WHY AM I A HEATHEN?

BY WONG CHIN FOO.

The main element of all religion is

The main element of all religion is the moral code controlling and regu-ming the relations and acts of indi-iduals towards "God, neighbor, and eli;" and this intelligent "heathen-sm" was taught thousands of years before Christianity existed or Jewry berowed it. Heathenism has not lost researed it since. """"" We heathen are a God-fearing race. If we believe the whole universe restion-whatever exists and has ex-isted-is of God and in God; that, iaratively, the thunder is His voice and the lightning His mighty hands; that everything we do and contemplate four is seen and known by Him; that is enseted this and other worlds to effectmate beneficent, to merclices, designs, and that all that he has oreated this sensibility, and whom as a cousequence He owes indy spaternal care, and will give stenal compensation and instice; yet his roice will threaten and His mighty hand chastise those who deliberately duber His sacred laws and their duty to their fellow man. "Ho unto others as you wish they would do unto you," or "Love your eliphor as yoursell," is the great Divine law which Christians and pathen alike hold, but which the taristian is gnore. This what keeps me the heathen I

inside ante note, sur which the inside ignore. This is what keeps me the heathen I an. And I earnestly invite the Chris-insof America to Com to Confucius. - The North American Review for Aug-

AN OPEN LETTER TO ROBERT G. INGERSOLL.

EEV. HENRY M. FIELD, D. D.

What then is the basis of this relig-ber which you despise? At the four-stion of every form of religions faith net worship, is the idea of a God. Hereyou take your stand; you do not fer absolutely the existence of a Creative Power: for that would be to ssume a knowledge which no human being can possess. How small is the the candle of our intelligence throws is beams but a little way, beyout by universal darkness. Upon this no one insists more than your-tel. Have heard you discourse upon the heiginificance of a man in a my to put many preachers to shame. I prinds of creatures that live on plans, from which you picked out, as is representitive of mao, an insect too mail to be seen by the naked eye, these world was a leaf, and whose lite ut that can only be seen with a mi-menter spat. I member your illustration from the mill to be seen by the naked eye, these world was a leaf, and whose lite ut that single day? Surely acrea-te that can only be seen with a mi-menter spat. The spatial there is no God, you pro-te that there is no God, you pro-te the same easy way to dispose What then is the basis of this relig

ure that can only be seen with a mi-rescope, cannot know that a Creator des not erist. """"" Hwing settled it to your own satis-faction that there is no God, you pro-ceed in the same easy way to dispose of that there is no God, you pro-ted in the same easy way to dispose of that there is no God, you pro-distore the same easy way to dispose of that there is no God. With an air of modesity and diffidence that would carry an audience by storm, you confess your ignor-mee of what perhaps others are better consisted with, when you say, "This would is all that I know anything about so far as I recollect." This is yer witting put, and some may sup-pose it contains an argument; but do not really mean to say that you do not case anything except what you "recol-ect," or what you have seen with your readparents; but have you any more fount of their existence than of that of jour later and mother whom you did set—The North American Review for Angust.

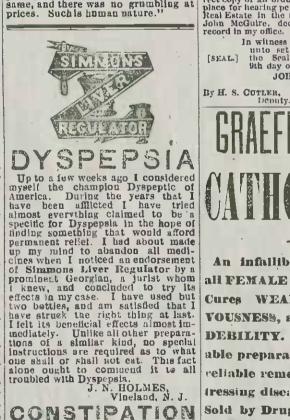
Does Stock Raising Pay? Under this heading the Cassia County (Idabo) Times has the follow-

took care of 200 yearling calves through the winter for J. W. McNutt, and they wintered so well that only two died. These results are exceptionally good, and yet it is the result of the management of [Dr. Reche, who had no expe-rience in this class of business prior to his quitting his profession in Califor-nia, four years ago, and coming here to make it a life occupation.

THE

The 1,000-Mile Rate.

The 1,000-Mile Rate. The action of the Denver and Rlog 1,000-mile tickets, at the rate of 3 cents and the is the dist indication that both roads intend to break through the iron-clad rules laid down by the roads upon the passage of the inter-state com-merce bill. When the bill went into effect all pending practices of these roads were abolished, and the sale of 1,000-mile tickets and issuance of passes to commercial mentand news-papers stopped. The Union Pacific, however, stood ont for a continuance of the practice of issuing 1,000-mile tickets, but in obedience to the com-mands of the Central Traffic and Utah and Colorado association declined to issue 1,000-mile tickets. The officials of the Denver and Rio Grande and Union Pacific held a con-sultation a few weeks ago, and de-fued to resume the practice of issuing 1,000-mile tickets. This was done for ande and the Union Pacific did in the road, and the Union Pacific did in the rate being fixed at 3 cents a mile. The Union Pacific also issued tickets, the rate being fixed at 3 cents a mile. The Union Pacific also issued tickets of the rate being fixed at 3 cents a mile. The Union Pacific also issued tikewise, the rate being fixed at 3 cents a mile. The Union Pacific also issued tikewise, the rate being fixed at 3 cents a mile. The Union Pacific also issued tikewise, the rate being fixed at 3 cents a mile. The Union Pacific also issued to other monutale roads did not points avo, but owing to the holding to other monutale roads did not points avo, but owing to the holding to other monutale roads did not points avo, but owing to the holding to other monutale roads did not points avo, but owing to the holding to other monutale roads did not points avo, but owing to the holding to other monutale roads did not points avo, but owing to the holding to other monutale roads did not points avo, but owing to the holding to other monutale roads did not points avo, but owing to the holding to other monutale roads did



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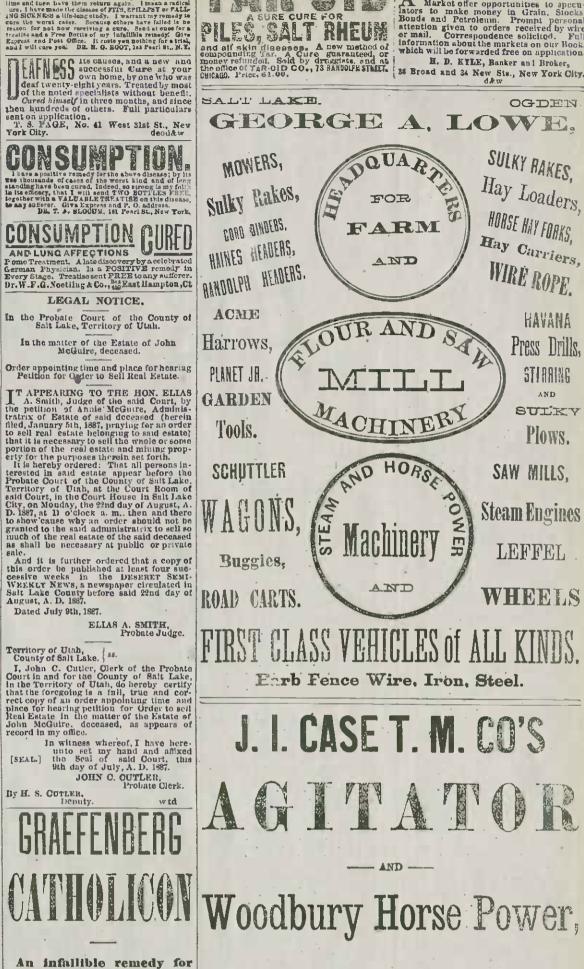
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