THE PITTSBURG DISPATCH.

People of Forbidding Faces.

deed of help.

These men who tell us that they live in

These men who tell us that they live in Jersey City, and have fallen sick in a hospital somewhere, and have used up the money they had to get home with, are all thieves and liars. I have had a good deal of experience with them, and have put them often to the test, and I have never found an honest man among them.

These women who have a drunken husband and seven jely children and the rent

band and seven sick children, and the rent due at 4 o'clock this afternoon, and a cruel

landlord ready to put them out unless they pay him the \$6 they owe him, are all liars and thieves. It took me a good many years and a great number of disappointments to

find that out. But that is true. Not one of them either deserves or needs a penny.

you see what your Lord and Master directs you to do. Obey, without hesitation and without question. Why, that would actually kill half the babies in this town toactually kill half the babies in this town tomorrow.

It must, then, I think, be evident that
Jesus when he said this did not mean it to
be taken literally. What he meant to teach
was not the letter of a pernicious, indiscriminate and injudicious distribution, but
the spirit of unselfishness, of generosity, of
fraternal love. We are to give only when
our gift will be a real gift—that is, a benefit.
It is likely that nine times out of ten to-day
we will best observe the spirit of this word
of Jesus by simply refusing to give to him
that asketh.

The Worst Enemies of the Poor.

These people are the enemies of the poor.
They bring all honest poverty into disrepute. They harden the hearts of the generous. They take the money that many a hungry man or woman would be glad to spend for bread, and they spend it for beer. Every dime that is given to these beggars encourages pauperism, invites idle rescality to continue in idleness, and goes to the support of that most pernicious of all our institutions, the salcon.

I believe, indeed, that we ought to desire to help even the undeserving poor. We ought to try to lift up all those who are down; and if they are down morally as well as socially, if they lack conscience as well as comfort, if they are not only poor in treasure here on earth, but are absolutely bankrupt up in heaven, so much the more do they need our interest, and our pity, and our help. Jesus came, He said, to seek and save the undeserving poor, the lost. He was reproached by a great many respectable people because He was the friend of sinfolmen and sinful women. If we are Christians we will follow His example. These thieves and liars who come to us with their manufactured misery, and try to persuade us to support them in their evil living—we ought to be interested in them. They are brothers and sisters of ours. We ought to give them when they ask—but not to give them what they. For the purpose of Jesus in His intercourse with the undeserving poor was always to uplift them. He never gave them anything that would encourage them to keep on in their old life. He took that asketh.

Of course, I have in mind here that great problem which we all wish to have solved, the problem of charity. How shall we help the poor? We all want to do that. The poor, I know, have hard thoughts sometimes about those who live more comfortable lives than they. And yet I believe it to be a fact of almost universal application that all the people who have money really desire to help those who have mone. The difficulty which hinders helpfulness is not indifference but ignorance. The rich would benefit the poor if they knew how.

People of Forbidding Faces. Most people of Forbidding Faces.

Most people remember that description which Jesus gave of the last judgment. We know what kind of sinners will stand in that day on the side of malediction. All the unhelpful people will be there, all the men and women of cold hearts and forbidding faces, who have seen Christ hungry and have given Him no meat, and thirsty and have given Him no drink, and a Stranger and have taken Him not in. Seen Christ? Yes, in the person of His poor. We have no wish to be among that company. poor was always to uplift them. He never gave them anything that would encourage them to keep on in their old life. He took them by the hand, indeed, and met them kindly. And so ought we. But it was that He might lift them up. Indiscriminate charity will never lift anybody up. It is our Christian duty to refuse absolutely to give anything, even a pair of shoes, to an unknown beggar at the door. But how shall we minister to Christ? How shall we know him when we see him? It used to be thought that if we were to give to all that asked, and never turn a beggar from our door, then, at least, we would not miss. Christ when he came. But we are learning now that 99 times out of 100—yes, and in most people's experience oftener than that—th beggar is not the disguised Christ, but the disguised devil. And we are beginning to doubt if Christ would desire us to do his poor harm a hundred times in the hope that one time out of the hundred we might do a deed of help.

How to Get at the Truth.

But what if Christ comes? What if amid the company of vagabonds should be one deserving man, one needy woman, one hungry child? I turned away a drunken man one busy evening a week or two ago, whom I suspected of being not only drunk but crasy, and a good Christian took him up, and brought him to an inn, and paid for a night's lodging for him. And I remembered the Good Samaritan, and the priest going by on the other side, and I spent the whole of the next afternoon in the drunken man's company trying to How to Get at the Truth and I spent the whole of the next afternoon in the drunken man's company trying to make amends. For with all his unkempt looks and his condition of partial intoxication, he was really deserving of kind treatment. Christ sometimes comes strangely disguised, in the person even of the least of his brethren, and we do not wish to turn Him away when he comes. What shall we

The best plan, I think, if we cannot our-selves look up the case, is to send the beg-gar to somebody who can make investiga-tion for us. Even if we were to help, what

CAN THE STANDARD LEOPARD CHANGE ITS SPOTS!

we might do would be but a temporary relief. There would be no lasting good in it. The kindest charity would be to put this beggar, whose story persuades us that here at last is that improbable person, the honest mendicant—to put this beggar within reach of personal uplifting influence, where he may get what is more helpful than any amount of money—the inspiration and the comfort of individual interest. And we can do that. There is an association in Pittsburg which makes that possible. I mean the Association for the Improvement of the Poor. They have their stations all about the city. They have their districts and their district visitors. They are in the position to verify for us the sad tales of all the unknown beggars. They make it

A Part of Their Business

to do that. And when they find an instance of real need, where a bag of flour and a bushel of potatoes, as St. James says, is ever so much more a religious gift than apprayer and good advice, they minister to that need. They look after that family. They try to get work for those who are out of work, and make it their business to set these people on their feet again.

If we really want to help the unknown beggars who assail us at our doors with importunities, we will help them through this excellent association, by means of this organized and efficient charity. The Association for the Improvement of the Poor has investigation tickets which can be had by application at their office on Sixth street. One of these investigation tickets given to to do that. And when they find an in

a deserving beggar is as good as \$20; given to a lisr and a thief it does no good, and it does no harm. It cannot be taken either to a pawn shop or a beer shop.

The kindest and most Christian thing, then, that one can say who desires to help the unknown beggar is: "My friend, I have given money to be used for this very purpose to the Society for the Improvement of the Poor. Here is one of their tickets. Take it to their nearest office, and they will see that all your needs have generous attention,"

As for the deserving poor, I will have something to say about that case next week.

GEORGE HODGES.

RENSINGTON is the coming manufactur-ing city adjacent to Pittsburg. Money in-vested in real estate there now will soon double.

Thorp, the Man Dressmaker, For spring suits, 913 Penn avenue. Do not move into a house full of roaches and bed bugs; clean them out with Bugine. 25 cts. at all dealers.

OCALA and Silver Springs. Page 18. CARPET buyers should read local on second page headed "Carpet Remnants!"

J. H. KUNKEL & BRO.

OCALA and Silver Springs Page 18.

COVERED WITH CONFETTL

PECULIAR INCIDENT OF THE REID PAREWELL BANQUET,

to Make His Speech.

the Boulevards to See the remi Procession-The Retiring

[BY CABLE TO THE DISPATCH.] LONDON, March 26.—[Copyright.]—One of the features of the farewell banquet to Whitelaw Reid in Paris Thursday night arose out of the circumstances that Micaremi was being celebrated in France on that day, and that most of the men who sat down to dinner were covered with confetti. Old residents said they had never seen so many people in the streets as on Thursday, for the day was exceptionally fine and almost the first pleasant one of the

Tout Paris and every Frenchman within 100 miles who could get to the capital were

Tout Paris and every Frenchman within 100 miles who could get to the capital were in the boulevards to see the procession and take part in the paper war. Confetti fell. Ilke snow all along the boulevards, from the Madeline to the Place de la Bastille. Men and women were sowing it broadcast from the windows upon the people in the streets. Pedestrians ran alongside of the procession wagons and threw it over the pretty girls in costumes, who showered it back with equal zest. In the Bois and the Champs Elysees the aristocrats were pelting each other from their carriages and from on horseback, and all over the city children were soraping it up in the streets and flinging it over each other.

Just as Mr. Reid drove from the Rue Castiglione into the courtyard of the Continental Hotel, where the banquet took place, an adventurous sprite of feminine gender in mask and tights opened the carriage door and threw an entire cornucopia of confetti over the Minister. There is no getting rid of these paper missives after a baptism, unless one undresses and shakes out all his raiment, and so when Mr. Reid rose to speak, confetti sifted out of his sleeves and onto the floor from his trousers buttons. Consul General King, who presented the address to the retiring Minister, had his bair full of paper, General Meradith Reid had confetti in his mustache and shirt front, and all the guests who had come through the streets were spotted with it as if they had been in a stage snowstorm.

How many tons of paper were thrown about the streets on Thursday and at the Casino and the open balls in the evening would be venturesome to estimate. At midnight the bulevards and the principal streets were half an inch deep in it.

Chamberlain's Cough Remedy SUPERIOR TO ANY OTHER.

Mr. W. J. Mowrey, of Jarvisville, W. Va., says: "Since we have been he lling Chamberlain's Cough Remedy we have sold it on a strict guarantee and found that every bottle did good service. We have used it ourselves and think it superior to any other preparation we know of " 50-cent les for sale by druggista.

TWADDLE OF

That Wasn't Really So Very Violently Bellicose in Tone, After All.

ENGLAND IS RESPECTFUL

Toward a Country With Which She Has Already Had Arguments.

TOO LITTLE LOVE FOR CANADA

For Her to Go Far Cut of Her Way to Fight for Its Interests.

A MOTHER-IN-LAW TO HER COLONIES

[BY CABLE TO THE DISPATCH.]

LONDON, March 26 .- [Copyright]-There has been an immense amount of editorial twaddle in British newspapers this week about the Bering Sea business, but taking London and the provincial press as a whole it cannot be fairly described as bellicose in tone. A few papers have talked in "who's afraid" fashion, but most of them seem to be appreciative of the fact that England is not now dealing with Ashantee or Zululand, or even with Portugal, but with a large and fairly powerful nation.

There is, in truth, a distinctly marked disposition to tread warily. During the excitement which accompanied the Sackwille incident, newspaper men, not always and wholly irresponsible, wrote about the ease with which New York could be bom-barded and of the vulnerability of San barded and of the vulnerability of San Francisco. Those same men are compara-tively discreet now, and write chiefly of the Irish vote in the United States and of the supposed necessity of politicians to pander to it by making a pretence of twisting the British lion's tail, while they carefully ig-nore the undeniable facts that this country s upon the eve of a general election and that the Tories have always regarded "a spirited toreign policy" as a trump electoral card. Little English Love for Canada,

The reason for the recent circumspection is not far to seek, to those who care to look for it. Despite efforts of the Imperial Federation League and similar organizations Englishmen have no particular love for Canada. They do not emigrate to the Dominion to any large extent, and they cannot see that "the ties of kindred" are taken into consideration by Canadian tariff makers. Moreover, Canadian statesmen talk and Canadian pawspapers write about makers. Moreover, Canadian statesmen talk and Canadian newspapers write about annexation to the United States, "unre-strained by any sentimental feelings toward the mother country," and it has just been learned that the delay in fortifying Esquimalt is due to Canada's unwillingness to pay its share of the cost.

England's position seems rather to be that of mother-in-law, as far as colonies in general and Canada in particular are con-cerned, and a knowledge and appreciation of this is spreading among Englishmen, but it does not necessarily tellow that in certain It does not necessarily follow that in certain circumstances Englishmen would not fight for Canada. Less than three years ago the Earl of Derby, most cautious of British statesmen, said to the present writer, and the statement was duly recorded at the time in THE DISPATCH: "If Canada, through no fault of her own, should become involved in a serious dispute with the United States, if the recourses of dispussers should fail to if the resources of diplomacy should fail to avert an armed conflict, then England would be bound in honor and justice to assist Canada with the full might of the

Lord Derby adheres still to this opinion, but he believes strongly that the "resources of diplomacy" are a long way from being

The Liberal-Unionists, who have more to gain by postponement of the general elec-tion to the latest possible date than members of any other party, are still sticking close to business, and their help has enabled the Government to make some progress with its work. The Liberals, at Mr. Gladwith its work. The Liberals, at Mr. Glad-stone's suggestion, have allowed the small holdings bill to pass its second reading without division, reserving the right to im-prove it in committee, and this success has encouraged Mr. Ballour to express a hope that before Easter he will make similar progress with four other bills and finish the supply bill, but this hope will not be

Nothing is now said about the local government bill for Irelaud, although the Liberals are quite prepared to facilitate general business, if by doing so the Government can be induced to bring forward its "great" Irish measure, but Mr. Balfour now have four form formers the large and the Irish measure, but Mr. Balfour now shrinks from forcing the issue, and the Irish local government bill will not again see the light if be can help it.

Parliament is not to be dissolved before

Easter, because, as it is now said, Tory wirepullers have reported that they require more time for preparation, but as they were admittedly preparing for the general elec-tion last autumn, and have been working hard ever since, it is a fair presumption that, although ready, they are not willing.

The Duke of Devonshire starts next week for the Riviera, Mr. Gladstone has arranged to spend the Easter recess by the senside at Folkestone, and Mr. Balfour and other Ministers will seek a much required tonic in a brief rural retreat in a brief rural retreat.

Payment of Parliament Members.

An interesting debate took place in the Commons last evening, upon a motion brought forward by one of the labor mem-bers in favor of payment of members. Notbers in favor of payment of members. Not-withstanding the fact that the system pre-vails in nearly every legislative as-sembly in the world, the Tories, who are mostly well-to-do, opposed the proposal farcely, as degrading and revolutionary. The Right Hon. Ar-thur James Ballour, who draws a salary of £5,000 a year, which he would not enjoy were he not a member of Parliament, op-posed the motion on behalf of the Govern-ment. He declared, in all apparent seri-cuspess, that the change proposed would import foreign methods which would have far reaching and unexpected consequences; the independent life and dignity which the House of Commons has enjoyed for cen-House of Commons has enjoyed for cen-turies would be destroyed, and an incurable wound inflicted upon the British Constitu-

Two hundred and twenty-seven Tories rallied round Ralfour in defence of the threatened Constitution, and the motion was rejected by a majorit y of 65, but as the prin-ciple of payment of members has been em-bodied in the official legislative programme of the Liberal party, it will be carried into effect in a year or two, and the Constitution will doubtless survive the change. It certainly got on very well for hundreds of years, during which members of Parliament were vaid by their constituents. The ordinwere paid by their constituents. The ordin-ary payment of a county member was four shillings per day, and of a borough member two shillings per day during the session, the former receiving in addition an allowance for traveling expenses.

Seats Worth Too Much Money.

Constituencies used to grumble a good deal, but they had to bear the burden for several centuries. In course of time, however, a seat in Parliament became valuable by reason of the patronage attaching to it, and payment ceased toward the end of the

Except for an occasional village shindy, there has been for some time little outward indication of a split in the Nationalist party investment.

in Ireland. The two sections do not quarrel, in the House of Commons, and are almost invariably found in the same division lobby, but all efforts to bring a formal public reconciliation have so far failed, mainly owing to the personal feuds of leaders on both sides. The Parnellites are quietly making elaborate preparations for the general election, and are apending a good deal of money in the work of preliminary organization. The anti-Parnellites are also preparing for the fight, but they are greatly hampered by lack of funds. If they receive no help from America or from the Liberal party treasury they will certainly lose a number of seats.

The fusion of the two anti-Parnellite morning papers in Dublin is now an accomplished fact, and they will be published as one paper on and after next Monday, under the title of the Freeman's Journal and National Press. Credit for this arrangement is largely due to Capitain O'Conner, who married Mrs. Dwyer Gray, widow of the former proprietor of the Freeman, and soon afterward saw that his wife's property would not be worth much if the war continued. The National Press was started in opposition to the Freeman's Journal when that newspaper unwisely declared for Parnell. Although the Freeman's Journal when that newspaper unwisely declared for Parnell. Although the Freeman's soon afterward again changed its coat the Press made rapid progress, and had recently been a paying concern. It practically dictated its own terms to the Freeman, and on the new board of directors its nominees are in the majority.

Mining Royaltles a Trifle Steep.

Mining Royalties a Trifle Steep.

The question of mining royalties recently referred to in THE DISPATCH has come suddenly to the front this week. About four years ago William Pritchard Morgan, since elected member of Parliament for Merthyr-Tydvil, tormed the Morgan Gold Merthyr-Tydvil, tormed the Morgan Gold Mining Company, with a capital of £210.000, to work 137 acres of gold-bearing quarter land near Dolgelly, North Wales. The first year's operations resulted in the extraction of 5,764 ouncee of gold, worth nearly £20,000, and the company made a net profit of £11,803. The original prospectus of the company, drawn by the sanguine Morgan, promised a yearly net worth of £47,200, so that the deficiency was somewhat alarming.

worth of £47,200, so that the deficiency was somewhat alarming.

The yield did not improve much in the following years, and finally the Crown levied an execution upon the mine for unpaid royalties and certain land costs. Morgan put all the blame for the failure upon the Crown officers, who he said not only levied exorbitant royalties, but interfered with the enterprise in the most vexatious manner. The company's most striking grievance is that the Crown charged a royalty of one-thirtieth of the gross output instead of the net profit.

alty of one-thirtieth of the gross output instead of the net profit.

The matter was brought before Parliament the other day, and Goschen, as guardian of the Crown property, refused to give way, but he has since yielded to pressure. The Treasury has relinquished possession of the property seized for costs of the unsuccessful law suit brought by Morgan against that department, and the royalty will be reduced from one-thirtieth to one-hundredth of the output, pending the rehundredth of the output, pending the re-port of the Royal Commission now inquiring into the whole question of royalty. A good many people believe that there is plenty of gold in the Welsh hills, and that it could be worked with profit if the Crown

Value of Trade Union Organization The House of Commons Wednesday re-jected, by a majority of 11, the bill for fixing miners' hours of labor at 8 a day, and the Ministerialists cheered loudly, but the voting was in no seuse a party one, as the Tories, Liberals, Radicals and Unionists went into both division lobbies. Advocates

in some places with candidates who will not indorse the extreme labor ticket.

Churchill on His Good Behavior The fact that Lord Randolph Churchill re-cently dined with Lord Salisbury is con-sidered proof that the personal estrange-ment between the two, which commenced nearly six years ago, has ceased. It is un-deniable that Lord Randolph has been on his best behavior lately and a his personal his best behavior lately, and, as his services would be invaluable to the Tory party during the period of opposition into which it is about to enter, the reported reconciliation may well be expect. may well be correct.

may well be correct.

Last year the House of Commons appointed a select committee to inquire into the hours of labor of railway servants, and one of the first men who gave evidence was Station Agent Hood, of the Cambrian line. Hood's statements to the committee were very unpalatable to the directors of the Cambrian Railway Company, who quickly tound cause for dismissing him from their service. The committee, after careful inquiry, has reported to the House that Hood was dismissed for giving evidence, and as that means that the directors have been guilty of contempt, they will be brought to the har of the House of Commons. The Speaker may fine, admonish, censure or reprimand the offenders. The House may even commit them to Newgate Jail, or order the Sergeant at Arms to imprison them in the Sergeant at Arms to imprison them in the clock tower, the last occupant of which was Charles Bradlaugh. The probabilities are that as railway influence is very strong in the Commons, these offenders will be let off with an admonition from the Speaker.

THE O'SHEA WILL SETTLEMENT. Over Half a Million Dollars at Stake and a Fight for It.

IBY CABLE TO THE DISPATCE. LONDON, March 26 .- Much curiosity is expressed as to the precise terms of the settlement arrived at in the O'Shea will case. The London correspondent of the Liverpool

Post writes:

I hear from an authority in a position to know the fact that the arrangement was based upon Mrs. Parnell's consent to be satisfied with something more than a moiety of the sum bequeathed her by her aunt. The amount was not £200,000, as stated in some quarters, nor £100,000, as affirmed in others, it was, in round figures, £120,000, and Mrs. Parnell has consented to hand over £60,000 for distribution among her brothers and sisters, with provision made for the children by her marriage with Captain O'Shea. The settlement at one time was imperited by a matter of £5,000. The other parties to the suit yesterday morning handed in an ultimatum demanding an equal division of the money. To this Mrs. Parnell's counsel would not consent. It was only in the last 20 minutes of the curious seene that took place in the Probate Court that a compromise was effected on the terms above stated.

Late Renters Should not fail to read the special To Let lists in Monday's Dispatch.

See the Removal Notices On eleventh page to-day. Changes of address are given under the above heading. BUILD houses at Kensington, either to rent or sell, and you have a good and sate GIVING TO THE POOR.

The Best Way to Do It Is to Give to the Association That

LOOKS AFTER SUCH WORK HERE. Frauds Are So Numerous Now That Investi-

gation is Necessary. READING THE BIBLE LITERALLY

There is a great difference between the four gospels and the four books that Euclid wrote on Conic Sections. The Sermon on the Mount is not an instruction in mathe-

matics. One would think that a truth so plain as this must be sufficiently evident to all intelligent people. Nevertheless it needs to be stated, and explained, and emphasized. A great many good Christians persist in reading the Bible as if it were a religious arithmetia.

There is a difference between mathematics and literature, between a problem and a poem, between a numerical calculation and a sermon, between a geometrical proposition and a prayer. And the chief difference is that the one must be read literally, while the other must be read spiritually. One must be taken precisely as it stands. We are not to go around it, nor above it, nor beneath it. It means exactly what it says upon the surface. The other may be only a symbol or a simile. The real truth lies behind it, and is to be sought not in the grammatical construction of the words, but in sympathy with the intention of the

Truth Too Great for Defini As truth broadens and deepens it gets too great for the limits of mathematical expression. It even eludes the grasp of speech. It escapes definition. It can only be suggested, hinted at; words can be thrown out after it, but the words miss the center. Think of the difference there must be in the defination of a piece of wood and of a piece of music. The whole of the piece of wood can be got into the description; but the piece of music, what master of language can adequately describe it? Suppose that the description of the piece of music were to be read literally, and taken to be a com-

plete description, and we should persuade

o urselves that there was nothing more in the music than appeared in the words—what a mistake! That is what is meant when it is said that the Bible ought not to be read literally. We ought not, that is, to think that the whole meaning of the words of Christ is on the surface, and that we have learned adequately what He meant when we have in-terpreted the sentence with a grammar and a dictionary. Jesus said, for example, "This is my body," "This is my blood." The grammar and the dictionary leave us no alternative: The bread was his body and the wine was his blood.

The Deeper Spiritual Meaning. Tories, Liberals, Radicals and Unionists went into both division lobbies. Advocates of the bill were unable to make a strong case for it. The workmen themselves are divided on the subject of State interference in such matters as hours of labor, and there is abundant evidence that trades unions, if united, could speedily settle the question without the help of Parliament.

As a matter of fact, miners in this country, taking the year around, work an average of only 42 hours a week and manage to live very comfortably, which is more than can be said for a good many other trades and professions, but the miners are essentially an aggressive class, and are so splendidly organized that it is probable they will have their own way in the next Parliament.

Impulsive the same time He said: "This cup is a new covenant." The cup, then, was a covenant; that is, a testament, a will. It was, therefore, not a cup, but a piece of parchment, written over and signed, and setter than that. Here, it is evident, we get the real meaning not by a literal, but by a spiritual interpretation. What we desire to know is not alone what Christ meant. And if we would know the real meaning of His words at the Last Supper we must not read them as if they were a statement in mathematics. He spoke in symbol. The great truth lies beneath the letters of the sentence.

St. Paul often countrasted these two ways of interpreting religious truth, the literal and the spiritual; and always to the disadvantage of the literal. "We serve." he But at the same time He said: "This cup

splendidly organized that it is probable they will have their own way in the next Parliament.

Immediately after the division on the eight-hour bill a special meeting of representatives of the Miners' Federation was held in London, at which it was decided "to recommend the constituency, wherever possible, to turn out at the next election those members, irrespective of politics, who voted against the bill, and to oppose any candidate refusing to pledge himself to vote for the bill when introduced next session."

The coal porters also met and passed a similar resolution, so that it will fare hard in some places with candidates who will not indores the avisance of the spiritual; and always to the disadvantage of the literal. "We serve," he said, "in the newness of the spirit, and not in the oldness of the letter." Another time he spoke even more strongly. "The letter killeth, but the spirit giveth life." The history of interpretation is a long commentary upon these texts. People who have declared that the Bible means exactly what it says, meaning that these writings are to be read like a sum in arithmetic, have fallen into absurdities and fanaticisms. It is the people who have seen that the Bible means a great deal more than it says, who have found the real will also be added the spiritual; and always to the disadvantage of the literal. "We serve," he said, "in the newness of the spirit, and not in the oldness of the spirit, and not in the oldness of the spiritual; and the what it says, meaning that these writings are to be read likes sum in arithmetic, have fallen into absurdities and fanaticisms. It is the people who have seen that the Bible means a great deal more than it says, who have found the real will of God.

The Spirit For the Letter. We will do well then to read not literally but spiritually that great word of Jesus where He said, "Give to him that asketh thee." This was spoken in the Sermon on the Mount, and one of the great purposes of that sermon was to substitute the new spirit of the gospel for the old letter of the law. Thus Christ said that He had come to fulfil the law; that is, to fill it full, to teach the principles that lay beneath it, to get the hearts of men so in sympathy with the great ideas of the law that they would have no more need for the petty and intricate regulations, which at that time occupied the lives of religious people. There was to be the same difference between a new Christian and an old Hebrew that there is between a master of music whose heart is filled with the great thoughts of a great filled with the great thoughts of a great composer, and another who is able to think only of half notes and quarter notes, and sharps and flats, and the right position of

Seem Like Narrow Begulations. scribes. "Ye have heard that it was said An eye for an eye, and a tooth for a tooth; but I say unto you, resist not him that is evil; but whosoever smitch thee on the right cheek, turn to him the other also. And if any man would go to law with thee, and take away thy coat, let him have thy cloak also. And whosoever shall compet thee to go one mile go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away."

At first these read like absolute injunctions. These acts, it would seem, we are every one of us to do. But afterwards we find that Jesus himself protested against an unjust blow, and did not turn the other cheek. And we come by and by to see that a great principle is set forth here, and not a series of narrow regulations. Indeed, so desirous is Jesus that it shall not be thought that he is following the example of the religious teachers of Jerusalem and binding his disciples with the confining cords of unclastic rules that, as it seems, he purposely puts these statements into the form of paradox, and makes them so extreme that it must be evident that the spirit rather than the letter is considered. "Give to him that asketh thee"—that is to be interpreted not by the letter but by the spirit.

The Rules Would Kill the Babies.

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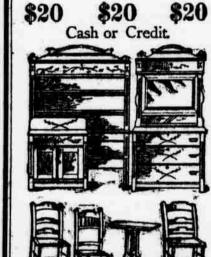
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- X

sharps and flats, and the right position of the fingers.

Accordingly, Jesus laid all emphasis on the spirit. He regarded not so much the hands as the heart. He taught that the commandments could not be adequately understood by their grammatical construction alone. They were not to be learned by any process of spelling or parsing. They meant more than they said.

Presently, in the sermon, Jesus set forth what at first sight seemed like rules. For a moment he appeared to be teaching like the scribes. "Ye have heard that it was said

The Rules Would Kill the Bables.

For think to what the literal obedience of this law would lead. Take only one kind of illustration; apply this rule to the experience of domestic life, let parents use it with their children. Whatever the small child sake for, give it. Give it a pair of scissors, give it a looking-glass and a hammer, give it cake at bedtime. No matter what the child may ask, there is your literal duty. You see what the Bible says;

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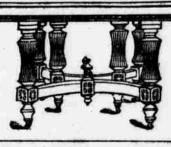
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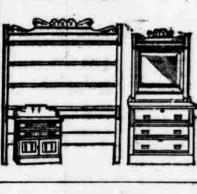
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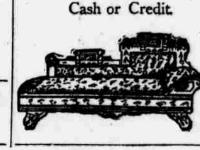
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