NO CHURCHES LEFT IN 2008 A. D.

So Predicis Dr. Charles F. Aked, Pastor of John D. Rockfeller's Church

would be hardly more surprising than for the pastor of the ultra-conservative Rockefeller church, the Rev. Chaules F. Aked, to criticize Christianity as prac-tised in the churches of today and to assert that the churches themselves are doomed to extinction within a century unless the present course of events

changes. Yet this is exactly what has hap-Yet this is exactly what has hap-pened and instead of repenting his rashness the man who has the dis-tinction of being religious preceptor to the richest man in the world, proposes to follow up his first iattack, which ap-pears in Appleton's magazine, by a scries of articles to continue for a year or more in which he will tell other uncomfortable truths about the failure of the churches and the need of a de-cided change in their spirit and meth-ods if they would avoid being com-pletely which they are suffering. WOPD HAD TO BE SPOKEN

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"I didn't want to do it," said Dr Aked when asked as to his reasons for attacking the methods of existing or-ganizations for religious work and thus painzations for rengious work and thus laying himself open to the charge of "muckraking" the churches. 'T have been more or less a storm center ever since I entered the ministry and I had planned for quiet and rest. Besides it occurred to me that it might be felt that my Americanstin was of too research that my Americansim was of too recent that my Americansin was of too recent an origin to entitle me to the role of critic, But-and the gaze of the famous Fifth avenue preacher wandered out of his study window which overlooks the greenery and the glimmering lake of Central park from the top of a big apartment hotel-the word had to be

OR John D. Rockefeller to attack the conduct of the oll business or for John D. Jr., to expatiate on usclessness of Bible classes ould be hardly more surprising than the pastor of the ultra-conservative bekefeller church, the Rev. Charles F. Red. to criticize Christianity as prace of Christianity as prace to the churches of today and to see it that the churches themselves e doomed to extinction within a centrage.
Yet this is exactly what has happened and instead of repenting his first attack, which apars in Appleton's magazine, by an its of articles to continue for a year more the which he world, proposes follow up his first attack, which apars in Appleton's magazine, by an its of articles to continue for a year more the which he world, proposes follow up his first attack, which apars in Appleton's magazine, by an its of articles to continue for a year more the which he world proposes for the which he failt the failture and conducts its famous Bible class.

ized and conducts its ramous Bible class. At first glance one would set down the Rev. Dr. Aked as a quifet, studious individual, a lover of books and a thinker of thoughts, rather than a man of determined action. But when he begins to speak the squareness of jaw reveals itself more prominently; the firm lips curve away from the well-set teeth and the keen gray eyes hold one with the tensity of their expression. As he moves about the slender figure reveals dynamic force behind the ut-terances that makes them strike home. There is something Rooseveltian about the set and action of the jaw as it cut off the words. It is easy to under-stand his casual mention of the fact that he had been a "storm center" dur-ing his pulpit career. Though a preacher of the gospel of peace Dr. Aked is a man of strenuous thought and with the courage of his convictions as is shown by his ministerial record. as is shown by his ministerial record.

A WORLD-WIDE QUESTION. "The question of the decreasing mem-

bership and waning influence of re-ligion-the churches-is not a denomi-national question," continued Dr. Aked. "It is not a national question. It is a question as wide as Christianity if-self. Conditions in America, are, broadly speaking, the same as in Eng-land and in England as in the rest of Europe. I can see the difference in this country since I first visited the United States 15 years ago. The dan-ger is not from direct attack on relig-ion. The denial of belief, that is, athe-ism, has spent its force. What the churches have to fear is a more in-sidious danger-indifference. The man in the street says the church is a back number. He feels that he can do with-out it. If you ask him whether he be-lieves in God, in the existence of an in-finite power superior to man, the chances are that he will say 'yes.' But questions of dogma, distinctions of creed, do not interest him and he re-fuses to concern himself about them. He has made up his mind that he can get along without religion-that is, re-ligion as it has been expounded to him. But that does not mean, necessarily, that he is irreligious. MORE PRONOUNCED IN AMERICA.

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MORE PRONOUNCED IN AMERICA. "It seems to me that this indifference is more pronounced in America than in England, just as orthodoxy is more strictly defined and more unyielding over here. And where there is in-difference to the church I can form no other conclusion than that the church itself is to blame. Yet the need of religion never has been great-er in any age or country than in this country and in the day we live. Churches exist and preachers are main-tained to remind men and nations of the eternal laws they must obey and the eternal laws they may rest. And in the United States they may yet be needed as the mainstay of social or-der. Either the churches have got to live up to the task of keeping the to live up to the task of keeping the soul of the nation alive or they will perish. 'Do you think that members of the ministry generally agree with your views The facts speak for themselves. Statistics gathered by Dr. Josiah Strong show that the gain of the churches in membership in proportion to the gain

membership in proportion to the gain in population is steadily and rapidly failing off. In the last 20 years it is less than half what it was in the pre-ceding 20. The trouble is that too nuch of their religion, both as it is preached and as it is practised, lacks life. The attitude of a vast number

of persons toward it is like that of the New York banker who suid to a cer-tain preacher at the conclusion of his sermon: "This is the first time I ever bership and waning influence of re-ligion-the churches-is not a denomi-

sermon: "This is the first time I ever knew that religion had anything to do with living. I thought it had to do only with dying and going to helt." "How about the various schemes that have been adopted to attract men to church, such as vaudeville concerts, the serving of temperance drinks and sim-liar means?" "They simply show how desperate the "They simply show how desperate the

"They simply show how desperate the situation has become in some quar-ters. But I don't believe that the church can compete with the saloon by turning itself into a weak imitation or with the theater by presenting a poor theatrical attraction. Practical religion must concern itself with the saloon, with politics, with questions of better homes and better home life for the poor, but the way to strengthen religion is not by debasing it."

TEN YEARS IN BED.

TEN YEARS IN BED. "For ten years I was confined to my bed with disease of my kidneys," writes R. A. Gray, J. P. of Oakville, Ind. "It was so severe that I could not move par-of the time. I consulted the very best medical skill available, but could get no relief until Foley's Kidney Cure was recommended to me. It has been a God-send to me." For sale by F. J. Hill Drug Co., "The Never Substitutors."

TASMANIAN SHELL NECKLACES

How An Industry is Carried On in An Australian Island.

Consul Henry D. Baker, writing from Hobart, gives the following account of the traffic in shell necklaces in that part of Australia: The invoices of shell necklaces exported from Hobart to the United States for the year 1907 amounted to \$3,083. The shells which are used for

the stringing of necklaces for this export trade are known locally as the 'mariners' shell." of which there is a green and blue variety of many different sizes, varying from about onefourth inch to one-half inch long, the width being about half the length and the shape that of a cornucopia. They are found among the seawead at low tide, around the south and east coasts of Tasmania, and among the Furneaux

group of islands in Bass Strait to the The shells, to have any value, must not be taken dead, but while the fish within them is alive, otherwise they have no luster. After being taken within them is alive, otherwise they have no luster. After being taken from the seawead they are exposed to the sunlight and atmosphere for sev-eral months, and the fish eaten out of them by files and ants: after which they are immersed for further cleans-ing in hydrochloric actid after which treatment their appearance is quite bastrous, and shows many of the pris-matic colors. Some of them are strung in this natural state, while others are dyed pink, light or dark blue, green, and vellow. After stringing they sell at retail in Hobart for about 60 cents a necklace, or about \$4.80 a dozen neck-laces, and still in larger quantities at about \$4.50 a dozen. The sale to tour-ists from the mainland of Australia during the summer season is very large.

about 34.30 a dozen. The safe to our lats from the mainland of Australia during the summer season is very large. The best shells are found in the vicinity of D'Entrecasteaux Channel. Those found on the east coast of Tas-mania are about the same in appear-ance, but are usually more easily brok-en than the shells of the south coast of Tasminia. Those of the Furneaux group are apparently of good quality, and when properly cleansed make very attractive necklaces. In these islands the work of gathering and stringing the shells is performed mostly by half-caste women and children. On a re-cent visit to this group I found a num-ber of attractive varities of shell necklaces which are very little known to the Hobart trade. They were made up from shells known locally as "pen-guins," "toothies," "cats' teeth," "rice" shells, "feather" shells, and "painted ladies." The half-caste children at Cape Barren were contributing quite a number of these interesting varieties while I was there, to be sold for the benefit of the children's hospital at Launceston, Tasmania. Hobart firms which export shell neck-laces to the United States are also importers to a smaller extent of shell and pebble oranaments from the same American firms which buy the neck-laces, pearl shells being the most common article of import. The cities of San Francisco and Vancouver, British Columbia, furnish for the local tourist trade many bracelets made up from polished Japanese and Chinese pebbles, to which is usually attached a spangle—the heart shape of the is-land of Tasminia. It is said that these

a spangle—the heart shape of the is-land of Tasminia. It is said that these bracelets are the work of Japanese in these two cities.

WILLIAM J. BRYAN ANE GRANDCHILDREN.

The two children of Mrs. Ruth Bryan Leavitt, who are shown here on the knees of their maternal grandfather, William Jenning's Bryan, are great favorites of the Democratic presidential nominee. They usually figure in all the public functions at Fairview. Mr. Bryan's country home, near Lincoln Neb. Both of them are pretty children, resembling in this their mother, who recognized as a beautiful woman

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