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M. HELLMAN & COMPANY, 13th and Farnam Streets

SAINTS AND SANCTUARIES.

Resume of the Religious Events of the Week.

THE MISSION OF ST. BARNABAS.

Father Huntington, the Laboring Man's Friend—Christian Indians—Status of the General Conference—Church Directories.

Father Huntington.

Rev. Father Huntington of New York will take charge of the ten days' mission at St. Barnabas. Father Huntington is the son of Bishop Huntington of the central New York diocese, and is a graduate of Harvard university. In the presence of his father he and two other young priests were professed some eight years ago by Bishop Potter of New York as members of the Order of the Holy Cross, whose mission it is to labor among workmen. To further this end they established the mission of the Holy Cross in the tenement quarter on Avenue A, in New York city, where they have worked for the last six or eight years.

Father Huntington advocated the election of Henry George as mayor of New York. He is well known in that city on account of his radical advocacy of the single tax theory and his work to assuage and ameliorate the deplorable condition of New York's poor. He was a promising student, and declined one of the best livings in the gift of the church to continue his chosen work. The first heard of him in the west was at the Spring valley coal mines during the recent strike, where he appeared alone among the infuriated miners, gave them the secret sign of the Knights of Labor, showing that he was one of them, and by his counsel and influence prevented a great amount of trouble. The letters O. H. C., which he writes after his name, signify that he is a member of the Order of the Holy Cross, a society the members of which devote their time and energy to the betterment of the condition of the wretched poor.

Father Huntington has devoted considerable time toward the amelioration of the poverty stricken classes in New York who are crowded together in tenement houses. In a talk on that subject, Father Huntington says:

"The people of the west do not know so much about tenement life as the citizens of New York, but in your western cities I have seen just as squalid poverty in tenements as I have ever witnessed in the American metropolis."

"The principal evil in such a life is that the children must grow up amid such surroundings. They are never alone and know no privacy. Once when I was in a New York tenement house I was with a little boy in a room and I went down stairs for a minute. He came running after me and asked if I wasn't coming right back. The little fellow didn't know what it was to be alone."

"The children go to school and learn to read and write. The girl wants refinement and cultivation and the boy has ambition. Neither can be nurtured in such a place. People say, 'Take them to the country.'"

"I have taken a crowd of young boys to the country but they became homesick and homesick. They couldn't understand it. The boys that I have taken to the country and let them get work. I know what that is, dressed as a laborer and went in to try that plan, and it was two weeks before I could find a place. I would have starved if I had not been that I had money in my pocket."

"The tenement house man gets married at about twenty-two years of age. That's about the only variation of the monotony of life in such a life except dying. The young couple buys some cheap furniture with a glossy finish, a cheap clock and a family Bible, too heavy for use, and go to housekeeping. In a few months the gloss on the furniture gets worn off, the clock stops and the family Bible gets tarnished. The boy comes and the husband has to work harder to meet expenses. He becomes dependent, and so does the wife, and they begin to sink down, so that their children start in life just as they did."

"Three solutions have been offered as a remedy to this evil. First, there is legislation, the making of laws regarding the building of tenement houses. Second, the plan of establishing small parks through the city. Third, model tenement houses. For the first plan I will say that legislation has utterly failed. The park plan would only serve to raise the price of rent in the tenements near them and drive the very poor still further down. The model tenement-house plan has proved to be an utter failure. There is only one plan and that is the single tax. I have lived eight years in tenement houses and know just how loathsome they are with the foul gas, the dust, the water in the cellars and the numberless other evils."

"Charity is no solution of the question, and I don't believe in charitable institutions. They should do right by the people and return to them their right to the land which they have made valuable. The single tax plan is, I consider, the only solution to this all-absorbing question."

During Father Huntington's stay here he will speak two consecutive Sunday afternoons in the Boyd opera house on the labor question. By the courteous permission of the Union Pacific authorities he will address the men at noon each day at the Union Pacific shops during his stay.

Wake Up. The meeting of the "commission of bishops," the seven Methodist Episcopal ministers appointed at the last general conference to make final arrangements for the next general conference, will be held in Chicago in May.

In case Omaha has sufficient money pledged to pay the expenses of the convention—which are estimated at \$55,000—the commission will have nothing to do in the premises. But, should Omaha default, the members of the commission will decide where the great conference shall be held. As is known, great pressure has been brought to bear upon the commission by other ambitious cities, and the general argument presented by them is that Omaha cannot furnish ample accommodation for the entertainment of the delegates. Every citizen of Omaha knows that this is not true, but the declaration of these envious cities remains by proofs.

A large committee of prominent citizens of Omaha was appointed to secure pledges for the expenses of the conference, but either through inactivity or lack of co-operation, the members have been unable to secure pledges for more than half the amount necessary to pay the expenses of the conference. St. Louis, Chicago and other cities have the amount pledged already, and will duplicate if necessary. If in the next seven or eight weeks sufficient money is not guaranteed by Omaha she will lose the great conference of the Methodist Episcopal churches of the world in 1892.

Omaha Indian Presbyterians.

Rev. J. M. Wilson of the Castellar street Presbyterian church has been at the Omaha Indian agency the past week participating in gospel meetings in progress there.

The agency is about twelve miles from Decatur and the Presbyterians have a very flourishing church there composed entirely of Indians. The building is known as the Blackbirds' Hill church. Nearly all the converted Indians in the agency are members of the Presbyterian church.

Rev. Wilson reports that a law and order league is being formed by the aborigines on the reservation, the object of which is to promote the general welfare of the Omahas through the following means:

1. By establishing the legal status of the Omahas under the laws of the United States.

2. By securing the enactment of other laws to correct certain evils arising from their transition state.

3. By encouraging the Indians to conform to said laws.

4. By protecting them in all the rights and privileges of citizenship.

5. By educating public opinion and sentiment among those who are in any way connected with or interested in them as to their true condition and needs.

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Omaha Church Directories.

The church directory has become a necessity to most large congregations, and a number of the most progressive pastors of the city have caused such volumes to be issued with a complete list of their parishioners and their place of residence.

Advertisements sufficient to pay the cost of issuing the edition are generally secured and a handy book is furnished for nothing except the labor of getting it up.

These directories prove of great service both to the pastor and members of the congregation in calling upon each other. The books are made so that they are easily carried in the pocket and are ready for reference at any time a person is visiting among members of the congregation. Considerable data is also contained in the books that is often desired and could not be secured otherwise without considerable trouble.

Probably the handsomest and most complete church directory in the city is that gotten up by Rev. George M. Brown, the enterprising pastor of the Hancock Park Methodist church. In addition to the list of names and addresses there is a history of the church, a complete list of all the officers of the church, Sunday school and societies of the congregation. The book is neatly bound in cloth.

The directory of the First Congregational church is in pamphlet form and is very handy, having the list of members first in alphabetical order, then by streets and then by blocks or buildings, the last named classification comprising, of course, the business men of the congregation.

The directory of the Castellar street Presbyterian church, of which Rev. J. M. Wilson is pastor, is similar to that of the Hancock Park Methodist church in arrangement, but is smaller and in pamphlet form.

Rev. Anton Paul. The pastor of the new Bohemian Presbyterian church, comes here with a number of flattering testimonials concerning his labors in the past. Among them is a letter from Rev. E. A. Adams, pastor of the Bethlehem church at Chicago, who writes in glowing terms concerning the work performed at Chicago and at Prague.

Second Presbyterian Church. At the annual meeting of the members of the Second Presbyterian church, J. M. Laine was re-elected an elder for the full term of three years. Nelson Miner was also elected elder for the same period. A. P. MacKay and Will Anderson were elected trustees. At the meeting of the trustees the following organization was effected: President, Dr. S. K. Snodgrass; secretary, A. P. MacKay; treasurer, Charles A. Westerfield.

Y. M. C. A. Young men's meeting, Sabbath afternoon at 6 o'clock, addressed by Rev. J. W. Jones, pastor Southwest Presbyterian church. Subject, "The Home of the Soul." All men are cordially invited to these services. Rooms open daily from 8 a. m. to 10 p. m. Sundays from 2 to 6 p. m. Strangers always welcome.

The New M. E. Church. The splendid new edifice being erected by the members of the First Methodist Episcopal church at Twentieth and Davenport is now under cover and will require only about two more days of brick work, excepting that on the tower. In about ten days, if the weather permits, the plasterers can commence work on the interior, but this will not be done until the spring fairly opens.

The interior of the building is to be finished in oak and the seats are to match. Thursday Rev. P. S. Merritt signed the contract for the new pews, and he says that they are to be models in beauty and solidity.

The basement, which is as large and well lighted as most churches, will be finished first. The opening exercises in that room will be held the second Sunday in June—children's day. The occasion will be a memorable and historic one in the career of the church.

The formal dedication of the structure will not occur probably until September, when the tower and all other parts of the building are finished. The edifice will be a happy combination of beauty and utility and will be a surprise to the citizens when it is completed.

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Church Notices.

All church notices to be sure of publication in Saturday's issue must be sent in by Friday evening.

St. Paul's church. Rev. J. E. Ensign, pastor. Preaching morning and evening by presiding elder, Rev. G. C. Clendinning. Sabbath school at 12 m. Edworth league prayer meeting, 9:30 m. Monday evening, Sabbath school anniversary and social. Parents of scholars especially invited.

At the South-west Presbyterian church, corner Twentieth and Leavenworth streets, sermon by Rev. J. W. Jones at 11 a. m. and 7:30 p. m. Morning subject, "The Revelation of the Cross;" evening subject, "The Church and the World." A welcome to everyone. Take the Park avenue route. Sunday, March 10, and thereafter, the morning service will begin at 10:30.

The music at the 11 o'clock service at All Saints church, Twenty-sixth and Howard, will be: Benedicite and Benedictus, Florio; anthem, "O Saviour of the World," Goss; offertory, "Contralto," Love No. 10, and "World," Sullivan. At the 4 o'clock service: Cantate and Deus in G. Macfarren; anthem, "Unto Thee, O Lord, My God," Florio; offertory, "The Gospel of Jesus Christ," Dykes. Free sitings provided for strangers.

At Immanuel Baptist church, North Twenty-fourth and Blinley streets, the pastor, F. W. Foster, will have for his morning theme, "Shake Thyself From the Dust;" evening theme, "Sinking." The pastor having quite recovered from his recent illness is very desirous of seeing all the church members and regular attendants on Sunday. Sabbath school at 12 m. The public cordially welcomed. Seats free.

Central United Presbyterian church, on Seventeenth street between Capitol avenue and Dodge—Rev. John Williamson, D.D., pastor. Preaching at 10:30 a. m. The pastor's missionary society will have a thank offering service at 7:30 p. m.

Rev. John Gordon and wife, of the Westminster Presbyterian church, left on last Monday for Colorado, where it is believed Mrs. Gordon's health will improve by a change of climate.

Trinity cathedral, Capitol avenue and Eleventh street. Very Rev. C. H. Gardner, dean. Holy communion, 8 p. m.; morning prayer, 10 a. m.; Sunday school, 9:30 a. m.; children's service, 3:45 p. m.; evening prayer and service, 7:30 p. m. Dean Gardner will preach morning and evening.

Plymouth Congregational church, corner of Twentieth and Spencer streets, Dr. A. R. Thain, pastor. Preaching at 10:30 a. m. and 7:30 p. m.; Sunday school at 12 m. Y. P. S. C. E. at 6:30. Regular weekly prayer meeting at 7:45 Wednesday evening.

At the Southwest Lutheran church, Twelfth and Dodge streets, Rev. Luther M. Kuhns will preach at 11 a. m. on "God's People, an Evidence of Christianity," and at 7:30 p. m. "The Gospel of Jesus Christ."

Services will be held in the First Presbyterian church, both morning and evening, in the morning the Rev. P. S. Merritt, pastor of the First Methodist Episcopal church, will preach. In the evening the pastor, W. J. Harsha, D. D., will preach, his subject being: "The Devil's Short Roads to Success."

First Baptist Church.—Preaching at 10:30 a. m. and 7:30 p. m. A. W. Lamar, pastor. Morning theme, "Becoming a Christian Young;" evening theme, "Prodigal Son Leaving Home." Sabbath school at 12 m. Prayer meeting Wednesday evening at 7:30. Y. P. S. C. E. prayer meeting Friday evening at 7:30. All are cordially invited. Seats free. The pastor is preaching a series of sermons Sunday mornings to children and

young people and in the evenings is giving a series of eight lectures on "The Prodigal Son."

Rev. A. Martin of Omaha will preach in Hunt's opera house, South Omaha, Sunday afternoon at 3 o'clock. Everybody invited.

First M. E. Church.—Seventeenth and Davenport streets. At the morning service, 10:30 a. m., by exchange, the pulpit will be occupied by Rev. W. J. Harsha of the First Presbyterian church. Evening service at 7:30, when the pastor will preach on the subject, "Sin's Tracery Re-enacted." Sabbath school at 3:30 p. m. Y. P. S. C. E. at 6:30 p. m. Young men, strangers in the city, especially invited. All seats free and the public welcome. Rev. P. S. Merritt, pastor, 1814 Chicago street.

The ten days' mission at St. Barnabas' church commences tomorrow. The order of services for the week will be found below. A most cordial invitation is extended to the general public to attend.

The Rev. Mr. Huntington, who conducts the mission, will deliver a public address at Boyd's opera house at 4 p. m. Sunday on the subject, "The Church to Employers," at Boyd's opera house in the morning. Subject: "The Church to Employers." Schedule of mission services at St. Barnabas' church:

SUNDAY, MARCH 9, 1890.
7:30 a. m.—Holy communion and brief instruction.
9:30 a. m.—Matins.
11 a. m.—Liturgy, second celebration and sermon by the mission.

12:30 p. m.—Evensong.
2:30 p. m.—Special service for children.
4 p. m.—Address to men; subject: "The Message of the Church to Employers," at Boyd's opera house in the morning. Subject: "The Church to Employers." Schedule of mission services at St. Barnabas' church:

RELIGIOUS.

The Wesleyan Methodist last year lost forty-two ministers by death—thirty-four in Great Britain, five in Ireland, and three in foreign missions.

The large stone church of the Methodists at Johnston, Pa., which cost more than \$100,000, and which withstood the recent flood, has been thoroughly refitted and reopened.

The pope has determined to authorize the publication of all Vatican documents referring to the taking of Rome. The book will cover the time from 1859 to 1870 and will of necessity be of great interest.

Mohammedanism in Turkey is evidently declining. The multiplication of mosques has almost ceased. Only one new one has been erected in Constantinople—one for the private use of the sultan.

Mrs. Grover Cleveland has long been a member of the Presbyterian church, and a week ago she was joined by her husband, who united with the Central Presbyterian church, New York city, the Rev. Wilton Merle Smith, pastor.

In different parts of the world, under the auspices of sixteen different societies, there are twenty-seven vessels engaged in missionary work. Six of these are employed in the Pacific ocean, and sixteen of them along the coast or on the rivers of Africa.

The statistics of the Protestant Episcopal church in the United States there is an increase in the number of Sunday-school scholars for the year 1888-89 amounting nearly to 33,000, nearly a quarter of the increase being in Pennsylvania.

Of the more than four thousand students who have joined the volunteer movement for foreign missions, about one-quarter are women. One hundred and ninety-five have already gone abroad. The movement is strongest in eastern colleges, but is being extended to the west and the Pacific coast.

The French government has declined to reinstate Rev. John Jones, missionary of the London society on the island of Mare in the Pacific. He has been laboring there thirty-three years and a large proportion of the people have been converted through his efforts. He was removed from the island at an hour's notice by the French officials at the instance of the Roman Catholic priests.

The religious statistics of Germany show 23,362,847 Evangelicals, including members of the Lutheran Reformed and United churches, 16,785,734 Roman Catholics, 125,672 other Christians, including the Moravians, Baptists, Methodists and other independent churches, 563,173 Jews and 11,273 "unclassified." Of the 125,573 independent Christians about 60,000 are Baptists, of whom 20,000 are members of Baptist churches.

It is reported from Rome that the pope, during the illness of his brother, Cardinal Pecci, was at the point of death he could no longer restrain his affection, and entered the cardinal's coach and drove to the palace, taking no precaution to disguise himself other than by holding a handkerchief to his face. He returned to the Vatican quietly and unobserved.

A WYOMING IDYL.
Owl Creek Lost a School Ma'am, but Dutch Nels Got a Bride.

The people living on Owl creek, Fremont county, Wyoming, are having a great deal of trouble in getting school ma'ams. Or, to be more accurate, they have a hard time in keeping them. Not long ago a very satisfactory and altogether charming young woman who had been secured after considerable effort on the part of the school trustees to take up her abode there and teach the young ideas of Owl creek now to shoot, caught the eye of one of the esteemed citizens of the township, and to quote the laconic statement of another esteemed citizen of the same Arcadian precinct, "The Hon. Dutch Nels and School Ma'am was spliced."

Another teacher was secured, but she too has forsaken her hopeful charges for the path of matrimony. A correspondent thus describes the nuptials of the Hon. Dutch Nels and School Ma'am No. 1:

The school on Owl creek is closed, and the school ma'am is married. In this and all other new communities it is a source of great trouble to the inhabitants thereof to get a school started. Our trustees, however, succeeded in surmounting all the difficulties in the way and procured a young lady teacher but before she taught school a week she was engaged to be married. At the end of the first month she gave up school to fulfill the engagement. At the marriage of Sage Brush Nance the squire had to have the bride roped and tied down before he could proceed with the ceremony. In this case there was no trouble on that score.

The squire and Dutch Ned were absent on the round-up when the bride secured the license from the county clerk. Armed with this document, she procured a man and team and started to hunt them up. When she got to the Big Horn river, which is the county line, she found that they had crossed over and were on the eve of

starting to Chicago with the beef. Nothing daunted she got the driver to unhitch, take one of the team-horses and scour the adjoining mountains for the squire and groom. This was no easy task, the driver having no saddle. But, taking into consideration the importance of the occasion, he persevered and finally succeeded in finding them about fifteen miles from the river. Nels succeeding in inducing the squire to go back into his own county and tie the knot, as it could not be done on that side of the river.

Calling the boys together the squire informed them that there was going to be a wedding and for those who wished to see it to come along. At this the boys turned the herd loose and started on a run for the river. The squire says: "Boys, this won't do. All of you who were present at the wedding of Sage Brush Nance stay with the cattle this time and give the others a show."

This point being settled, they again started for the river and did not stop till they arrived on the west bank thereof, where they found the bride waiting. As soon as the last of the dripping cow boys arrived from out of the stream the squire dismounted, hung his hat on a sage brush, told the bride and groom to catch hands and said:

"Do you accept each other as man and wife and promise that you will assist one another in rounding up the future young school ma'ams or cow boys, as the case may be?"

Being answered in the affirmative, the squire said:

"In the name of the great territory of Wyoming I declare you man and wife, and hope that no mavericks will get out of this herd."

THE WAY THEY CHANGED.

The Chicago & Northwestern have changed time. This is the way their trains run:

The morning passenger leaves Omaha Union Pacific depot at 9:15 every morning—same as usual.

The limited leaves daily at 4:30 p. m. and arrives at Chicago 8 o'clock next morning. It is the same popular, elegantly equipped train, vestibuled, chair car, diner and new sleepers, direct from Omaha, and in addition now carries a superb sleeper for Omaha passengers exclusively. Omaha patrons are appreciating this.

The Fast Eastern Mail leaves Omaha at 9:15 p. m. daily—after business hours. Arrives at Chicago 1:25 next afternoon. Makes good close connections with limited eastern trains on all lines, or gives passengers the afternoon in Chicago. Northwestern dining cars and new sleepers on this train.

Passengers for points where "Limited" and "Eastern Mail" trains don't stop take the night express at 6:15 p. m. daily—except Saturday.

Baggage checked from residences. G. T. WEST, R. R. RITCHIE, City Pass. Agt. Gen. Agt. City office 1401 Farnam st. Tel. phone 561.

Are You Going
To any point east, west or south? Travel via the Burlington route. Elegantly equipped vestibule trains of Pullman palaces, sleeping cars, reclining chair cars, seats free, dining cars and day coaches run daily from the Burlington's own depot in Omaha, thus avoiding transfers.

Trains leave Omaha as follows: To Chicago, Peoria, St. Louis and the east 9:45 a. m., 3:15 p. m., 9:15 p. m.; to Lincoln, Denver and the west 8:50 a. m., 10:05 a. m., 6:55 p. m.; to St. Joseph, Kansas City, St. Louis and the south 9:35 a. m., 9:45 p. m. Ticket office 1223 Farnam street, and depot 10th and Mason sts., Omaha.

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