land, they have never been paid for it, or received any income from it. Accordingly, they want to see the authorities and learn why they should not receive pay for it.

Another matter which will be presented by them is the presence of the Santee Sioux on the reservation. The chiefs of the Sioux tribe who are to go to Washington claim that the Santee received Sioux scrip, which they placed on lands in Minnesota and sold, and hence they are not entitled to any share of the annuities distributed at the Standing Rock reservation. But, notwithstanding this, the Santees are on the reservations and participate in all the benefits of the other Indians, to which the latter claim they are not entitled. They want the great father to remove the Santees from the reservation and deprive them of further participation in annuities.

In all, about six of the best known chiefs of the Sioux tribe will make the trip to Washington and they will be accompanied by Louis Primeau as interpreter. Grass will present the case of the Indians to the department and argue for what he claims are the rights of the Sioux. Red Fish is another noted chief of the Sioux at the present time and he will participate in the discussion of the matter with the Indian department.

SOUTH DAKOTA NEWS.

Feeders in South Dakota.

PIERRE, S. D., Jan. 30.—(Special.)—About 10,000 head of young cattle were brought to this place last fall and scattered over the ranges, to take the place of the large number of feeders which were taken out last fall. That this policy will be continued the coming spring is indicated by 500 head more of this class of cattle having arrived here within the last week, part brought in by ranchers, and others placed on the market here, as well as by the fact that a number of the ranchers in this vicinity are making preparations to get out and pick up all of this class of cattle which they can secure in different portions of the northwest. One buyer came in today with a carload of cows, which he purchased in the yards at St. Paul, and says he could have made a better profit by going to the Chicago yards to make his purchase.

Articles of Incorporation.

PIERRE, S. D., Jan. 30.—(Special.)—Articles of incorporation have been filed for the Cassair Gold Mining, Milling and Investment company at Brookings, with a capital of $2,000,000; incorporators, John D. Larson, James E. Tibbitts, George T. McElroy, John F. Nelson and Matthew Wimsey.

For the First Congregational church of Troy township, Grant county; trustees, Norman E. Pryor, Fred E. Haraden and Aaron E. Johnson.

For the Farmers' olonization company, at Aberdeen, with a capital of $150,000; incorporators, Bejamin F. McBurney, Otis B. Willard and Charles M. Stevens.

Cascade Springs Property Sold.

HOT SPRINGS, S. D., Jan. 30.—(Special.)—The sale of the Cascade Springs property to the Catholics is now an assured fact, Father Hedecker of Vermillion, S. D., and his attorney, John Manley of Sioux City, having made the announcement while here this week. They will open the bath house there in a few weeks as a hospital, with a full corps of trained nurses and thoroughly equipped for treating invalids. They will complete the large hotel in the spring. It is reported that the Drexels are back of the enterprise.

Municipal Ownership at Pierre.

PIERRE, S. D., Jan. 30.—(Special.)—Pierre will, in the near future, change from the present method of being supplied with water and light by a corporation, to taking charge of its own water and light supply, the company which owns the gas and water plants having made a proposition to the city which will give these plants to the municipality at the end of six years, on payments which will be about the same as the city now pays for fire hydrants and street lamps. The final arrangements will be made within a few days.

Contract Awarded.

CHAMBERLAIN, S. D., Jan. 30.—(Special.)—J. M. Greene of this city has been awarded the contract by the commissioner of Indian affairs to furnish hay, feed and flour to the Chamberlain Indian Industrial school, which will be in operation in the near future.

War Over County Seat.

CHAMBERLAIN, S. D., Jan. 30.—(Special.)—The voters of Union county are engaged in an animated warfare over the proposition of building a $25,000 court house at Elk Point, the county seat. A vote will be taken February 8 to determine the matter.

Admitted to Do Business.

PIERRE, S. D., Jan. 30.—(Special Telegram.)—The State Insurance department has granted authority to do business in this state to the American Bonding and Trust company of Baltimore.

Western Demand for Onions.

TACOMA, Wash., Jan. 30.—(Special.)—Onions are so scarce that a famine in these vegetables is predicted by local dealers. It develops that the demand in Alaska has created the shortage and dealers are in nowise anxious to sell onions in large lots at any figure—in fact, there are but few in the market. The evaporating process of curing vegetables has, it is said, proven such a success that the onion product of this state and Oregon has been largely purchased by factories, leaving the supply for ordinary general demand very small. Factories throughout the state have disposed of their cured goods as fast as they turned them out and now on all sides onions are wanted.

The evaporating establishments are now not able to keep up with orders and a Sound firm announces that it recently cabled to Germany for a supply of evaporated onions, which are to reach here next month.

Jetties on Puget Sound.

SEATTLE, Wash., Jan. 30.—(Special.)—The contract for the construction of a jetty at Grays Harbor has been let by the government to a Portland firm. The contract price is $770,000. The jetty proper will extend seaward about three and a half miles from the high-tide limit of Point Handen. The following is an estimate of the amount of materials which will enter into its construction: Piles, 310,000 square feet; lumber for trestle, 200,000 feet; steel rails, 600 tons; iron bolts, 100,000 pounds; brush, 45,000 cubic yards; stone, 500,000 tons. It is believed that the completion of this jetty will give a permanent channel into Gray's Harbor of twenty-four feet at mean low water.

MONSTER OF PACIFIC COAST.

Octopus of Great Size Exhibited in a Portland Market.

The largest and most horrible-looking octopus, or devil fish, ever seen in Portland was displayed in front of a fish market at Third and Ankeny streets, says the Portland Oregonian, and attracted much attention, being surrounded by a crowd all day. It is impossible, accurately, to state the length of the tentacles, or arms, of the monster, as some were festooned on the hooks in the vicinity of the one on which the monster hung, while others were coiled in the snow on the sidewalk. It was evident that the reach of the tentacles would cover thirty to forty feet. The sack-shaped body could be distended so as to hold a good-sized boy and the thing, when alive and in good "pasture," probably weighed 100 to 150 pounds. At least these figures are an average of the estimates made by the crowd. The long tentacles were thickly covered with suckers from end to end, those near the head as shrunken when the fish was killed, being large enough to cover a silver dollar, and, probably, when the animal was alive and able to expand and contract them, would cover a disk between the size of a muffin plate and a soup plate.

The crowd gathered around listened with open mouths to the story of a fisherman who told them the devil fish had swamped and smashed a boat and chased the crew ashore. An old sailor gave the crowd some pointers in regard to devil fish he had met in Australian waters, which could reach their arms up and pull sailors off the yards of a good-sized vessel. The advertising agent, or "barker" for a dime museum related his experiences in exhibiting a stuffed octopus in Cincinnati, and explained the anatomy of the monster to the crowd. The fish dealer slit up the gizzard-shaped mouth of the fish and exposed the tooth, or beak, shaped like that of a parrot and as sharp as a knife. The cavity of the body was explored and all sorts of organs, including a vermiform appendix, found.

Then another sailor told how an octopus got wound up in the propeller of a steamer he was on and stopped it and the steamer came near drifting into the breakers before the arms of the thing could be cut off and cleared away, as every sucker held on like grim death. Then a new hand took the floor and told how the devil fish darted its tentacles around and if one of them touched a man he was a goner and was hauled to the bottom of the sea.

"And what would he do with you then?" asked a shivering, pallid wretch of a dope fiend, whose bare toes protruded through his wornout shoes into the snow, as he removed the cigarette snipe from his mouth.

"Why, eat you, of course," said the orator looking around; but when he saw the dope fiend, he added: "No, he would not eat you, you would turn his stomach." The fiend slid off, just as a farmer, with a whip in his hand, elbowed his way into the crowd and stood staring in open-mouthed wonder at the monster. A mischievous fellow gave one of the tentacles a swing and it whirled around the farmer's neck and he, without waiting to see who had assaulted him, began striking right and left with his whip, which caused a scattering of the crowd in all directions.

Rich, But Out of Luck.

BUTTE, Mont., Jan. 30.—(Special.)—M. Oliver, the young convict who recently fell heir to $15,000 left by the death of an uncle in Connecticut and was granted a new trial on the charge of robbery, was discharged because the state's witnesses had disappeared. He was immediately rearrested, however, and taken to Billings to answer a charge of jail breaking at that place. He is also wanted for robbing a postoffice in Yellowstone county.

Washington News Notes.

C. P. Ferry has been appointed consular agent at Tacoma for the French government.

The town of Oaksdale must pay S. S. Armstrong $175 for a broken arm, caused by falling on the sidewalk.

L. J. Wakefield of Elma has made arrangements to open a big hotel in Hoquiam that was built during boom times.

Fourteen tramps were driven out of Montesano by the marshal one day last week. Citizens are urging that a wood yard or rock pile be established.

A secret detective society has been formed at Pullman to make an effort to discover the names of the persons who were concerned in the Colfax lynching.

According to a report just completed by Deputy County Auditor Phil T. Brecker, there were 431 marriages, 645 births and 432 deaths in Spokane county last year.

The Olympic mountains will come in for a big share of prospecting the coming season. Indication of good quartz has already been discovered and these finds will no doubt be followed up.

Cocking mains are common in Washington. A few days ago a party of sports had a cocking main near Sumas and Billy Belond returned to Seattle with over $2,100 on account of the prowess of his birds.

The Washington States Philological society has decided to hold its next annual convention at Walla Walla in May. The society was formed at the state university, Seattle in 1895. Charles A. Barry of Pullman, president of the society, has just issued a circular to all the schools of the state, explaining the aims of the association and inviting language teachers to membership.

Idaho News Notes.

Blaine county warrants cannot be sold at any price.

Bonner's Ferry farmers have forbidden parties from floating logs over their meadows.

The next Idaho Intermountain fair will be held in September instead of October, commencing about the 25th.

Four years ago a load of wheat brought $6 in Idaho markets and now it is worth $20 and the farmers smile.

B. B. Lower, ex-state superintendent of public instruction, has entered the journalistic arena, having purchased a half interest in the Silver City Avalanche.

At the Blackfoot Insane asylum there are now 187 patients—120 males and sixty-seven females. Six months ago there were 114 males and fifty-nine females. Since then twenty-five males have been received and eleven females; fifteen males and two females have been discharged and four males and one female have died.

One of the best known Indians in Idaho died a few days ago at Glenn's Ferry. His name was Bruneau John and he won distinction for his services as government scout during the Bannock war. The War department presented him with a silver medal in recognition of these services and Bruneau John prized it above everything else in this world. John died of old age. Some say he was in the neighborhood of 100 years old.

When You Have a Bad Cold.

You want the best medicine that can be obtained, and that is Chamberlain's Cough Remedy.

You want a remedy that will not only give quick relief, but effect a permanent cure.

You want a remedy that will relieve the lungs and keep expectoration easy.

You want a remedy that will counteract any tendency toward pneumonia.

You want a remedy that is pleasant and safe to take.

Chamberlain's Cough Remedy is the only medicine in use that meets all of these requirements and for the speedy and permanent cure of bad colds, stands without a peer.

Surveyor Kills a Postmaster.

JULIAETTE, Idaho, Jan. 30.—J. Morangue, county surveyor of Nez Perce county, shot and instantly killed D. A. Kippen, postmaster at Kippen, Idaho. Morangue fired three shots, all of which took effect. The trouble originated over some land the parties had leased together. Morangue gave himself up to the constable.

GOD'S GOSPEL ONE OF HOPE

Ever a Welcome Waiting the Returning Wanderer.

IT ABOUNDS IN BEAUTIFUL COMPASSION

Bishop Talbot Spends a Busy Sunday in Omaha, Delivering Three Discourses During the Day.

Rt. Rev. Ethelbert Talbot of the Protestant Episcopal church had a very busy day in Omaha yesterday. He preached to two large congregations at Trinity cathedral, the one on the text, "The glorious gospel of the blessed God" in the morning and the other on the missionary work of the church in Idaho and Wyoming in the afternoon. At 5 o'clock in the afternoon he preached to the colored congregation at the Church of St. Philip the Deacon. At 6:30 o'clock he left for South Bethlehem, Pa., having been recently chosen bishop of central Pennsylvania and being now en route to his future Episcopal residence in the Keystone state. As the former bishop of Idaho and Wyoming Rt. Rev. Ethelbert Talbot is well known among churchmen in this city and on the three occasions at which he spoke yesterday he was greeted by large sized congregations.

The text of the morning discourse was taken from Timothy 1, ii. In his introductory remarks Bishop Talbot said: "Some may say that this text asserts nothing, that it gives us no information or advice and is therefore without value. Those great men who have moulded their own times and who have left their impress on later ages have generally been those who have had the rare capacity and the unusual ability of expressing in a few words some one great thought. This is true in religion, in sociology and in politics. The familiar phrase, 'No taxation without representation,' was the very keynote of the colonists in their fight against the mother country. How it strengthened the hearts of our forefathers and how it gave them courage in their battles for the truth contained in that epigrammatic sentence! So we find it with the words of the greatest prophets of the Old Testament. They expressed their greatest truths in strong, pregnant, epigrammatic sentences; their sermons abounded with these. We find Christ Himself did not decline to use such phrases. 'Go into all the world and preach the gospel.' 'The blood of Jesus Christ,' 'The kingdom of God,' 'The glorious gospel of the blessed God' are illustrations of the power of such phrases.

PHRASE IS A DIVINE ONE.

"But let us examine the phrase we have chosen for our text this morning. First of all we find that it was a divine phrase. It was a divine revelation. It was something authoritative. Paul was profoundly impressed with the dignity of the gospel, though he was familiar with other religions. This phrase was supernatural. It was fresh from God, and it therefore carried authority and sanction with it.

"Let us consider the text from a human standpoint. Naturally one man will regard it from one standpoint and one from another. But I think we will all agree that the first glory, the chief glory of the gospel is that it has revealed to us the dignity and the authority of God. Think of the condition of the world before the glorious gospel was. Then think of what it has accomplished by revealing to the world the dignity, the authority, the power and the love of God. It has told the world that God is a loving, a compassionate Father. No matter how far away from our Heavenly Father we may stray, there He is always waiting to welcome us back to Him. Ours is a gospel of hope, not to fear. 'He so loved the world that He gave His only begotten Son.' Yes, it is a gospel of God's beautiful compassion. It tells us of God's fatherhood. And men are being told this fact today as they have never been told it since the apostolic days.

"'The glorious gospel of the blessed God' also declares man's true destiny. It tells man of his own possibilities, his real destiny, his possible elevation. The immortality of which it teaches is broader and greater than the immortality taught by Plato and Socrates. The method of the gospel was that God Himself came to earth, suffered and died, making atonement for our sins. He is our great Lover. He is our great Emancipator. He is our great elder Brother. Man's dignity consists in his being made responsible for his deeds and conduct. The lower animals are without this, so they follow their beastly instincts and then die. But the nobility of man is different, and it is of this that the 'glorious gospel' makes us sensible.

"There must needs be some way by which the loving Father may be brought nearer to His children. The third glory of our gospel is that it has brought God and man together. Christmas day does not merely stand for a pretty legend. It means the adoration of that great, stupendous fact that brought heaven and earth, God and man, together. It is only when we ally ourselves closely with God that our sins will be forgiven us. The gospel does not leave us alone in our weakness. Even our weakness need not cause us to shudder nor to tremble, for in the gospel we shall find power and victory and certain triumph. If the gospel is so potential, if its eloquence has revolutionized nations, what has it done for you? If you admire the gospel intellectually and philosophically, what has it done for you personally? Is the gospel a personal force with you? And if this be true, then may I ask what have you done for the gospel?"

TALKS TO THE CHILDREN.

At the afternoon service at Trinity cathedral yesterday Bishop Talbot addressed a congregation largely of children. His address was framed in language that made it readily understood by the little ones, and at the same time appealed to the older ones present. In the main he told of his missionary labors in the field from which he will soon be taken, Idaho and Wyoming, and related many pathetic stories of that portion of the west.

Bishop Talbot said that he should return from Pennsylvania and would remain in Idaho and Wyoming for about one year more. The bishop to succeed him there will not be chosen until October, and he will look after the field until after the arrival of his successor. He said that there were many things he wanted to do in Idaho and Wyoming before he left the field in which he had worked for the last eleven years. He wanted to finish the spires of his cathedral and place a chime of bells in there. He had advised a New York man of this desire, and expected that it would be gratified. He wanted to raise $25,000 for an endowment fund for a boys' school in his diocese. For St. Margaret's school for girls in Idaho he said he wanted $25,000, and of this amount $3,000 had been promised.

In the eleven years he had been in that part of the west he had helped to build forty-four new churches and eighteen new rectories, but there was need for more churches and rectories. The school for Indian girls also needed financial help, which he hoped to secure while east. One Indian church had been recently built, and another that will seat 400 Indians is now being built of logs. The bishop also said he wanted to raise $4,000 for the poor clergy of the states named.

BEFORE THE COLORED PEOPLE.

Bishop Talbot, accompanied by the bishop of Nebraska, visited the Episcopal church of St. Philip the Deacon last evening at 5 o'clock, and the former churchman preached a sermon in the interest of the missionary work in Wyoming and Idaho. Special music was rendered for the occasion, and the altar and chancel were prettily decorated with evergreen, holly and cut flowers. Rector John Albert Williams conducted the services.

The text for Bishop Talbot's discourse was selected from St. Matthew, vi., 10: "Thy Kingdom Come." The bishop elaborated upon the meaning of the passage and told in eloquent language that without it the Lord's prayer would have but little comfort for mankind. Launching into the missionary field the bishop spoke about his eleven years' of labor in Wyoming and Idaho. He said that there were very few colored people in that territory, although those who did reside there were as a rule devoted to Christianity. In Wyoming he had recently confirmed six colored people. Chinamen were there in large numbers, and it had been his experience that they were more difficult of conversion than any other class. The Japanese had proved more willing to accept Christianity, while the 10,000 red men in that section were rapidly accepting the church of Christ.

The Episcopal school for Indian girls in Wyoming, with the assistance of the government, was growing rapidly, and the girls were learning to read, write, sew and cook at a most astonishing rate. When Indians once accepted the teachings of Christ, they became earnest and devout Christians. There were forty-four Episcopal churches in that territory, and yet there were many opportunities for more. The bishop urged upon the congregation the necessity to support this missionary work liberally, and in closing he paid a pleasant tribute to the parish of St. Philip the Deacon for the liberality it had in the past shown toward missionary work by financial offerings.

FAITH NECESSARY TO SALVATION.

Dr. Boyd Says There Are Honest and Dishonest Doubters.

"Belief as a Means to Salvation" was the subject of the sermon preached at the First Presbyterian church yesterday by Rev. Joseph N. Boyd of Chicago. The speaker took as his text St. Matthew, xi, 6. In opening Dr. Boyd said disbelievers of the doctrine of salvation as preached by Christ were easily summed up under two heads. They were the honest and the dishonest doubters. Through the teachings of Christ as carried down by the scriptures to the present day it was asserted that salvation would be given all who believed in the wisdom and works of God and obeyed his commandments. These teachings of the bible the infidels disbelieved. They wished ocular proof of the promise made by God through Christ, though while insisting upon this often blinded their eyes to miracles going on all about them which in their stubborn ignorance they refused to accept as proof.

The honest doubter stumbled along through life because his senses refused to accept the evidences of a higher power which was daily made manifest. The dishonest doubter was not looking for the truth, but for grounds which would justify his living a life full of sin. It was recounted in the bible that John the Baptist was a doubter at times. Although he foretold the advent of Christ, in following him in later years he often grew skeptical, because the works of God were not in line with his own views. When Christ was thrown into prison he could not understand it. He thought that the power omnipotent would rend aside the prison bars with lightning. Yet nothing of this kind occurred. It was not a part of the Almighty's plan.

Often when we are in pain or suffering from diseases which no fault of our own brought about, we are apt to doubt the wisdom of God, said Dr. Boyd. Yet it is often the case that this same affliction is productive of immense good to the soul and thus it is in this inscrutable fashion that the Diety works. We should never doubt the wisdom on high which plans and executes all things.

When Christ told of His crucifixion Peter and others doubted. Surely if Christ was the son of God he could give battle to the grim destroyer. They could see no reason that He should die and therefore refused to accept his statements. When it was shown later that Christ had yielded up His life that the sins of others might be absolved, the magnitude of the great plan of salvation became apparent.

Dr. Boyd said at the present day the world was full of sects and isms, each and every one trying to work out its own salvation, according to its own ideas. Christianity was tabooed by those who considered themselves too wise to be guided by its teachings. Some were honest in their convictions, others dishonest, yet what did any of the movements profit if their followers did not follow out the plan of God? It was far better to have honest faith in God than honest doubt. With honest faith the religion of Christ would be readily unfolded. Following out these ideas it was evident from the lives of many that outward success in a worldly sense was not true success. The pure heart, in action and motive, were those who in nature were strong enough to encounter all things.

As long as people wished for display to show them the power of God, so long would they be disappointed in religion. Every one should adapt themselves to God's plan of salvation without questioning it. It never changed. It consisted in purity of mind and action, and an obedience to the divine commands. Everyone should consecrate himself to Christ, follow Him blindly, and obey His teachings.

ORGANIZE AGAINST THE SALOON.

Dr. Russell Has a New Campaign for Prohibition.

At the First Congregational church yesterday morning Rev. Dr. Howard B. Russell of Columbus, O., delivered an address on "The Work of the Anti-Saloon League." He is a national representative of the American Anti-Saloon league and is establishing a state branch of the organization in Nebraska. Dr. Russell was introduced to the congregation by Rev. F. A. Warfield, pastor of the church, and for three-quarters of an hour he talked entertainingly about the workings and purposes of the league, which has been extended during the five years of its existence into a national organization.

Dr. Russell said the hour had come when pastors of the churches of the land should lead forth their people to the great revolution against liquor traffic and the saloon, which were destroying more people in this country every year than were killed during the war of the rebellion. Nearly five years ago in Ohio the American Anti-Saloon league was organized to promote this work and now the organization had been extended to eighteen states in the union with ten others in the beginnings of the great reform movement. The speaker's errand to Nebraska was to organize the people in this state for the work. Liquor and the saloons would have to be fought in Nebraska in the same manner that they were fought in other states where the league already had a foothold—by organization and pursuing a sound line of campaign. Churches were the best medium through which to work this all-important moral reform and it was through such bodies that the league sought to reach the saloons and stamp out the liquor curse.

In the college town of Oberlin, O., on September 5, 1893, said the minister, some of the college faculty and representative business men met and laid the foundation for the league. In their own small town, famous for its literary culture and beauty, they saw the need of a movement to wipe out the saloons. After repeated meetings they finally organized the league and set its wheels in motion throughout the state of Ohio. At this time saloons were increasing in the Buckeye state at the rate of 468 a year. Temperance organizations had been in a sad plight for years and could accomplish nothing on account of factional rivalry, their apathy toward each other and discord as to the question of method in the conduct of the crusade which was so sorely needed throughout the state. Instead of uniting in one grand movement against the saloons, these old organizations split up into little cliques and were useless.

The league was organized to take the place of these useless temperance unions, and it had gone out into the field with certain progressive principles as the underlying object of its work. Political partisanship had been eliminated from the organization and the league sought to reach the people through the churches. The idea had been to make the league thoroughly interdenominational, one-tenth of the whole Methodist church was centered in Ohio, but it was not long before the Methodists saw they could not center the organization, so they brought in other denominations to assist them. Even the Catholic church had recognized the league in Ohio and the speaker looked forward to the time when petty denominational jealousies would be laid aside everywhere in the country and Catholics would unite with their protestant brethren in extending the league.

"Probably the most impressive meeting in the interest of this work I have ever attended," said Dr. Russell, "was held in Columbus. It was a mass meeting of citizens numbering about 3,000, and, there, before that immense concourse of people, Bishop Watterson of that city came forward and advised all Catholics to enlist their services for the work. Archbishop Elder of Cincinnati seconded the appeal of the Catholic bishop, and today, for the first time in the history of Ohio, Protestants and Catholics are working together in the interest of the league."

Dr. Russell said that total abstinence was not required of those who enlisted in the league reform. All that was required of members was consistency to the work. In every district and hamlet throughout Nebraska minor leagues would be organized. It was the purpose of the national organization to agitate the facts regarding the excessive use of liquor and the demoralizing influences of saloons upon a community. The foundation of temperance reform rested in local public sentiment. This could only be accomplished by a practical education of the people. In Salem and Chelsea, Mass., there were no saloons. Both of these cities had a population of about equal to that of Lincoln, Neb., where there were thirty-five saloons. Dr. Russell did not think that the people of Lincoln were obliged to have saloons any more than were the people of Massachusetts. They simply looked at the question differently because they never had been educated up to the moral benefits of the anti-saloon sentiment.

The league maintained an enforcement department and adapted its work to the respective localities. The plan was to watch the legislatures and strive to secure lawmakers who were in sympathy with the movement. It strove to get church members out to the election primaries and the polls on election day, to secure tickets that would help the cause. This had been done with great success in Ohio, the better public sentiment prevailing in about 200 towns of that state. During the last two sessions of the Ohio legislature eleven bills in the interest of the liquor element had been killed through the influence of the league, and there had been four enactments very helpful to the organization. Prior to the organization of the league there had been an increase of 2,349 saloons in five years in Ohio. In one year after the league came into existence the increase had been stopped, and in four years and a half 1,525 saloons had been closed up. The finances of the league had grown from $8,000 at the end of the first year of its existence to $36,000 at the beginning of the fourth year. In 1897 the organization had twenty-eight intelligent workers in the field and spent $5,000 for literature.

Dr. Russell closed his address with an appeal to the church people of Omaha for their assistance in the organization of a branch of the league here.

WIPING OUT NEBRASKA SALOONS.

Superintendent O. B. Whitmore Explains Work of the League.

The services of the Trinity Methodist church, at Twenty-first and Binney streets, last night were in charge of O. B. Whitmore, superintendent of the Anti-Saloon League of Nebraska. Mr. Whitmore explained the origin and purpose of the league and the work which it had thus far accomplished. He said it was formed in Washington, D. C., three years ago and that its purpose was expressed in the sentence, "The saloon must go."

Since Mr. Whitmore's arrival in this state three months ago he reports that satisfactory progress has been made. Nineteen leagues have been formed and organized for the work, that at York, with 100 members, at Grand Island with seventy-five members, at Beatrice and Hastings, being the strongest organizations. Mr. Whitmore says the state leagues have now become self-supporting and that $1,200 has been raised for the work since he began the campaign.

In speaking the the national work of the league, Mr. Whitmore said it was now thoroughly organized in twenty-eight states. It is his belief that public sentiment is sufficiently strong to overthrow the saloons if it could be unified and crystalized and it is this labor which the league has undertaken. He said it was a church movement, but yet an inter-denominational one, and that he hoped to make it not nonpartisan, but omnipartisan. The league has been laid out on a working plan of unity, persistency and victory and is divided into the three departments of agitation, law enforcement and legislation. Mr. Whitmore will attempt the organization of leagues in this city.

KEEP THE GATES OPEN ON SUNDAY.

Rev. Newton Mann Takes Broad Ground on a Leading Question.

There was a large audience at Unity church yesterday morning to hear a very profitable discourse by Rev. Newton M. Mann on "Sabbath Observance." The subject was invested with a local significance in view of the opposition that has arisen in certain quarters to keeping the gates of the exposition open on Sunday. On this question the speaker took the positive ground that the proposed action was the offspring of a narrow and distorted conception of the uses of the first day of the week and he supported his position by an exhaustive analysis of the history and scriptural significance of the day.

He based his remarks on the words of Paul: "One man esteemeth one day above another, while others esteem every day alike. Let each be fully persuaded in his own mind." In beginning Rev. Mr. Mann said we had inherited many customs from previous generations of which we hardly comprehended the significance. In many cases we discovered that some of the things that had been recommended to us as important were really of very little account. Sabbath observance was one of these questions. It was a subject so unimportant that people could not afford to quarrel over it.

It was commonly assumed that Sunday and Sabbath were perfectly synonymous terms, but this was an error. He declared that in all his readings he had never found a particle of biblical authority for making a Sabbath out of Sunday. The Sabbath was purely a Jewish institution and it had been fixed on the last day of the week, but people seemed to have acquired the idea that the Sabbath had been adopted by the Christian church and changed to the first day of the week. He contended that this idea was entirely erroneous. There was not in all the scriptures the remotest intimation that Sunday was to be regarded as a Sabbath. This idea dated from the middle ages. But there was the clearest evidence that Paul and his followers had rejected it and that Christ himself had held it in very light esteem. Christ was a Jew and to his countrymen the Sabbath was the central feature of their faith and the test of righteousness. But he had simply ignored it.

The speaker proceeded to review in detail the scriptural allusions to the Sabbath in order to show that his position was supported by that authority. From these he concluded that the Sabbath referred to in the bible was none other than the Jewish Sabbath; also that it was a purely ceremonial feature of the Jewish religion and had no more relation to the Christian religion than the feast of the passover or the scapegoat.

It was a rather prevalent but mistaken belief that strict Sabbath observance had been inaugurated by the Puritans. As a matter of fact it had been promulgated by the Catholic church. It had been opposed by the reformation, and Luther had permitted a religious observance of the day purely because it was a custom of the church. Although strict Sabbatarianism had been the law of the Catholic church, it had never been observed. But it was adopted by the Puritans and enacted into civil law by Cromwell and in part by the legislatures of several states. The result was that society assumed a grim and monastic air, the churches were stripped of their decorations and the love of beauty was condemned as a satanic influence and as such vigorously exorcised. Never had the somber and forbidding spirit of the old Israelites been so nearly reproduced as by the Puritans of New England. But the Puritan rigor had been neutralized by the arrival of people with new customs, although its influence was still felt. It had come to pass that Sunday had lost its Sabbatical character and had become what the early Christians made it, a day of assembly for worship and for rest and enjoyment.

It was unfortunate that some well meaning people still clung to the old superstitions. Even when a library or museum was opened on Sunday there was a protest from these people against what was certainly an appropriate observance of the day. This was not only superstition, but downright villainy when it was remembered that Sunday was the only day on which a large proportion of the people could participate in such an event.

These very orthodox Christians had already prepared a petition to close the gates of the exposition on Sundays. It was to be hoped that in this case cupidity would assist liberality and cause the petition to be frowned down and the gates thrown open for the enjoyment of the people.

Rev. Mr. Mann declared there ought to be nothing on the grounds that was not good enough to be seen on Sunday, but if there were any questionable features they should be closed on that day just as a city closed its saloons on Sunday. There was no more sense in shutting the people out of the exposition on Sunday than there would be in shutting them out of Hanscom park. It would be a ridiculous analogy in a city where the playhouses were ostentatiously open seven days in the week.

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