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# THE CONGREGATIONALIST AND CHRISTIAN WORLD

Volume LXXXIX

20 August 1904

Number 34



*E. Whittelsey, Oliver O. Howard, L. M. Balloch*

*Brevet Brigadier-General, U. S. A.*

*Major-General, U. S. A.*

*Brevet Brigadier-General, U. S. A.*

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## Both Sides the Brooklyn Bridge

### Progress on the New Tabernacle

Broadway Tabernacle is nearing completion. I recently enjoyed looking over the building with the associate pastor, Dr. Seymour. The plan is worthy of that much-abused appellation "unique." An auditorium that will seat about fifteen hundred people occupies most of the first and second floors. The Sunday school will have its well lighted and spacious quarters on the third and fourth floors. Above these are the ladies' parlors, etc.; the men's rooms are on the sixth and the sexton's apartments on the seventh floors. Thus the entire building will be devoted to the church interests. Pilgrim Hall will be a conspicuous and, I venture to assert, an influential feature of the church home. It is planned to have this large hall open seven days a week, and to have lectures from prominent men in the various walks of life and numerous discussions, after the manner of the Pilgrim Fathers. There will be small rooms on different floors to serve various purposes—a funeral and baptismal room, committee rooms, studies, offices, etc. Dr. Jefferson will preside over a church of broad outlook and large sympathies. The tabernacle suffers again, however, from the labor issue, as twenty-five men went on strike last week.

### Summer Breezes

Dr. Seymour has been rusticated for five weeks in Sullivan County. Rev. W. H. Kephart of North Church, is taking a vacation before making final arrangements for the double event of his own anniversary as pastor and the dedication of the new church building. Rev. Hay Watson Smith of Parkville, is at home pursuing interesting lines of study. The new Manhattan Terrace Church bids fair to have a successful future as a neighborhood church, its nearest Congregational neighbor, Flatbush, having already begun to prove the possibilities of such a church. Rev. Frederic Lynch of Pilgrim is summering in the White Mountains.

### Coming Anniversaries

Bedford Park celebrates its fifteenth in September, North holds its exercises Oct. 1, Jersey City is almost ready to dedicate its People's Palace; Broadway Tabernacle hopes to open its new home in December, and work on the new Park Church in Brooklyn is progressing so that Dr. Taylor hopes to enter next spring.

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# THE CONGREGATIONALIST

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and Christian World

Volume LXXXIX  
Number 34

## Event and Comment

**Our Portrait**  
**THIS** is G. A. R. week in Boston when thousands of the men who helped save the Union have been parading the streets, renewing their old comradeships and receiving—some of them for the last time perhaps—many courtesies from a grateful city which gave its own choicest sons for the same high purpose forty years and more ago. It is fitting that our cover page should recognize this anniversary and all that it signifies and we esteem ourselves fortunate in being able to present a new and striking picture of three living generals, all of whom have for long years been valiant soldiers also in the Christian army. Generals Howard, Whittlesey and Ballock not only served in the Civil War, but were actively concerned in the management of the Freedman's Bureau from beginning to end. General Ballock was the disbursing agent, General Whittlesey the adjutant general, while General Howard was the commissioner in charge of the whole enterprise. He was the choice of Abraham Lincoln and was recommended to this responsible post by General Sherman. The work which this Freedmen's Bureau did in caring for the thousands of Negro refugees and in providing educational opportunities is hardly realized by the younger generation. We are glad that General Howard is preparing a history of this bureau. These three generals are the sole survivors of those who were prominently connected with it and next year their average age will be eighty years. They are all members of Congregational churches. Surely no living veterans deserve greater honor.

**Ministers' Salaries  
Once More**  
**WE** recently had occasion to draw up a list of a dozen or more Congregational churches whose now vacant pastorates might, from the point of view of compensation and opportunity, appeal to a man in middle life, thoroughly trained, able and successful hitherto as a minister. It was not, we confess, an easy task. It revealed the fact that few churches of the first, or even second rank in our denomination are at present pastorless. In the metropolitan area around Boston three or four are vacant which pay upwards of twenty-five hundred dollars salary. In two or three other New England cities pastorless churches of a similar grade are found. In New York State are three or four, in Chicago one is unsupplied where the salary, according to the Year-Book, is in the vicinity of four thousand dollars. But it is possible to range through a number of other states without finding half a dozen churches more whose remuneration of

their pastor is from a financial point of view sufficient to make them prizes to be coveted. We state these facts, not to discourage good men from entering the ministry or to defend the proposition that the salary should be the determinative element either for those who have entered the ministry or are contemplating such a step, but rather to emphasize the correspondingly louder call of weaker churches which, if they are to have competent leaders, must get them out of the ranks of men ready to forego, for a time at least, what would be the proper financial reward for their labors.

**The Vacation as a  
Clearing House**  
**IT** is well to emphasize the special opportunities of service which vacation days bring. It is not less important to recognize their value in the economy of the personal life. Especially do those who throughout the year give themselves unsparingly to others need these periods of change and seclusion. They afford a chance to deal honestly and vigorously with one's self, to examine inmost motives and ambitions, to judge what has been done more calmly than it is possible to do when in the thick of the year's activity and to plan for coming days more wisely and unselfishly. So do not be too greatly disturbed if you do not convert any one else this summer. Get yourself in hand again and God will find all the more ways of using you the coming year.

**Save the Board  
from Debt**  
**WITH** its consecrated band of nearly five hundred and fifty missionaries, its schools of all grades, its hospitals in charge of skilled physicians, its trained native preachers and teachers, the American Board has reached a high degree of efficiency. Its power for good in the world can hardly be overestimated. It is safe to say that never in its history would a dollar in its treasury be able to accomplish more than at the present time. Yet August, the last month of the fiscal year is here, and the Board is threatened with a serious debt. It is believed that at least \$35,000 in extra gifts are needed above what may be expected to come in the usual way. This is not a time to withhold. One more effort will not make poorer any participant, but will bring to him or her a real enrichment.

**The Ideal Minister**  
**THE** ideal of the Christian minister for the needs of today has seldom been more happily pictured than by Principal Fairbairn in a letter to the *London Examiner*, following his sermon at the funeral of Dr. Alexander Mackennal. Take these

passages and see how they describe the men who are needed in all our great centers of population:

Dr. Mackennal was a sagacious counselor, a willing servant of all who had need of him, a man of extraordinary gifts who was ready to give up his all for the good of our churches and the causes they stood for. . . .

He served his church as only a man who believed in its high destiny could. His religion was simple, but not bald; he disliked pretense in all its forms, ecclesiastical or civil, but he was too convinced a man to do other than respect conviction wherever it was to be found. It mattered not to him whether a cause was popular or unpopular, he only inquired, Does it love truth, stand for freedom, and promote religion? and if he found it did it commanded his love and loyal service. . . .

He knew no fear and he courted no favor; and he was trusted as a leader because he was so respected as a man. . . .

He was one of the most open-minded of men, and one, too, of the most generous. So far as my knowledge extends, every man who met him had his idea of Christian chivalry, courtesy, manhood and discretion raised and enhanced.

Such a character is a benediction to the age in which it is formed and exercised. Yet there was nothing in these qualities and attainments, except the original endowment of high intellectual gifts, which is beyond the reach of every single hearted and well trained minister of Christ today.

**Wisconsin Moving  
Toward Supervision**  
**AND** now it is Wisconsin's turn to make a tentative contribution to modernized Congregationalism of which

Dr. Leonard W. Bacon is rather suspicious, but toward which most of our younger men at least throughout the country are rapidly moving. This Wisconsin proposal grows out of action at the last state meeting, when a committee of three, consisting of Rev. Messrs. J. G. Smith and J. H. Chandler and Pres. R. C. Hughes of Ripon, was appointed to recommend desirable changes. It has now fulfilled its task and recommends that the Wisconsin convention, which corresponds to our eastern state associations, be incorporated under the title of the Congregational Church in Wisconsin, with a board of five trustees to hold the property and administer the income. It suggests also the appointment of a general pastoral committee made up of these trustees, the Home Missionary Society secretary and one member elected annually by each district convention. This committee shall nominate a pastor at large to assist pastorless churches, give fraternal counsel to both churches and ministers and in other ways promote the efficiency and co-operation of all the churches. It is further recommended that these trustees secure suitable headquarters as a center for all the denomina-



tional activities of the state. And the fourth proposal is that examination for ordination, as well as for licensure to preach being now under the direction of the district convention, that body have power also to review ordinations by council or ordination in another denomination before enrollment in the list of Congregational ministers. This last recommendation is as radical as any and looks toward a depreciation of the council of the vicinage.

THE many who are asking "What next in Congregationalism?" will have their query partially answered at least

#### Australia Setting an Example

in Dr. F. E. Clark's article elsewhere published on Congregational experiments in Australia. In that distant land the same tendencies toward consolidation and supervision now at work in this country have long existed as Dr. Clark shows and have come to concrete expression not only in the realm of the state but in church affairs. That United Congregational Church of Newcastle into which a half a dozen small enterprises have been banded looks like a safe and efficient organization allowing sufficient independence for the individual units but presenting to the world one strong, harmonious, aggressive organization. A similar comprehensive spirit seems to govern the Congregationalists at Perth in Western Australia. It is quite a contrast to some American cities which we could name in which pastors and churches have for years worked solely for their own upbuilding with little regard for the claims of fellowship and the demands of the denomination as a whole. Is it out of the realm of possibility for us to have in this country say the United Congregational Church of Portland, Me., or of Hartford, Ct., or of Minneapolis, Minn., or of Seattle, Wn.?

THE referendum taken in the State of Victoria (Australia) on Bible teaching in state schools was highly unsatisfactory. There were three questions. The first asked the electors to say whether the Act should remain as it was. The other questions were whether teachers (under the protection of a "conscience clause") could give Scripture lessons as a part of the regular course; and whether other voluntary teachers might do the same. The answer was, Yes, to all these questions, which leaves the whole matter undecided. This result is due to the ambiguity of the first question. Some understood by it that the issue was whether the national system should be altered to a denominational system; others that the issue was whether the Act should be administered in a fanatically secularistic spirit; or whether religious teaching on broad lines should be given. The confused result is due to confused questions. What the answers really mean is that the people of the state do not wish a national system replaced by a denominational; but do wish a national system interpreted and administered in a broadly religious spirit. But Victorian legislators are not likely to take this view of the answers given at the referendum.

IS it worth while to form the habit of public worship? A great many people nowadays seem to think not, and perhaps they would consider a working pastor not a good witness on the subject. Yet who, after all, has a better opportunity of observing than a pastor who has been long with his people and seen what comes to the two classes, of regular attendants and neglectors of public worship? Dr. Joseph R. Duryee, a New York pastor in the Reformed Church, in his sermon recently on the twenty-fifth anniversary of his installation put on record his observations on the subject, and they are worth attention:

A long pastorate is the best possible school for the comparative study of human nature. Increasingly I have been impressed by the silent yet constant power of the habit of public worship in developing noble character. On the contrary it is pitiful to note how, when this habit is lost, men and women, unconsciously to themselves, deteriorate not only morally, but also in those traits and manners that distinguish true refinement. I thank God daily, that such a large proportion of the boys and girls who have here formed the habit of regular and intelligent worship have become efficient, kindly and respected men and women.

AT both ends of Turkey there is great distress among the native Christians following insurrectionary movements and Turkish repression. In

#### Distress in Armenia and Macedonia

Armenia the Turkish troops sent to drive back revolutionists who crossed over from Russia have gotten out of hand and committed great excesses. Several thousand people are reported to have been killed and a number of villages have been razed to the ground. The British and French ambassadors have demanded that the survivors be restored to their former homes and that the Turkish Government contribute to the expenses of the work. The government is doing something in response to this demand, but there must be great suffering and privation among these victims of violence by the Turkish troops. At the other end of the empire, in Macedonia, the villagers who fled across the mountains to Bulgarian territory in the last insurrection are now returning to their former homes. It is believed that they are safe in doing so, so far as the Turkish Government is concerned, but they also come back to ruined homes and must make an entirely new beginning. Most of these people probably had nothing to do with the revolutionary movement but escaped in order to avoid its perils and punishment. These two districts appeal to the charitably inclined and a little money sent through the American Board will secure large results in the alleviation of misery and in probable saving of life. The work in Armenia especially has the indorsement of the diplomatic and consular authorities.

THERE was a time when American students considered that the great educational opportunity was to be found in the German universities, just as there was an earlier time—in the eighteenth century—when the sons of American planters and merchants were sent to England for their college training. The German and Eng-

lish opportunities are still great, but no one thinks of them except in the highest stages, for research or special study with world-famous teachers. United States Consul Diederich, who is stationed at Bremen and has just made a special report to the government on university education in Germany, asserts not only that there is little or no increase in the number of American students in attendance at German universities, but also that, "American educational institutions are the best equipped in the world." Mr. Diederich, who has himself had experience as an American college teacher, adds:

I know but one German university that can claim to be up to the times in this regard, and it stands third in the list of attendance. No American need any longer come to this or go to any other country for higher education. In my judgment, the United States offers today facilities for collegiate, academical and post-graduate studies equal in quantity and quality to those offered by any country in the Old World.

This is true, we think, though it remains also true that in certain branches the material for first-hand study is on the other side of the Atlantic and that great leaders of thought will always call students to their lecture rooms and laboratories or clinics from the ends of the earth.

FORMAL notification of his nomination by the National Convention came to Alton B. Parker—no longer judge—Aug. 10, at his home in Esopus, N. Y. In response, Mr. Parker told the distinguished company of Democrats present of his profound sense of honor done him. He praised the platform adopted at St. Louis in general terms, reserving the right to deflect from it somewhat in shadings of opinion as to proper party and national policy. He pledged himself to strict obedience to the Constitution and to clear distinctions between executive functions and those of the national legislature, to assertion of the claims of law as over against desire or class interest in all disputes involving the rights and privileges of capital and labor. The essence of all good government, he contends, lies in "strict observance of Constitutional limitations, enforcement of law and order, and rugged opposition to all encroachment upon the sovereignty of the people." Holding that the present tariff law is unjust in its operation and excessive in many of its rates, the candidate, nevertheless, is frank to admit that even if elected and supported by a Democratic House of Representatives, the most that could be hoped for would be a revision of specific schedules—forced by public opinion—rather than a general revision.

MR. PARKER'S defense of the judiciary of the country as not responsible for inequitable conditions growing out of the creation and operation of trusts is natural in a judge just retired; and, broadly speaking, he doubtless is right in assigning chief blame for the failure of the State to grapple triumphantly with the great aggregations of capital to the administrative departments of government—State and Na-

#### Not More but Better Enforcement of Law



tional. But his contention that the common law as developed by the highest judicial authorities of this country "affords a complete legal remedy against monopolies" is a dictum which will not satisfy public opinion today. Mr. Parker is emphatic in his assertion that as a republic we cannot deny self-government to the Filipinos permanently; but he does not go with the Democratic platform in its demand for immediate self-government in the Philippines. His argument that we are and should ever be a peace-loving people; that the spirit of militarism is foreign to our traditions and ideals; that we were a world power before we went to war with Spain—none will dispute; but there will be difference of opinion as to his implications that we are becoming belligerent, intrusive in international affairs where we have no business to be, and are imitating monarchical powers of Europe in reliance on warriors.

**T**HE most unconventional and distinctly individual expression of opinion in Mr. Parker's speech was his announcement that for reasons which seem conclusive to him, his first term as President—should he be elected—would be his last term. In other words, he believes that no Chief Executive can act with entire impartiality and indifference to personal or party welfare who has in mind re-election to office; and this he says without intending in any way to reflect on the ethics of Presidents who have acted contrariwise. The suggestion of the Democratic candidate is not novel. Rutherford B. Hayes accepting the Republican nomination in July 1876 took the same position; and so did Mr. Bryan, the Democratic candidate in 1896 and again in 1900 in his letters of acceptance. With the Presidential term extended to six years and tenure of office limited to one term there would be considerable to be said theoretically for the position Messrs. Hayes, Bryan and Parker have championed. It takes some time for a national executive to learn his duties and develop his policies; too sudden enforced giving up of office, often would deprive the nation of experienced servants—not rulers—just when they were most needed.

**T**HIS speech, apart from resurrected judicial decisions and his telegram to the National Convention, being Mr. Parker's chief utterance furnishing the American people with material for judging what sort of a man he is, naturally has been carefully studied. It neither excites enthusiasm among Democrats nor causes fear among Republicans. It commands the respect of both. It is judicial in temper, intelligently and intelligibly put, and opportunist and *laissez faire* in point of view. Having a mind habituated to reverence for law, organic or judge-made, Mr. Parker calls upon citizens to hark back to the Constitution, to trust to fundamental principles of Anglo-Saxon civilization judicially interpreted for safety in time of change. The speech will appeal to those who are conservative by nature; who are strict constructionists; who put faith in the written word. It will attract to Mr. Parker those who

believe in putting on brakes. Those who are full of visions, who are eager for change, who have a dynamic rather than a static conception of life, who resent the "deposit" theory of inspiration whether for politics or religion, will not be won by Mr. Parker's views.

**F**ROM earliest times in this republic Indians have gone up to Washington to see "The Great Father"; and have always deemed it a memorable day in their lives when the Chief Servant of the nation has spoken to them words of warning, or of amity and fraternity. Less than a decade ago such scenes as have been visible in the White House during the past week would have been laughed at had they been predicted. Who then dreamed that Igorrotes and Moros from islands off the coast of Asia would be visiting the White House in 1904 with the same awe as the aboriginal Red Man of North America had done for decades, and with the same claim on the President for his fraternal favor? Or who then thought that the same week a delegation of several hundred school teachers from Porto Rico, having completed a course of brief study at Harvard and Cornell Universities and bent on studying the country of which their native land formed a possession, would be heartily welcomed by a President? There is a wide gap between the stages of civilization represented by these visiting delegations, and the President's attitudes reflected it. A savage or a Mohammedan is not on the plane with a Spanish Roman Catholic. Yet each has much to learn from what he will see in Washington.

**E**X SENATOR GEORGE G. VEST of Missouri, who died last week at the age of seventy-four, was a brave, straightforward opponent, whether on the battlefield, where he distinguished himself as a Confederate soldier, or in political life, where he held many important offices, the most important being that of United States Senator from Missouri, 1879-1903. Conscience ruled with him, and it was never better displayed than in his vote against Senator Quay's title to his seat when illegally appointed by the governor of Pennsylvania, for Mr. Quay was an intimate friend. Senator Hoar of Massachusetts, in his autobiography, pays an eloquent tribute to the ability, moral worth and good fellowship of Mr. Vest, with whom on political and sectional issues he so often fought.

The death of M. Waldeck-Rousseau, Premier of France from 1899 to 1902, an able jurist, a gifted party leader, an eloquent orator and a personality whose tact and wisdom did more than any other man's to give the French Republic an air of stability during the past few years, was premature, and is a blow to France. He led in the fight against the religious orders made necessary by the revelations incident to the Dreyfus case; and he had much to do with composing French public opinion with respect to that unfortunate affair. But he was not the radical M. Combes, the present premier—is in attack on the Roman Church; and of late he has been using his influence to lessen

the strife between the Republic and the Church.

**S**ELDOM has a babe been born whose health and sex were of more concern to its parents and a vast host of those not its kindred than the health and sex of the offspring born Aug. 12 of Nicholas II., Emperor of all the Russias, and Alexandra Alix of Hesse, the Empress. Four daughters—ineligible to the throne—have been the fruit of this marriage since it was consummated in 1894, and while Russians are not like the Chinese in their aversion to female offspring, it is well known that both within the imperial family circles and throughout the realm there had come to be a dread that a son never would be born. There must be joy unspeakable in the parents' hearts, and a very widely diffused feeling of relief throughout the empire, going far toward offsetting the news from the front relative to Japan's successes. Were the Emperor to make the birth of a son the occasion for a great change in Russia's government, such as granting constitutional government, he would do well, both for his own fame and the peace of mind and safety of body of the babe Alexis Nikolaevitch, assuming that he survives the period of infancy and in due time comes to the throne. It is not yet apparent what effect the assassination of von Plehwe, Minister of the Interior, is to have on the Czar Nicholas II., whether inducing reaction or liberality. If the analyst of his character in the recent striking article about him in the *London Quarterly Review* (July) knows the man he describes, we fear that the effect will be reactionary.

**W**ASHINGTON, D. C., is the beautiful city which it is because when chosen as national capital it was not a city. This gave an opportunity for constructive planning on a large scale. An ideal could be conceived which growth might make real; and the process is well under way. The new Australian Federation has done wisely in selecting a site for the Federal capital far removed from any of the present large cities of the rival and suspicious states of the federation. Here, too, an ideal city may be built, artists and statesmen collaborating; and thus with nothing but constructive effort the new capital in brick, stone, marble and steel can surely emerge, symmetrically and harmoniously. Dalgetty, a village south of Sydney in New South Wales, at present thirty-two miles from the nearest railroad, with a population of but three hundred souls and only two churches, has won the prize. It is not a name as euphonious as Ottawa or as nobly commemorative as Washington, nor is it likely to become as historic as Rome or London.

**U**NABLE longer to stand the fire of Japanese land batteries slowly but surely encircling Port Arthur, the Russian fleet under Admiral Wittsoeff at dawn on the 10th put out to sea—to elude if possible—to fight, if necessary, the Japanese fleet under Admiral Togo. When the fight ended at nightfall the

#### One Term for Presidents

which seem conclusive to him, his first term as President—should he be elected—would be his last term.

#### The Deaths of the Week

on the battlefield, where he distinguished himself as a Confederate soldier, or in political life, where he held many important offices, the most important being that of United States Senator from Missouri, 1879-1903.

#### Australia's New Capital

This gave an opportunity for constructive planning on a large scale.

#### Russia's Naval Humiliation

at dawn on the 10th put out to sea—to elude if possible—to fight, if necessary, the Japanese fleet under Admiral Togo.

When the fight ended at nightfall the



damage to the Japanese fleet was insignificant. Far otherwise Russia's plight. Admiral Wittsoeft was dead. Five of the Russian fleet had crept back into Port Arthur with its ever-increasing peril, and the remainder of the original squadron of six battleships, five cruisers and eight torpedo boats was either scattered on the high seas or seeking shelter in Chinese ports or in the German harbor at Tsing-Chau. Shattered and scattered as a fleet, it was conceivable of course that single ships might by good luck effect a union with the Vladivostock squadron and Russia have an overmatched but still fairly respectable nucleus of a fleet in Asiatic waters. Destiny had decreed otherwise. On the 14th Vice-Admiral Kamimura, who had patiently abided his time and endured contumely for his patience, came to close quarters with the Vladivostock Russian squadron with its five fine cruisers which have harried Japanese commerce, sunk Japanese transports and worried Japan not a little, and in a five-hour battle off Tsu Island in the Strait of Korea he sank the cruiser Rurik, damaged and crippled the other vessels of the fleet and sent them in flight to such temporary harbors as they may find or to capture later. Japanese and Russian reports of both engagements agree as to the fierceness of the fray; Russian reports naturally omit reference to the significance of the rout; Japanese reports as inevitably reveal the nation's joy that naval supremacy prophesied by the first fight off Port Arthur is now a fact.

NOT only will Japanese military supplies and general commerce now move with more freedom, but the trade of the world in the North Pacific will profit by the Russian defeat. Attention now centers on China's and Germany's compliance with international law in dealing with Russia's crippled vessels. Their policy, and Japan's explanation of her course in seizing one of the Russian destroyers which had taken refuge in a Chinese port, are matters of profound interest to responsible foreign ministers in Europe and America, who have no desire to see international complications or to have the area of conflict widened. International law is explicit on the issue involved and precedents abound; and nothing but deliberate desire to cause trouble of a grave kind can induce any Power now to transgress the code. Statements by the Russian War Office and by Lord Lansdowne and Mr. Balfour show that Russia and Great Britain are still far apart as to their interpretation of the rights of belligerents in seizure of contraband goods in neutral vessels, and that they also by no means agree on what is contraband. The United States has decided to make an issue with Russia on the seizure of the Arabia, and will stand with Great Britain on the issue involved.

It was a pleasure last week to have a call from Prof. W. N. Clarke of the Baptist Theological Seminary in Hamilton, N. Y., the author of *Outlines of Theology* and other theological and religious books found on the shelves of ministers and laymen of all denominations. Dr. Clarke has been spending a few days in Boston and the breadth of his ecclesi-

astical sympathies may be judged by the fact that he attended the Friday night prayer meeting at Park Street Church besides frequenting Tremont Temple and other Baptist resorts on Sunday. Our readers who have enjoyed his previous writings in our columns will welcome the announcement that he has other articles in preparation for them.

### Sir Oliver Lodge on Christian Teaching

A marked tendency of scientific thought of the time is toward simplification. As knowledge makes its way nearer to the central facts it is able to discard theory after theory and finds at last that the fundamental materials of the material universe are few. Even the chemical elements in their relation of proportionate atomic weights carried a hint that they were not the ultimate constituents of matter. The process of simplification in the thought and research of the physicist has passed beyond them to discover the much fewer elements of which the web of the material universe is spun and woven.

A marked instance of this tendency to simplification is found in a striking article on *Electric Theory of Matter* which Principal Sir Oliver Lodge of the University of Birmingham, England, contributes to *Harper's Magazine*. After a historical summary of the advance of information and definition since the study of electricity began he adds: "Now we can go one step further and say, Matter is composed of electricity, and of nothing else—a thesis which I wish to explain and partially justify." Here is apparent simplicity indeed. If all the material things with which we imagine ourselves familiar—wood and stone, air and water, the poison that kills and the medicine that helps to heal, jewels and the mire—are electricity and nothing more, it seems at the first glance as if we had come far toward the uncomplicated center of physical truth.

But is it so simple after all? Electricity is twofold, positive and negative. Sir Oliver Lodge assures us that he does not know or even guess its nature of positive electricity "beyond supposing it to be a mode of manifestation or a differentiated portion of the continuous and all-pervading Ether." And of negative electricity our knowledge, while more definite, is still far from complete. And when by recent discoveries and experiments, like those which have made Radium a name of interest in the popular mind, the imagination is carried on toward a firmer grasp of the real nature of material things, the simplification leads us to other and deeper complexities. "The physical basis of life still eludes us, and until we are willing to look outside our material environment into another order of things the full truth concerning life and mind will, I believe, continue to be unrecognizable."

The impulse to carry the same passion for truth by methods of simplification into the field of theology is one to which the man of scientific training seldom yields—to the loss of the theologians and the Church. It is interesting to find, however, that the same high authority from which we have been quoting has given the world in the *Hibbert Journal* a remarkably sincere and interesting study

of Christian theology from his own point of view as a physicist. Here also he attempts to apply the method of simplification and to discard unnecessary elements from the field, for the clearing up of thought and for help in commending Christian teaching to minds trained in the methods of scientific reasoning.

The points at which he finds disturbing complications are the incarnation, man's sense of sin and the atonement; and these, he believes, might with advantage be restated in much simpler forms. His criticism of the atonement resolves itself into an objection to the doctrine of the virgin birth, which to his thought rather belittles than enhances the effectiveness of Christ's power with men. Lacking human fatherhood, Jesus seems to him but half a man. Now the Church has used this same belief for quite the opposite purpose. It has rejoiced in the virgin birth because it expressed the real union of the human and divine toward which Christ came to help his people. So in him the Church has found perfect humanity—and something more. He is better than our example—he is the giver of the life he shares with the Father of us all. In thinking of Jesus as the ideal example of the race, rather than the giver and first fruits of its immortality, Sir Oliver Lodge's simplification is rather shallow than profound.

So of the doctrine of sin. In a passage which has been widely quoted, Sir Oliver Lodge says: "As a matter of fact the higher man of today is not worrying about his sins at all, still less about their punishment. His mission, if he is good for anything, is to be up and doing." But is the "higher man" the only one to be considered? The phrase comes perilously near to reminding one of Christ's words, "I came not to call the righteous, but sinners to repentance." And if we change the word—and lower it, for sin brings God into the field of vision—by saying crime, or theft, or murder, or foolish pride, or truckling sycophancy—does the "higher man" think lightly of these because he himself is not guilty of them? And if he found himself guilty before the bar of his own conscience of any one of these, might he not rejoice that Christ had made the way back to oneness of spirit with the divine and loving Father plain and clear?

As for the atonement, Sir Oliver Lodge seems to question its necessity altogether. There are few thinking men nowadays who believe that any man is guilty of Adam's sin, as he thinks evangelical Christianity is bound to do; but many who know that they have fallen as Adam fell and that they bear the sins of their fathers. The atonement is not so shallow or so arbitrary a thing as Sir Oliver Lodge imagines. It does not change God's love toward men, but it expresses it and makes it effective for man's need. Its importance to the evolution of the individual is that of putting him once more into true relations with his Heavenly Father. The need is not to be measured from the point of view of the general evolutionary process; it must be studied also in view of that great need and cry of men for reconciliation and for peace of heart which always has expressed itself, however crudely and cruelly, in the feeling that somehow life must be given



for life and that God must suffer before man can be free. Science must deal with the phenomena of human experience, not on the level of the "higher man," but of ordinary men and women, who sin and suffer and reach out hands to God for aid before its verdict on the great teachings of theology or the necessity of Christ's sacrifice can be held valid.

What Christ may have to show men hereafter we do not know; but he came to sinners here on earth to reveal God's love as a ground of hope and a motive to endeavor. Science can neither deny nor affirm the great, deep lying spiritual experiences and hopes. It is helpful to have so well-equipped a leader of scientific thought tell us his views upon these questions so frankly and so reverently, and they are suggestive and helpful so far as they go. But religion lives in the realm of personal acquaintance and personal experience, and from these alone can it draw its final proofs for men.

### Turkey Yields

The Administration is to be credited with having made the sultan realize at last that the United States is not a Power to be discriminated against in Turkey. Last week President Roosevelt, hearing from Minister Leishman that another broken pledge had been added to the already too long list of equivocations and evasions by Turkey, ordered the Mediterranean squadron from Villefranche to Smyrna, and instructed Minister Leishman that if the sultan did not reply favorably by the 11th to our request for equitable treatment of American educational institutions he was to repair on board the flagship, take indefinite leave of absence, and sever diplomatic relations with Turkey. The arrival of the fleet in Smyrna's waters on the 12th, plus advices from the Turkish minister in Washington relative to the President's temper of mind, had their effect upon the sultan and his advisers, and Mr. Leishman was informed that the concessions asked by us for American institutions of learning and educators would be granted, including as well matters other than the claim to equal rights for our educators. So complete and binding is the new compact that Minister Leishman on the 14th informed the commander of the fleet that he might set sail.

This diplomatic victory means much to the Protestant missions in Turkey, and especially to the American Board. European Powers long since secured for institutions fostered by the Greek and Roman communions and by Lutheran Protestants rights which Turkey persistently has denied to American Protestants. In acting resolutely in this matter the President and Secretary Hay have not acted as sectarians, but as Americans, insistent that what Russians, French and Germans may do in Turkey, Americans must be permitted to do. Any other course would have been craven and humiliating.

We are confident that the Administration has an abiding purpose to hold the sultan to his latest pledge; we hope that a way will be found by which the two countries may raise their diplomatic representatives at Washington and Constantinople to a rank which will permit our representative in Constantinople to deal

face to face with the sultan whenever he chooses to seek an audience, and thus escape from the necessity of dealing with the crowd of sycophants and dissimulators whom the sultan hitherto so astutely has put between himself and our spokesman. With Turkey's representative raised to the rank of ambassador and his salary paid promptly, with a trained American diplomatist representing us at Constantinople, a man sympathetic with the ideals of most American residents of Turkey, and with the sultan mindful at last that the United States means business—there is no reason why during coming decades our relations with Turkey might not be frictionless and the cause of self-respect on both sides.

### The Plight of the United Free Church

Our British exchanges just in reveal certain outstanding facts relative to the momentous decision of the House of Lords stripping the United Free Church of Scotland of its property, to which we referred a fortnight ago. On these outstanding facts we can but touch now, referring discussion of the grave matter in its large and universal aspects to a later issue. Property estimated as worth \$50,000,000 now vests in twenty-four clergymen of the "Wee Free" Church. Further judicial opinion or relief is out of the question. In law if not in equity the case is settled, unless Parliament acts or the triumphant minority turns its legal victory into a spiritual triumph by generous concessions. The London correspondent of the *New York Evening Post* cabling Aug. 13 reports Parliament as indifferent, and the "Wee Free" minority irreconcilable save on terms which involve admission by the majority of doctrinal error and return to old standards.

The verdict of the House of Lords was based on two points, viz., that the Establishment principle was an essential part of the constitution of the Free Church, which principle it repudiated when it joined with the United Presbyterian Church; and that the Free Church Declaratory Act modified the church's original creed, which it had no power to do, the essence of the legal contention of a majority of the judges being, as the *Spectator* says, to declare "as a principle that no church, unless it possesses a deed specially and clearly reserving that power, has the right to alter its own creed at its own discretion."

It is obvious that if this principle is to obtain, dissentient minorities in Australia, Canada and the United States, in fact wherever church union and revision of credal statements is now a live issue, have it within their power by appeal to the "dead hand" and the law to temporarily, if not permanently, defeat the greatest present day movement of the Protestant churches of the English-speaking world; and the British verdict is being so interpreted by the Protestant religious press. Of course this assumes that the House of Lords' opinion would be weighty out of Great Britain.

The August number of the *Church Economist* is devoted to the church organ, that "kist o' whistles" which Beecher called "the king of

instruments." Organists, singers, music committees, ministers, indeed, every one who has to do with this essential to the most effective church service will find this issue an investment yielding rich returns and even attendants would prove more intelligent and appreciative listeners after reading it.

### God's Love to Men

The ruler who came to Jesus by night to ask concerning the things of the kingdom had no doubt a number of questions ready, most of them in regard to matters of purely intellectual curiosity. Yet behind this curiosity lay at least a possibility of deep spiritual earnestness. It is for this that our Lord looks in the heart of a man and it is to this which he appeals. Brushing aside all legal and philosophical subtleties over which Nicodemus may have been meditating he brought him face to face with the great gift and the great reality of the divine life.

The wisest Pharisee, like Nicodemus, the most hopeful pupil of the greatest teacher of the law, like Saul who sat at the feet of Gamaliel, the most learned theologian, the greatest sinner, the man whose thoughts are concerned with philosophy or money-getting or pleasure—all alike must be born anew. The new life is the essential thing and Christ alone brings it to meet the needs of men. By the side of this essential, deep-reaching and all-pervading question of the spiritual birth mere intellectual wisdom and purely earthly aims sink into complete insignificance. We may be sure that the first and really significant question of Jesus will not be of our details of knowledge but rather of that personal relation to the Heavenly Father in which eternal life becomes the portion of our souls.

This was the first and the important lesson for a man like Nicodemus, as it is the real and inevitable question for each one of us. Are we alive with God? But Christ is not satisfied with affirmation—he must define the life, showing its affinity with the deep things of human experience, and so bring the seeker into personal relation with the Holy Father, the giver of all life. Men have preached the gospel as if it were a threat to sinners. Christ preached it to Nicodemus as a revelation of the love of God. The new life does not begin in the dawning of our love to God through faith; it began long ago in the divine affection. It is summed up in the words Christ spoke to Nicodemus, "For God so loved the world that he gave his only begotten son, that whosoever believeth on him should not perish but have eternal life."

We must remember always that God's love anticipates and underlies our faith and our experience. Our life is kindled at that fire, it must gain depth and breadth and passion in communion with the life of Christ and in fellowship with the cross by which he showed the limitless self-giving of the Heavenly Father for his children. Our love takes color from life fellowship with that divine and suffering love of God in Christ.

No thought of judgment, therefore, can be true which leaves out of account the fact that Christ's life is redemptive, that God's first purpose was not to judge the world but to save. Judgment is inevitable because the light condemns the



darkness; love, hate; devotion, pride; and self-denial, selfishness. For every deed and word and thought in which we are unloving we shall be self-judged in the day when all things are declared. The opportunity must always judge him who neglects it. The light must always show the quality of the darkness. And God who loves us is behind all these great judgments which already cast their shadow over every evil life. Happy is every one who has learned of Christ, first, that the heavenly life is God's gift, and then that life is love. God is the center of that life, Christ is its example and the Holy Spirit is the companion of its daily service amid the trials and perplexities of our earthly experience.

Our Handbook Topic for the Midweek Prayer Meeting, Aug. 21-27. John 3: 1-21.

### In Brief

Thus far the Presidential campaign attracts more public attention than the Congregational Triennial Council. But just wait till October.

Are you getting something out of your summer religious environment that will help to make the wheels move more easily when you return home?

The arrival of the British in Lhasa puts an end to the last of the geographical mysteries. The world's all one in a sense in which it never has been yet and the fulfillment of Christ's prophecy that all shall be known is one step nearer.

Amos W. Stetson, who died in Switzerland last week, belonged to the older generation of stanch and liberal Boston Congregationalists. His benefactions to Union Church, Wellesley College, the City Missionary Society and other important institutions will cause his memory to be revered.

Tramps cost Massachusetts last year \$23,765. But tramps do not love Massachusetts and there are every year fewer of them in its borders. The state does not deport them, it sets them to work. Yet it gives one a shock to learn that there are still 129,000 cases of vagrancy in a single year. But in 1894 there were over 300,000.

The third member of the Society of Mission Priests of St. John the Evangelist, more familiarly known as the Cowley Fathers, to be elected a bishop in the Protestant Episcopal Church has just been chosen to be bishop coadjutor in the diocese of Springfield (Ill.). He is Rev. Edward William Osborne of Boston. Thus does the ritualistic party gain ground.

If any one thinks that Dr. F. E. Clark, who has just finished a long world journey in the interests of Christian Endeavor, makes these trips purely for pleasure, reflect on the fact that in the last six months Dr. Clark has traveled 33,700 miles, delivered 175 addresses, conducted 50 conferences and written 58 articles, besides carrying on his immense correspondence.

The *Boston Advertiser* remarks, in connection with a summary of the money and effort put into foreign missionary work, that "if all this money and all this energy were devoted to the illumination of heathen among our own people the results might be even more marked." Apparently the *Advertiser* is not aware that the percentage of church growth is much larger in the foreign than the home field.

We are glad to hear from Rev. J. P. Sander-son, registrar of the Michigan State Association, that in response to our editorial comment on the papers read by him and Dr. DeForest at the last state meeting he is receiving a flood

of letters asking for the pamphlet referred to. This shows that a great deal of thinking is going on in different parts of the country with regard to our denominational problems. Out of this thought must come plans and measures wholesome and workable.

The *Churchman*, the New York Episcopalian journal, discreetly says nothing about Bishop Potter's part in the dedication of the Subway Tavern. The *Living Church* says that "it is not the business of the Church to bless necessary evils. It is holding before men who most need moral elevation the lowest ideal possible." The popular condemnation of the bishop it deems "quite justified. Indeed we may go so far as to say that his action is a direct affront to real Christian workers in social reform."

The Louisiana Purchase Exposition has not equaled the record of attendance made at Chicago and President Francis has appealed to the railroads to bring in more visitors by reducing fares. Several of the roads centering in St. Louis have responded with greatly reduced fares for all places within a radius of 160 miles. President Francis says that nine-tenths of the attendance at Chicago came from within 150 miles of that city. At that rate it would take a good many world's fairs to reach the whole population of the United States.

President Eliot in his farewell address to the Porto Rican teachers who have been studying at Harvard, insisted upon education as something which was to be a lifelong habit rather than an ended experience of youth. Who has not noticed the difference between graduated and educated people—the difference between a lazy stagnation and an alert curiosity which is always reaching out for new knowledge and interesting itself in life and its meanings? President Eliot pointed out the relation of this craving after knowledge to the strength of a people. "With love of truth goes love of freedom. There is no quality so valuable as truth in the teachers of a free people."

Eight Congregational pastors with their families are spending a few summer weeks in a certain sparsely populated seacoast town. The one little church is of another denomination, but they are faithful in their attendance therein. The young minister being called away by the critical illness of a relative, one of the above mentioned pastors, a man doing effective work in one of the foremost churches in central Massachusetts, offered his services for the first Sunday of the young brother's absence. Judge of the strain on the ministerial decorum of those eight parsons as they sat in the congregation and heard the young minister make the following announcement: "In my absence, Rev. Dr. Blank will occupy this pulpit next Sunday. I cannot tell what the outcome will be. I hope to be here myself two weeks hence."

In connection with our constant endeavor to utilize the untrained labor which immigration brings to this country, it is interesting to note the progress of an industrial school for Jewish boys established by Mr. A. M. Simon, formerly United States Consul to Hanover, at Ahlem, near Hanover. The children are received young and are given in connection with their instruction in elementary school work a thorough training in pasting, book-binding, woodwork and carving, but above all in gardening and agriculture. In this way Mr. Simon tries to turn the oversupply of Jews from merchantile and professional employments into manual trades. While his primary object is to enable his pupils to earn a good living, wherever they may be, he is also making some into the kind of immigrants that this country welcomes.

Rev. G. Campbell Morgan is reported as preaching on The Devil at Northfield last week. The satanic characteristics and descent were described as follows. He undoubt-

edly was an angel. Apart from God he had no existence. He was neither omniscient nor omnipresent. He needed the co operation of men. The past tense seems to have been used by Mr. Morgan. Believing as he does, does he imply present activity of a personal devil? Rev. William Erdman of Philadelphia, in a recent address at Silver Bay, characterized many of the most popular and persuasive preachers of the present day as emissaries of the devil going about preaching a gospel so good a counterfeit of the real gospel—as conceived by Mr. Erdman—as to deceive the elect, the devil's craftiest art being, according to him, the making of counterfeit religions.

Dr. F. E. Clark's world-wide sympathies do not lead him to undervalue the Christian work to be done in this country, and his recent stand at Old Orchard, Me., in behalf of the cleansing of certain popular resorts there has won the grateful approval of good people locally and throughout the state. He found there certain places more openly indecent than anything he had seen in several journeys around the world; and as the result of his agitation both the residents and the attendants upon the camp meetings have made a public protest which, if followed up, will confound those who have been breaking the Sabbath and defying the laws. It is astonishing that such a state of affairs should have been tolerated even for a time in a supposedly righteous community. We shall be interested to see whether Dr. Simpson and his following in the Christian Alliance now holding meetings at Old Orchard will co-operate with Dr. Clark and his friends in this moral reformation. Here is a chance for holiness in everyday life.

The *Churchman* foresees "momentous consequences" following the visit of the Archbishop of Canterbury to what it is pleased to describe as "The National Church" of this country. The easiest way to make the archbishop's visit a failure is to overestimate it; and as for the Protestant Episcopal Church being the "National Church" or a "National Church" it is not either in fact or in prophecy, and to use that term in describing it is an affectation which only serves to increase suspicion and resentment among non-Episcopal Churchmen. The archbishop himself has issued a message to the clergy and laity of his archdiocese informing them that he will be absent in this country and in Canada two months, from Aug. 19 to Oct. 19. The journey, he says, will be undertaken with "the belief that it may and will, in the providence of God, tend to promote yet closer the unity of our common work and to strengthen our hands for combating evil life both in England and America." That has the right ring; it is truly catholic, and has an ethical and spiritual aim, larger than mere churchly ambition.

When a young woman pays out \$500 and travels 8,000 miles for the sake of seeing her brother start on a foreign mission it indicates an exceptional degree of brotherly and sisterly affection. But this is what Miss Yarrow, assistant pastor of the Central Evangelical Church in Honolulu, has just done and about all she had to show for it on the morning after he sailed was a big lump in her throat. But she bravely suppressed her emotions and bade her brother Godspeed as he goes to take up work in Van under the American Board. Miss Yarrow herself is an interesting and capable Christian worker. She graduated at Northfield Training School and has for the last four years been Dr. Kincaid's strong right hand in the numerous activities of his great church in the Sandwich Islands. It is a rather interesting coincidence that one brother should be a missionary in Turkey, another a Congregational pastor in St. Louis and the sister so far to the Westward—but all building the kingdom and bound together by a common devotion. Blessed indeed are parents who can give three children to such responsible positions in different parts of the earth.



## "Me Ye Have Not Always"

By Prof. John E. McFadyen, Knox College, Toronto

Jesus is a continual surprise. You could never guess, if you did not know, how he will reply to a disputant, or what he will do in a dilemma. He always does the original thing, says the unexpected thing. His deeds and words are a source of astonishment even to the disciples who know and love him best. Those whom they rebuke, he welcomes; and on those with whom they are indignant, he bestows the loftiest and most deliberate commendation. Verily his ways are not as their ways, and perhaps still less as our ways.

### OUR LORD'S DISCRIMINATION

No one could be long with Jesus without learning that he loved the poor; and it is hardly surprising that when a woman, in the wealth of her devotion, broke a box of very precious ointment and poured it over the head of her Lord, the disciples were indignant and harsh. They counted her act one of foolish extravagance and condemned it in words which we might almost imagine were the Master's own. "What is the good of such waste?" they say; "for this ointment might have been sold and given to the poor." It would not have been hard to believe that these were words of Jesus' own—words of mild rebuke to the eager woman who had forgotten how dear the poor were to Jesus. But no! The surprise is here as everywhere. What Jesus said was very different: "Leave her alone; it is a beautiful work that she has wrought upon me. For ye have the poor with you all the time, but me ye have not always." Jesus has not forgotten his love for the poor, nor has he forgotten how much might be done with the money; but the poor might be helped at any time, while if he was to be thus honored, it must be now or never. There is a time to sell the precious ointment, and a time to break the box and pour its treasure over the head of Jesus; and happy is he who knows these times and seasons.

Jesus is here enunciating, in his own inimitable way, the great truth of the relative value of opportunities. The good is not the best; and his words suggest that the man who would do homage to the best must be daring enough to rise above the temptation to be merely good, or to govern his life by the standards even of a noble convention. Jesus came not to be ministered unto, yet he was glad, very glad, when such spontaneous ministrations came. Though meek and lowly, he unhesitatingly accepted the costliest service, and counted himself worthy of the noblest that men could offer. He loved the poor, but to him life had other than economic aspects; and amid the cruelty, suspicion and misunderstanding that clouded the last of his earthly days, he welcomed with peculiar joy the daring generosity of this woman's heart.

The great words in which Jesus justified the breaking of the alabaster box in his own behalf embody a principle which should run through all wise life. The words were these: "The poor ye have

always with you; but me ye have not always." The principle is this—that opportunities differ in value and importance, and that wisdom consists in reading their value aright and in selecting the one which will not be always with us. Certain things may be done at any time; certain other things must be done now or never. Certain privileges may be enjoyed at any time; certain others, now or never. Every life is confronted at many points with this strange contrast—between the ordinary opportunities which come with every day, and some great opportunity which if not grasped at once may vanish forever. The poor and Jesus! There is the living contrast which is symbolical of so much in our life. The presence of the poor we can depend on; the pathetic commonplace is ever about us; but unique opportunities are not always with us. They are rare. Sometimes they come to us but once; and though we should wait for a century, they would never come again.

### THE PASSING OF OPPORTUNITY

It is very like Jesus that the opportunity which he here commends the woman for using is an opportunity for doing good. In breaking the box of ointment she was taking this unique opportunity of honoring Jesus. But the principle is as true when its application is widened to opportunities for receiving good. For here, too, some opportunities are relatively commonplace; others, like Jesus, are unique. Some are always with us, others come but once or seldom. So long, for example, as we have the use of books and the use of our faculties, it is always possible to improve our minds; but sometimes a supreme opportunity enters a young man's life, whose uniqueness he only begins to realize when it has slipped away from him. Probably not many students fully know what a splendid privilege is theirs during the happy years of their university course. They are in constant and living contact with some of the finest minds of their time. In their books they may hold converse with the finest minds of all the ages. Their time is their own as it will never be again. Their work is not exposed to a pitiless public criticism, nor is it interrupted and distracted by the thousand and one vexatious things that often make professional life so irksome. Yet how many of these men realize that their opportunity is as transient as it is splendid! In four short years it will all be over—never to come again. Too often the golden hours are lost, and the man emerges from his academic discipline no more fit to lead his fellows than when he entered it. "Me ye have not always." A motto like this could hardly fail to impart to a young man a certain sense of the duty of high endeavor which would make his student years more fruitful and not less happy.

Every life, whether blessed with academic privileges or not, has unique opportunities of its own. The Sabbath day—do we use it for the better things? The holiday—do we let it bring us nearer the God of the mountains and the sea?

The rare opportunities of travel—what do we do with them? Are we of those who would rather discuss politics or theology with the stranger beside us than observe some smiling landscape through which we are gliding? or of those who would rather read a newspaper than watch a sunset? Common days and common sights will come again; but to him that hath ears to hear, every unique opportunity rings out the reminder, "The poor ye have always with you, but me ye have not always." And if we cannot distinguish between opportunities, we have yet much to learn from Jesus.

### TURNING POINTS OF LIFE

In its primary reference, this word of Jesus referred not to getting, but to doing good; and here, as there, opportunities differ. It is not always easy, of course, to judge the real significance of an opportunity. A whole career has often been determined by a choice which at the moment seemed trivial. At the same time, there are opportunities whose greatness no sane man would dispute; and it would be well for those whose life is before them to learn to understand and value how much is theirs and how soon and how surely it will pass away. It is too late to break the alabaster box when Jesus is in his grave.

Perhaps there are few who realize the transiency of the home. As each day runs its commonplace round, the unspeakable privilege of living in the most intimate communion with those whom of all the world we love the most, is apt to be forgotten. There may indeed be kindness enough; but how much more tender and affectionate it might be if we remembered how frail are the bonds that unite us, and how soon some of them will be broken.

It is proper and necessary that friendships be formed outside of the family circle; for the home does not exhaust the great world, and only in the duties and friendships of the larger life beyond it can our nature be even approximately completed. Nor can we forget that sometimes friends may be "more than my brothers are to me." Still, the home includes the most intimate and sacred of all relationships; and there is something almost awe-inspiring in the swiftness with which they can be sundered. In a year or two, a month or two, sometimes—indeed, in a moment—its seeming permanence dissolves, and the happy circle becomes but a memory—a vision seen through blinding tears. A man may find friends—though perhaps not many—anywhere and at any time; but the dear faces of the home are not with us always. The claims of business, profession, or pleasure, may take the son to a far country; and when he comes back his mother is in her grave. And then how he wishes he had worked a good work upon her when she was with him! Yes! now he would break his costliest alabaster box a thousand times over for her gentle sake. But she is sleeping her dreamless sleep, and the dear lips are cold.

"Me ye have not always with you."



O, why do we take so long to learn a lesson so simple? Sooner or later, every home crumbles away; but as we gather round the table we never think of this. It is well that such a thought should not haunt us forever, but surely it should visit us sometimes. The brother is rough to the sister, the son is rude to the father, the husband is a little unmindful of the wife; and all the time they love each other. "What fools these

mortals be!" Why should they forget that they have not each other forever, or that life is too short for strife? Marriage or business will separate them soon enough, or death will come with its more awful separation. And then those who are left will yearn in bitter sincerity, for "the touch of a vanished hand and the sound of a voice that is still." But while the hand that will vanish is still with us, shall we not do something to lighten the

burden of its toil? and while the voice still speaks that will one day be silent, shall we not listen to it with an almost tremulous sense of the privilege that is ours? Common friends we shall find again; but the well-beloved of our homes we shall not have always with us. While we have them then, let us love them and cherish them and work a good work upon them, before the night cometh when we can work for them no more.

## Congregational Experiments in the Antipodes

Some Suggestive Efforts in the Direction of Unity and Co-operation

BY REV. FRANCIS E. CLARK, D. D.

Congregationalism is strong in Australia—in spots. Though one of the smallest of the great evangelical denominations, taking the commonwealth as a whole, there are few more influential churches in their respective states than the Collins Street Church in Melbourne, of which Dr. Llewellyn Bevan has so long been the honored pastor, Pitts Street Church, in Sydney, or Stowe Memorial in Adelaide, of which Rev. Joseph Robertson, so happily remembered by those who attended the International Council of 1901, has until recently been pastor. Equally influential in their own states are Trinity Church of Perth, Western Australia, Wharf Street, Brisbane, and Ipswich Church in Queensland.

Many brethren are doing admirable service in all the states of this vast new commonwealth, but I will confine this article to two groups of churches that are accomplishing an interesting pioneer work, which Congregationalists in other parts of the world may well ponder, and perhaps imitate. One of these groups has its center in Newcastle, the coal city of New South Wales; the other in the marvelous gold fields of Western Australia, and both, singularly enough, are ministered to by American Congregationalists.

The chief pastor of the first group of churches is, or has been Rev. Loyal L. Wirt. I say "has been" for as I write Mr. Wirt is about removing from Newcastle to Brisbane where, as pastor of the important Wharf Street Church, he hopes to do for Congregationalism in the great State of Queensland, what he has already done so successfully in Northern New South Wales. When, in 1901, Mr. Wirt exchanged Alaska for Australia and became pastor of Brown Street Church, Newcastle, there were six other small and struggling Congregational churches in the vicinity, four of them, at least, being without pastors and some of them at the point of death.

These churches at his invitation met in council that same year, and, after several sessions, formed themselves into the United Congregational Church of Newcastle, with the following features set forth as the cardinal principles of their union:

1. Each uniting church shall reserve, for itself, the control of all internal and purely local affairs.

2. The united church shall undertake the maintenance and extension of church work, the promotion of a vigorous denominational life and the safeguarding interests common to all.

3. In an Elective Governing Body authority shall be vested to guard and promote the interests of the United Church, and combine its Christian activities, bringing the gifts, the sympathies and the strength of a united people to bear upon any department, needy branch or neglected district of the greater parish.

This governing body is called the General Council, and consists of the pastors of the uniting churches, together with one lay delegate for every twenty-five members or fraction thereof, and "in matters affecting the common interests of the United Church" its legislation is binding.

The officers of the United Church are the senior pastor, who is the minister of Brown Street Church, Newcastle; associate and assistant pastors; general secretary and general treasurer. The general secretary keeps the records and conducts the correspondence of the United Church; the general treasurer receives and pays out all moneys as directed by the Council; the pastors of the self-supporting churches, designated "centers," are styled "associate pastors" if they are ordained men; while unordained men and ordained men in charge of "branches," as the churches are called which receive aid from the general treasury, are termed "assistant pastors." The stipends of the pastors ministering to the "centers" are paid by the Centers, and of the "branches," are paid from the general treasury, the minimum salary of any "center" or "branch" being \$625.

For nearly three years this system has been in operation, and it has worked with little friction and altogether with satisfactory results. The seven churches, if I am not mistaken, have become ten, each church has regular services and each a minister responsible for its work, though the various associate and assistant ministers frequently exchange and are always ready to assist each other when occasion requires. Hundreds of members have been added to this United Church in the course of these three years, and each is stronger and more vigorous than it was at the beginning, while Brown Street, the church of the senior pastor, Mr. Wirt, which has borne the brunt of the financial burden, has prospered the most of all. Its debt has been cleared off, its grounds greatly enlarged and beautified, a fine stained glass window erected and a new pipe organ installed.

The growth of Congregationalism in Western Australia has been still more remarkable. In 1895 there were but three churches of the denomination in

the state, now there are twenty-three, with 2,300 members and nineteen church buildings. It must be remembered that within these years Western Australia has increased nearly fourfold in population, for gold, the universal magnet, was discovered in paying quantities in 1892-93.

The financial center of Congregationalism in Western Australia is the Trinity Church, Perth, which has a large membership and valuable property in the center of the city. The expanding center is the marvelous new gold fields where have risen within less than a decade the magic cities of Kalgoorlie, Boulder and Coolgardie. Here the plan adopted is not unlike the Newcastle plan. The strong center is the church of Kalgoorlie, and associated with this in sympathy and more or less financial support, are quite a swarm of smaller churches, some almost able to go alone, some almost entirely dependent on their stronger sisters.

A novelty in the way of church architecture is the circular church of corrugated iron which holds some three hundred people and costs only \$450. On the exterior this curious church looks, to be sure, something like a gas tank, but it has two great advantages; it costs only half as much as a more churchly looking church, and it can easily be picked up and moved on when the mines are worked out, and the population moves to the next "camp." In this way, the church follows the people in a literal and practical manner. Let Congregationalists thank God for the adaptability of the old faith to the new work.

I have found the Christian Endeavor movement vital and flourishing throughout all parts of Australia, and going forward, like their own kangaroos, by "leaps and bounds." The conventions have, many of them, been extraordinary for attendance and enthusiasm. Methodists predominate in all the states in Christian Endeavor ranks, since this is the leading church in the commonwealth, and the forces of its young people are, happily, freely allowed to join with those of other churches, and are not segregated by a sectarian society, but Congregationalists have their full share in the leadership of the movement.

The presidents of the South Australian, New South Wales and Queensland Christian Endeavor Unions are just now all Congregational ministers and splendid presidents they make. Many prominent Congregational laymen also are leaders in the movement, especially in the mother state of New South Wales.



## A Wind's in the Heart o' Me

A wind's in the heart o' me, a fire's in my heels,  
I am tired of brick and stone and heavy wagon-wheels,  
I am sick for the sea's edge, the limits of the land,  
Where the wild old Atlantic is shouting on the sand.  
Oh! I'll be going, leaving the noises o' the street,  
To where a lifting foresail foot is yanking at the sheet;  
To a windy, tossing anchorage, where yawls and ketches ride—  
Oh! I'll be going, going, until I meet the tide,  
Until I hear the seawind and the mewing of the gulls,  
And the clucking, sucking of the sea about the rusty hulls,  
And the tunes of the chanties from the hookers warping out,  
And then the heart o' me 'll know I'm there or thereabout.

For I'm aweary of the land, the heart o' me is sick  
For windy, green, unquiet waves, the realm of Moby Dick,  
And I'll be going, going, from the roaring of the wheels,  
For a wind's in the heart o' me, a fire's in my heels.

—John Masefield, in *The Speaker*.

## The Philosophy of Holidays

BY REV. JAMES BRIERLEY

[Wit, wisdom and a sound philosophy are to be found in articles bearing the signature, "J. B.," as readers of the *London Christian World* are very well aware. In a communication to that paper Mr. Brierley has set forth his views as to "holiday ethics" and the place of the vacation in the plan of the world. Space forbids our printing all he has said, but our readers will appreciate the following paragraphs.—EDITORS.]

The universe is first of all, and all the time, a worker. The more we investigate, the more amazed are we at the stupendous energies which incessantly pulse and quiver around us. From the mighty whirl in which we partake, of our planet's motion round its axis and

that other round the sun and of that yet vaster rush which, together with the whole solar system, it is making through the constellations at a pace that has carried us of middle age two thousand millions of miles from the point where we first saw the light—down to the complex of forces in a drop of water—everything is alive with effort and movement. Our body takes no holiday. When we wake and when we sleep the heart keeps up its systole-diastole, the cells incessantly build themselves, the myriad toilers in brain and tissue and blood hold their posts and do their share of the complicated task of keeping us alive. Work is life, and life is work, says nature. The highest style of living, and therefore the happiest, lies in fullness of faculty and in the fullness of its exercise. As long as the universe continues on its present basis that plainly is the law of it.

What then of the holiday? The message from the spheres, is it only of work, with no hint of rest? Far otherwise. The old Hindu philosophy, with its doctrine of the "sleep of Brahma," of the lapse, that is, of the cosmos into successive periods of inactivity, preparatory to new births of energy, had a deep meaning behind it. Within its roaring loom of movement the universe holds a whole apparatus of repose. The sleep of our body is an image of vaster slumbers outside. Around us in space there are suns that are asleep and that after millions of years will wake again. But when we observe these slumbers in man and in the worlds more closely we gather a new secret. They are not, we discover, an inertia, but an alteration of movement, a subtle nutrition of exhausted points, a gathering of scattered forces for a fresh campaign. The "rest," whether it be of the edge of our razor or of the gray matter of a thinker's brain, is a flow of energy in a new direction. It is here nature yields us her "play-lesson," enough at least of it to construct a better holiday philosophy than most of us seem possessed of. The great life, she tells us, is above all things an energy, and the holiday, properly conceived, is the means

by alterations and readjustments of re-enforcing and increasing that energy.

With this conception for our starting point we ought, without difficulty and without mistake, to fit the holiday element into our scheme of life. How, most quickly and most completely, shall we refill the exhausted reservoirs; how, in the precious leisure days, add most effectively to the sum of our powers? Often, and especially at the beginning, it will be by a sheer passivity, by yielding ourselves to nature, as a child to its nurse; drinking her breezes, her sunshine, taking

Our fill of deep and liquid rest,  
Forgetful of all ill.

For here, while our will rests, our organs do not. It is their busiest time, though they say nothing to us of their activities. . . .

Where our worker is in right relation to the divine law, it will be difficult to say where he gets his greatest enjoyment, whether from the performance of his main tasks, or from those intervals of subsidiary process in relation to it. Both, he realizes, are of a piece. His holiday joy contains, as an ever-present element, the remembrance of past work well done, and of future work that waits to be done. And with this as the background of consciousness, how delicious are the hours in which, face to face with Nature, we ask her to do her work upon us, and to give us meanwhile some vision of herself! There are moments spent amid

The silence that is in the starry sky,  
The sleep that is among the lonely hills,

when we feel with Taine, "the more I see nature and the fields, the better I love them; they seem to have more intelligence, more soul than man." . . .

A radical vice about the holiday, we have urged, is that of valuing it, as multitudes do, as a brief escape from their daily toil. There is something wrong whenever this is the case, but the fault is not always with the workers. As the social conscience develops, it will be felt more and more to be a responsibility amongst employers so to arrange the conditions of labor as to make it everywhere a joy. For under proper conditions work,



A Wind's in the Heart o' Me



we repeat, is our highest joy. Were it put from our reach a twelvemonth would we not give the world to get it back again? And the so-called mechanical and monotonous tasks, rightly arranged, may be as pleasurable as the more intellectual. For it is precisely such tasks that leave the mind free for its finest exercises. There is many a collier who, as he wins the coal in the mine, is constructing a Sunday school lesson, or a sermon for a village pulpit and no man in the land happier than he. But it is for the employers to see that this labor shall be a blessing and not a bane; wrought in healthful environment, with moderation of quantity, sufficiency of interval and adequacy of reward. It will be one of the greatest of human revolutions when the labor conditions have become such that the worker turns to his toil with a delight

not less than that with which he lays it aside.

And yet another word. There is a part of us, and that the highest, to which what has been here argued in no way applies. It is one of the evidences of the gulf which separates our spiritual from our animal that the soul takes no holiday. There is no vacation for the gifts in us of the Spirit. Our faith, our hope, our love, our service in Christ's name of God and our fellow are by their very nature a constant and ever on duty. For them to take holiday were the failure of our manhood. In the hour of our relaxation, as in that of our most strenuous endeavor, it is their ceaseless operation that gives us our joy and insures our progress. As a mediæval poet has beautifully put it, "Our soul may never rest in things that are beneath itself."

nothing better could be done than to give a careful and rather elementary discussion of the Christian life itself: What it is to be a Christian, Why one should be a Christian, How to become a Christian. Such sermons ought to meet the immediate need of the young people, and might be the most helpful, at the same time, to the other class mentioned. These sermons might perhaps well be followed with addresses giving some of the concrete New Testament tests of the Christian life, like the Beatitudes, the Lord's Prayer, the Thirteenth of First Corinthians, the fruits of the Spirit in Galatians, etc. It would probably be of value, also, to both classes to go somewhat carefully into the needs of different temperaments in the Christian life, and to point out the danger of making one's own individual experience an authoritative type for all, and so becoming finally very censorious. For the older men it might be worth while, also, to point out definitely the lines in which progress can still be made in the Christian life, even upon the supposition that the present purpose is wholly right.

75. *I am a Junior worker and desire information on the following question: How would you present to children the claims of Christ?*—N. M. P. (Wisconsin).

I should try to bring the children to be real learners of Christ, simply in view of what he is, laying emphasis on Christ as example and helper to character—a real Saviour in their daily living. The children cannot—and no other can—begin with full knowledge of Christ. They can, however, know enough, clearly and intelligently to accept him as Lord in a sense true of no other. With the trust and open-minded willingness to let Christ be to them all he can, which will be so called out, Christ may be safely left to do the rest, and the deepest aspects of the Christian life in due time will surely come.

76. *If you had cotton, corn, wheat, or the like to sell, and you knew, or believed that speculators or manipulators had been able to force, and had forced prices upward beyond all legitimate figures, would you have any scruples in selling at the figures made possible by such tactics?*—INQUIRER (Vermont).

I understand from the economic authorities that the tactics of speculators have really very little power to affect the ultimate market price paid to producers. Careful investigation in Germany, I am told, running over a period of fifty years, seems to prove this fact. If the person had in mind, therefore, is a producer, there would seem to be no reason why he should not sell at the prevailing market price, which registers, on the whole, not speculative manipulation but real demand.

## The Secret of Gladstone's Power

Mr. Gladstone's Christian example made his Christian testimony powerful, and there is much in Mr. Morley's book which shows how habitually he practised the presence of God and lived under law to Christ. Above all, he was a Christian statesman. He spoke habitually to men's souls. The signal splendor of his life is that he did not appeal to men on the lower and baser side, but spoke to them as capable of great and noble things. He called on them to walk in hard paths. When he achieved his great triumphs in the country, it was because he appealed to the generous wrath of the people against wrong. He never pandered to what is little and low and mean amongst men. He believed that there was that in the human spirit which would answer the heavenly call, and he was there to speak it, the friend of freedom and righteousness and peace. No detraction on the part of his enemies, no weakness or blunder on his own part, can rob him of the magnificent eulogy that he so lived and wrought among us as to keep the soul alive in England.—*British Weekly*.

## The Professor's Chair

By Henry Churchill King, President Oberlin College

This department is confined to questions of the ethical and religious life, and of philosophical and theological thinking. In the necessary choice among the questions submitted, the interests of the largest number of readers are had in mind. Questions may be sent to Dr. King, care of The Congregationalist, or directly to Oberlin, O.

70. *What position should an evangelical "remnant" take concerning a non-evangelical pastor? Go to hear what is called "so unprofitable" by the wisest ones, or go to hear some one else, or protest against it? If they do protest, how should it be done?*—P. H. M. (Florida).

Perhaps, in the first place, they ought to make very certain that the so-called "evangelical remnant" has truly a monopoly of really evangelical positions in the Church. In the second place, they ought to be sure that the position of the pastor is one of real denial of fundamental Christian truths, and not one of simple restatement or reinterpretation. It is quite possible that those who have not given much thought to some of these deeper questions might assume that the pastor was quite unorthodox, simply because they missed certain familiar phrases, while, in truth, the deeper, more spiritual meaning of the doctrines might be well put.

On the other hand, it is also entirely possible that a pastor, through a series of years, should really distinctly tear down the faith of the church, and that there should be need and propriety of a protest. In that case, it seems to me that the honest and wisest course would be for those who felt that this was the situation, to agree in sending first a single individual and then a representative committee direct to the pastor to state what seemed to them to be the situation, and to ask that he take their conviction into account in his own decision as to remaining. That if that did not suffice, this part of the church should then, in a thoroughly kind and Christian spirit, make a statement of their position to the entire church, and ask them to consider whether their complaint was not justified. If, after full Christian conference, the two parties in the church were not able to come together, and the protesting party still felt that it was impossible for the church as a church longer to maintain a really evangelical position, the protestants would then be justified in taking their membership to a church with which they could work in sympathy. Such an extreme course, however, would probably seldom be necessary, if negotiations were guided by a spirit of genuine Christian love.

71. *Is the doctrine of the annihilation of the wicked in the future world a Congregational doctrine?*—A. B. P. (Massachusetts).

I suppose not. None of the historical creeds of the denomination contain the doctrine, though I have no doubt that many Congregationalists, as a matter of fact, hold it.

72. *The men of the Bible evidently had the conviction that their message was from God. What gave them that conviction? And, likewise, how may a preacher of the present time have that assurance?*—H. H. H. (Maine).

As I have suggested elsewhere, it seems to me that one of the best illustrations of the way in which such conviction either came to the men of the Bible or comes to ourselves is found in Peter's case in his confession of the Messiahship of Jesus. Jesus says expressly to Peter concerning that confession that flesh and blood had not revealed it unto him, but the Father in heaven [Matt. 16: 15-17]. And yet there is not the slightest indication of any miraculous vision, but the conviction seems plainly to have come to Peter through the close, continued association with Christ in the days and weeks preceding.

73. *Will it be a loss to religion if all the so-called "supernatural" in spiritual experience is gradually annexed to the natural world—that natural world, however, being regarded as the world of an immanent Deity?*—G. P.

"No" and "Yes." No, if it is only meant that all God's action is doubtless consistent with itself and so capable of expression under law, if we were able to get a view sufficiently large for its formulation. Yes, however, if there is any thought that a transcendent God can be left out of account. If there is to be any real religion in the world, we must be able to know that in our spiritual experience there is to be found not merely our action, but the influence as well of a transcendent God, with whom it is possible for us to come into real relations, as indeed the God who has expressed himself in our own being, and yet is more and other than all his finite manifestations. There may easily be such emphasis upon immanence as really to deny a true transcendence. And that denial involves, however unconsciously, a denial of any genuine religion, unless positivism is to be so regarded. Much more is at stake here than many thinkers of our time have supposed. Without intending it, some have given away the whole cause of religion.

74. *Kindly suggest subjects for a course of sermons to an audience of young people not Christians, of low average intelligence, with a sprinkling of elderly men who profess to have experienced the "second blessing."*—D. T. (Nebraska).

The situation suggested is certainly not an altogether easy one. I suggest that perhaps



The Young People's Movement. The Strong Right Arm of Student Volunteers ❀ ❀ ❀ ❀

## The First Base in Missions

By Samuel B. Capen

A Business Man's Diagnosis of this New Force in Missionary Operations

It is a cause of great joy that an increasing number of young people gather every summer at different places because of growing interest in missionary work. The Young People's Missionary Movement, which was organized three years ago at Silver Bay and which has held conferences this year in three different parts of the country, is perhaps not so well understood as some of the others. It is the necessary complement of the Student Volunteer Movement and has grown out of it. *It proposes to do in the raising of money what that is doing in providing men*, thus furnishing from "the first base," the home churches, the needed supplies.

Its underlying purpose is to put upon the consciences of young men and women the great truth that if they cannot personally go to the front they must sustain those who do. As it begins to influence the young while still at home, those who subsequently enter college have thereby an intelligent interest in missions, and are therefore better prepared to meet the appeal from the Student Volunteer Movement. In other words, these two movements, the one for men and the other for money, are parts of one whole.

Invited this year to preside, permitted by courtesy to sit with the executive committee in its meetings and to attend the annual meeting, when the work of the year was reviewed, may I give briefly my conclusions.

It is not a new society but rather an annex to the present missionary societies. No direct touch is had by the officers with any local church. If any letter of inquiry is received it is referred at once to the proper denominational society, it being the one purpose to have each denomination train its own young people. It will not permit any policy which will in the least cut into or under the work of any denomination. Furthermore no man can serve on its executive committee unless he is an officer of some existing missionary society. In its policy it distinctly declares its purpose to act in harmony with the existing Boards in all things.

It begins its work in an earnest effort to deepen spiritual life and missionary purpose in our young people as they are gathered in our Sunday schools and Young People's Societies. It covers in its thought world-wide missions. The suggestions that have been made to narrow its scope to either the home or the foreign field have been refused. We have too many in our churches now interested in only a part of the world. City, home and foreign missions, all have their place at Silver Bay. It is interdenominational, and our young people have the inspiration which comes from seeing the great work of other divisions of the army. No one is equipped properly for service in this century without this broad vision.

The movement also trains young men and women to become leaders in their home churches of mission study classes. The greater part of the time is given to Bible study, to teaching missions, and to instructions in methods of work. The man and woman who has done something and who can tell others how, is the one wanted at Silver Bay; the simple exploiter of theories is not wanted.

In its summer conferences there is great variety in the work; the morning session of three hours is as a rule divided into three parts, of an hour each; two or three meetings going on often at the same time, so each person may choose that which he most needs. With many leaders of national reputation, young people have an object lesson in valuable methods, while since the groups are small, there is freedom to ask questions and get

thereby the needed information. The value of Bible study and prayer as absolutely essential to the missionary spirit, are emphasized from beginning to end and that cannot be said of some of our conferences.

The movement itself and its conferences lay the greatest possible emphasis on working along denominational lines. While there is the broadest catholicity, provision is made during the conference for four or five meetings of each denomination by itself. At Silver Bay we Congregationalists had the library assigned to us and we had a great opportunity to press the importance of our sixfold missionary work. At the same hour the Presbyterians, Methodists and Baptists were in session over their own interests. I have seldom been at a gathering where there was such intense denominationalism in the best meaning of that word. The importance of the universal study of missions in our Sunday school, and of habits of systematic giving, has large place.

It is a generous movement; the committee secures the best talent to write text-books passing over the proofs, as I understand, to each denomination, to add such chapters or make such changes as their own work demands. We are learning in religious education the value of charts which have become such an important feature in modern secular instruction. We learn through the eye three times as much as through the ear. This movement has had prepared a series of important charts now in Washington to have every fact verified from official sources before publication. There is a great saving to our various missionary boards, to have one committee which represents all, do the work for all, and the expense thus divided will be small for each.

Like other similar conferences, proper attention is given to recreation, the afternoons being wholly set apart for this. An evening in the middle of the conference was also given up to wholesome fun, in which the leaders of the conference had their share. The body as well as the mind and soul is thought of in all plans.

The possibilities of usefulness in this movement in training the young life in our churches, the "reserves" that are coming soon to the field is beyond comprehension. Some of us have been eager to see a movement which should train a generation to give to missions, to match the Student Volunteer Movement. As already stated, it is upon just this point that the young men now responsible for this movement lay their especial emphasis. They are trying to train the men and women for consecrated giving which shall make all our mission work at home and abroad go forward with leaps and bounds. To show how the two movements are parts of one whole, it is interesting to note that twenty-nine young men and women this year, at Silver Bay, declared for the first time their purpose to be missionaries.

If some are still skeptical as to the value of such conferences and think that it is only another way to have "a good time," I wish they might spend a few days in these surroundings and watch these young people. See how all will be in their places at morning prayer; then when the conference opens, with the tables before them, each with a memorandum book in hand, see how they take notes of the points made by the speakers for use in mission classes which they are expected to organize at home. Each speaker as he sees these eager faces, feels that they are there for business and not for pastime. He feels also that back of each one of these few hun-

dreds of leaders to whom he is speaking, there stands perhaps fifty others and he is therefore addressing thousands who in the months to come are to study missions in their home churches, and learn to give to their own denominational work.

This movement has well been called a great "missionary clearing house." It brings together experts to train leaders for each denomination to carry on its own work. In sympathy with, and practically a part of, the present missionary boards, its executive committee are among the choicest of our young men. They are humble, teachable, consecrated. There are no "big heads" or "sore heads" among them. I have sat in many committees but never in one where there was apparently less of self and more of Christ in the thought of each. They know how to pray; not "say prayers," or "talk cant," but pray, in simple, straightforward language. In their freedom from all jealousies and their singleness of purpose they put to shame some of us who are older.

In the observatory upon the hillside overlooking Lake George, the executive committee and all the members of missionary boards present met together. The North and South, home and foreign missions, the great denominations, were represented in this afternoon conference. We all felt that God was especially there as he gave us the broad vision and revealed the wonderful possibilities. At the recent International Arbitration Conference at Mohonk late in the evening, almost the last word spoken was by Dr. Edward Everett Hale who said, "Together is the word for this century." In this movement, this thought of Dr. Hale's has a beautiful realization; it is each for all and all for each in helping to train our "reserves," in world-wide missions, and to provide the increased money needed to match the present supreme opportunity for missionary work at home and abroad.

We must make sure of "the first base" or there will be no successful "home run" in our missionary work.

### A Literary Critic on the Bible

Praise of the Bible as an English classic has become trite; yet it is always opportune, for one generation does not always reverence the opinion of a prior one. Edmund Gosse, the eminent English critic, has just written to the Bible Society of England a most cordial letter, in which he says of the Bible:

It would be impertinent for me to praise the English Bible, and needless to dwell upon its value as a model of noble language. But since you offer me this opportunity I should like to insist on the importance to those who are ambitious to write well of reading the Bible aloud. It is a book the beauty of which appeals largely to the ear. By one of those almost miraculous chances which attended upon the birth of this incomparable version, each different part of it seems to have fallen to a man appropriately endowed for that fragment of the task. The gospels, for instance, vibrate with the tender and thrilling melody of stringed instruments; in the narrations of the Old Testament and in the Psalms we find a wider orchestra, and the silver trumpet predominates. When young men, therefore, ask me for advice in the formation of a prose style I have no counsel for them except this: Read aloud a portion of the Old and another of the New Testament as often as you possibly can.



## The Rambler in the Yellowstone

When one joins a party, as did the Rambler and his wife for a trip through the Yellowstone Park, he scans the new faces with reference to forecasting the results of companionship with them. Will association with them be agreeable or unpleasant? One promptly decides for or against the persons to whom he is introduced. But these first impressions often prove absurdly wrong. Even the shrewdest readers of character, among whom of course the Rambler counts himself, are often greatly mistaken. Some of them whom at first sight the Rambler was sure that he should not like proved to be delightful comrades. If they, on their part, set him down at first as an undesirable addition to the company, he hopes that their estimate of him was as completely reversed.

The party to which the Rambler and his wife annexed themselves was composed mainly of teachers under the leadership of a professor of geology. Such a company of course could not fail to be highly intelligent and of marked character. The Professor explained the wonders of the park both as we were looking at them, and, more in detail, in lucid evening lectures in the hotels. We had the advantage, too, of having good botanists along, so that we learned considerable about the flowers in the park which to us were strange.

It is noticeable how soon the members of such a company fraternize. Before we came to the park, in the journey over the Northern Pacific, we had all become good friends. The party numbered twenty-five, and in going through the park was necessarily distributed among three coaches. This was arbitrarily done by the Professor, but the constituents of each coach-load became so satisfied with one another that the suggestion even of a temporary change was unwelcome. In tramping together over the "formation" to see the geysers and the hot springs, or up and down the cañon of the Yellowstone, the whole party became such a unit that on coming out of the park it was hard to separate from that portion of it which was going on to Hawaii.

All the readers of *The Congregationalist* know that the Yellowstone Park is nature's wonderland. It contains something over three thousand square miles. Geologists explain that here has been intense volcanic action, and that the lava away underneath this region has not lost its heat. The water, that percolates down from the surface of the earth in such quantity as soon to fill a deep mine unless it is kept well pumped out, falls upon this lava and is sent upward in the form of steam, which reaches the surface either in that form or as boiling water. In some places the water is impregnated with sulphur, and in others is heavily saturated with various salts. In most instances it forms bubbling pools or hot springs, but in some cases there is an accumulation of force at some point below which, at times more or less regular, becomes so great as to send up a column of steam and water to a height varying in the different geysers from fifteen or twenty feet to two hundred and fifty. As one rides through the park, he will see an occasional bubbling spring by the roadside and columns of steam at a distance which mark the presence of others; but there are certain areas of considerable extent where the forces of the underworld are especially apparent. They have covered the surface with a white deposit, known as "the formation." On this one walks with boiling springs and pools to the right and to the left of him. It becomes quite suggestive as to what would happen if the crust or "formation" should break through.

Quite naturally people have connected this region with what is supposed to be the hottest of all places. A certain "poem" accounts for

its existence as being the result of the devil's determination to have a place on earth where he would feel at home. The name of his Satanic majesty is affixed to a great many of the bubbling, steaming, hissing, roaring eruptions. Thus there are The Devil's Kitchen, The Devil's Frying Pan, The Devil's Ink Well, The Devil's Bath Tub, The Devil's Punch Bowl, The Devil's Paint Pots, Hell's Half-Acre, etc. One lady of our party, who felt aggrieved by this wholesale giving over of such attractions to his cloven-hoofed majesty, said to the Norwegian guide who was showing the party around the Upper Geyser Basin, "Why are so many of these things named after the devil?" "Well," was his reply, "you can't name any of these things after an angel!"

The Rambler struck up a friendship with the driver of his coach. From him he learned something of the nomenclature of the region. By the campers and the locals the drivers themselves are denominated "savages," and their four-horse teams "a bunch of tackies." The people going through the park who stop in the tents of the Wylie Camps are termed "sour-dough," while those who ride in the coaches and put up at the hotels are called "dudes." Soldiers are nicknamed "swaddies" and a soldier's wife is a "cow sergeant." Waiters at the hotels are "heavers," and are politely requested to "heave a piece of pie this way quick."

Our driver was a man of native wit. When he announced our coming to Bijah's Spring, one of the party remarked that Bijah (short for Abijah) was a Scripture character, whereupon the driver dryly said, "He must have slipped into this hot place by mistake." Again when we were riding (July 15!) in a flurry of snow on the top of the Continental Divide, and one of the party expressed the hope that the cold would paralyze the mosquitoes: "O, no it won't," he said; "up here the mosquitoes skate!" On one day the driver was suffering from a sick headache, and the professor handed him a small white pellet which he was told that he must take. He looked at it for a moment as if it might cause his death, and then, putting it in his mouth, solemnly made request, "Break the news to mother!"

To those not accustomed to it, the alkali in the dust is hard upon all the mucous membranes. The mouth and throat become dry and the lips sore and stiff, so that "cracking a smile" becomes the only way that one can smile at all.

As is well known, the Government allows none of the wild animals in the park to be killed except, at times, the mountain lion which is very destructive. Burton Holmes and others have called attention to the fact that the wild creatures realize that they have no occasion to fear man. Particularly is this true of bears. The refuse of the hotels is dumped at a little distance in their rear, and the bears save them the necessity of burning or otherwise disposing of it. The Rambler saw two black bears sociably nosing for their supper on one of these places, but often the smaller bears find it wise not to come too near when a large one is on the feeding ground. It was funny enough to see two small blacks suddenly climb each a tree when they became aware of the approach of a large cinnamon bear.

It was interesting to note the method of the different kind of bears in coming to these feeding places. A silver-tip, which the locals called a grizzly, came up with a gallop, while a large cinnamon was exceedingly circumspect, stopping often to listen and nose the air, and keeping under cover as long as possible. After warily coming out of the woods, he walked over the dumping place three times before seizing a tempting piece of meat, and then he furtively snatched it and made off at a gallop, evidently believing that he had done a clever thing. In caution the blacks are midway between the silver-tips and the cin-

namons. The vigilance of each is exercised with reference towards other animals and not towards man. Once the Rambler was within sixty feet of a cinnamon, who paid no attention to him and his companions.

Even the timid deer seem to have lost their fear of mankind. The coaches passed near groups of deer, disturbing them no more than if they had been so many cows. At the Grand Cañon of the Yellowstone, a doe and two fawns, going down into the cañon, crossed the road not twenty feet away from the Rambler without quickening their pace. When about thirty feet down the doe stopped, sidewise, and looked inquiringly back at the man standing above her, and the fawns, in exact imitation of their mother, did likewise. The Rambler is not a camera fiend, but just then he would have given a good deal for a kodak.

After satisfying their curiosity the three continued their descent of the cañon, which is there almost precipitously steep. The doe walked sedately while the fawns made funny little jumps and once in a while extraordinary leaps. For a little, one of the fawns went on ahead, but in some subtle way was made to understand that he was presuming, and again took his place behind his mother. The Rambler crawled out to a rock overhanging the chasm, where by lying down he could still see them in their easy, graceful descent down an incline where he would have been sure to lose his footing and roll down. There are some things a man cannot do as well as a deer. The Rambler lost sight of them as they went behind a huge rock, the doe leading and the fawns following dutifully in single file.

What about the region itself? It is well worth a visit from the geologist, botanist, ornithologist, or superficial traveler like the Rambler. The trip through the park as now arranged takes about six days. This can be prolonged, of course, by tarrying at the different points. Next year it is intended to take in Mount Washburn and the petrified forest, which will add another day to the tour. Adjectives are inadequate to describe the wonders seen each day. The climax is reached when one comes upon the Grand Cañon of the Yellowstone. The colored pictures of this deep rift seem absurdly impossible, but they hardly equal the reality. The Divine Artist here has been lavish of colors and has used them with wonderful effect. To the thoughtful, devout mind the whole region does not speak of the devil, but of God.

M. C. H.

## Sparks from Other Anvils

IMPORTED PREACHERS AS MODIFIERS

(*Zion's Herald*)

Unless Congregationalism in America is to serve simply the function of an Adullam's Cave into which every one who has a grievance with the Confession of Faith of the Presbyterians, or is disgruntled with the usages of some other sect, may run and find shelter, it must supply its own preachers out of its own constituency. Otherwise, if it continues to exist, it will persist as a sect modified by whatever those imported preachers may have brought into it when they came.

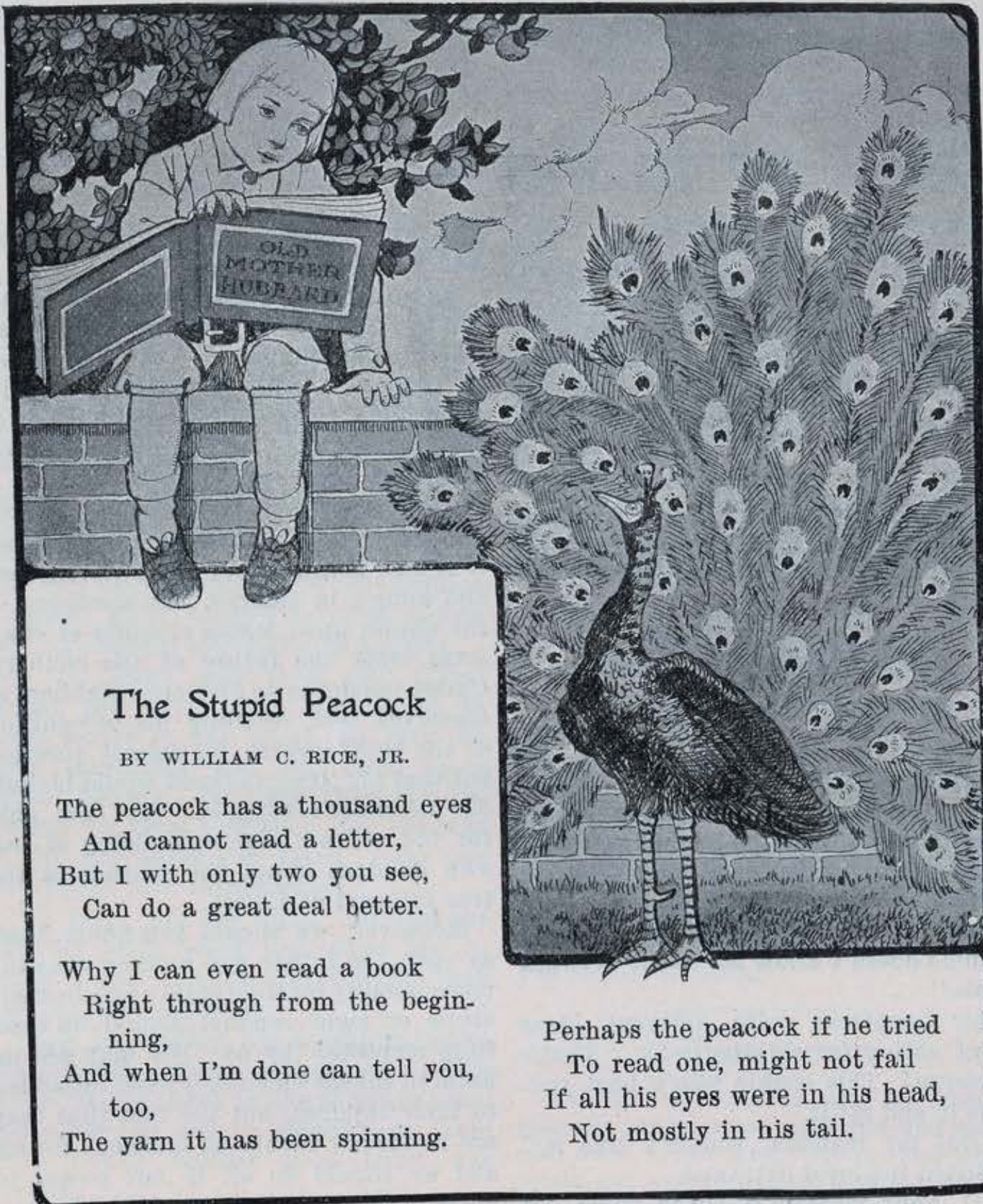
TRUE OF OTHER CITIES BESIDES NEW YORK

(*The Churchman*)

More and more is the summer coming to be the season when visitors from all parts of the country flock to the metropolis. The hotel keepers and the purveyors of amusement long since took account of these pilgrims, and made provision for them; but in the matter of spiritual refreshment is it not true that there is a tendency not to set out our best, since the hosts are away; to think that in the summer anything will do, fewer services, less music, indifferent preaching?



## For the Children



## The Stupid Peacock

BY WILLIAM C. RICE, JR.

The peacock has a thousand eyes  
And cannot read a letter,  
But I with only two you see,  
Can do a great deal better.

Why I can even read a book  
Right through from the begin-  
ning,  
And when I'm done can tell you,  
too,  
The yarn it has been spinning.

Perhaps the peacock if he tried  
To read one, might not fail  
If all his eyes were in his head,  
Not mostly in his tail.

## Dimples' Flowers

BY L. M. MONTGOMERY

When Miss Randolph, who lived in the big house on the hill, drove past the Bruce cottage one afternoon and laughingly threw a cluster of white roses at Dimples, who was standing at the gate, Dimples' first thought, as usual, was to share them with somebody.

Dimples—of course that wasn't her real name, but everybody called her that—looked about for somebody to enjoy the treat with her. The only person in sight was Toby, peering at her through a hole in the board fence, with a scowl on his impudent, freckled face and an envious look in his furtive brown eyes.

Dimples flew to the fence so quickly that Toby hadn't time to take to his heels as he had always done at her approach. Taken by surprise, he retreated a couple of steps and returned her smile with a sheepish grin.

"Don't you want a rose, Toby?" said Dimples, holding out half her treasure-trove in one chubby brown hand. "Aren't they just sweet? I love roses. Do take them."

Toby took them—grabbed them, to speak truly—then turned and ran without so much as a "Thank you." But at the corner of the Stone house he turned and, before he vanished, gave a whoop that might have meant anything.

Dimples took it to mean friendliness. Dimples liked Toby because she liked everybody. For a month, ever since the Stones had moved into the next-door cottage, Dimples had been trying to make friends with Toby and had not succeeded. Toby did not seem to be in the habit of making friends with anybody. He was an outcast among the other children on the street. Before the summer was over Dimples had given up trying to be friends with Toby. You simply could not be friends with a boy who pelted your kitten with stones and stole your mother's apples and yelled like a wild Indian whenever you appeared out-of-doors, but ran for dear life if he saw you approaching him. No: Dimples finally decided with a sigh that Toby was a hopeless case, much to the satisfaction of her mother who had no more use for Toby than any one else in Maywood had.

When summer came around again it brought a day that was full of troubles for Dimples. That year the big girls and little girls of Maywood had formed themselves into a Flower Band. The big girls decorated the church every Sunday with flowers; the little girls attended to the classroom where the Sunday school met. Each little girl was to be responsible for one Sunday.

Hence Dimples' trouble: the next Sunday would be here and where could she get any flowers? There was not a blossom in the tiny sun-baked Bruce yard. There were no wild ones to be had that Dimples could get. She was in despair. All the other little girls either had flower gardens at home or big brothers who could go far afield and get some for them. Dimples had neither.

She thought until her head was dizzy. Then she went away around to the back corner of their yard and sat down behind the cherry tree and cried. She couldn't get any flowers and the classroom wouldn't be decorated! And O, what would Miss Randolph and the other teachers and the big girls and the other little girls think?"

"What ye blubbin' 'bout?"

It was Toby who asked the question—Toby, who had never spoken to Dimples of his own accord before. He was hanging over the board fence, bareheaded and barefooted, looking even wilder than usual.

Dimples swallowed a big mouthful of sobs and told Toby her troubles. Toby listened, and at the end indulged in one of his own peculiar whoops.

"Guess I owes ye some flowers," he said. "Ye guv me them roses last summer. Ye just come 'long with me an' I'll show ye whar ye can git all the flowers ye want—great ones. They'll take the shine off the other's little bunches I kin tell ye."

Dimples did not hesitate. Mrs. Bruce was away and there was no one to forbid her going with Toby. She slipped radiantly through the board fence and followed Toby unhesitatingly.

Toby led Dimples across their yard and out through the vacant lots behind and across Mr. Hearst's cow pasture and through Mr. Mills's stump-land and down Mr. Channing's hill and into the woods beyond. Dimples followed breathlessly and trustingly. And then they came out on the bank of an arm of the Upper Creek and Dimples, after one look, clapped her hands together with a little squeal of delight.

"O Toby! O, how lovely! But how are we to get them?"

The placid surface of this wood-encircled creek was covered with water lilies—hundreds of them, in all their fragrant loveliness.

"I'll git 'em easy 'nough," said Toby. "Ain't they beaunts, though! I found 'em last week."

Toby pushed out a little dory from the bank and poled himself out into mid-water. The dory was an old one, left on the Upper Creek by a party of duck hunters three years ago. It was very leaky but Toby bailed and pulled in water lilies alternately. Then he brought the fragrant load in triumph to Dimples.

Dimples' decorations made history in the Maywood Sunday school. They were so lovely that after Sunday school the big girls crowded around to congratulate her, and ask where she found them. This was triumph number one for Dimples. Triumph number two was that she



had actually coaxed Toby to go to Sunday school that afternoon with her—a thing nobody had ever been able to do before. He said he would go to see what Dimples' flowers looked like; and the teacher of the small boy class, a young

man with a knack of managing wild boys, so won him over that Toby promised to come again.

Go again he did, not once but regularly. The result was that Toby grew civilized. He made friends with the other small

boys on the street but he never would make up with any of the girls except Dimples. He and she were firm friends after the lily expedition; he never teased her kitten or stole her mother's apples again, and he actually gave up yelling.

## The Home and Its Outlook

### His Quest

BY EMMA C. DOWD

Vainly he sought for Love on land and sea;  
Through every clime he searched—Love was  
not there:  
Pouring his heart out on humanity,  
He wept for joy—he met Love everywhere!

TO one who has been brought up to use hands as well as brain, and to believe in the dignity of honest labor, nothing is more surprising and discouraging than the attitude of the average woman seeking occupation. We all know her and heave a sigh when she comes knocking at our doors for advice and help. She usually wants to do something she doesn't know how to do or that nobody wants her to do. She frequently regards the work you suggest as too difficult or too "menial." Hundreds of women desire a position as companion, or helper; they would be willing "to read aloud, dust, arrange flowers, even take ladies' pet dogs out to walk!" But any intelligent person who reads the advertisements in newspapers must see that where there are scores who desire "a housekeeper's position in a small family where servants are kept," there is one such position. The same is true of literary positions, which always seem so attractive to the outsider, and of private secretaryships, than which nothing is more exacting. And the worst of it is not the lack of common sense but the tendency to shirk, to get an easy place, or what seems an easy place, the unwillingness to give honest, hard labor for its equivalent in money. No one can really succeed in life who is "afraid of work," and the most important lesson a child can learn, next to faith in God, is that work is honorable and that "no work is drudgery unless you drudge at it."

A CERTAIN little boy, the story goes, complained to his mother that he did not like his toy. "Well, then you can give it to your cousin." O, no," was the response, "I don't dislike it enough to give it away." That seems to be the attitude of many housekeepers. Their rooms are cluttered up, their closets overflow with things they never use and do not like, but they never reach the point of disliking them enough to give them away. There is a constant call for old material for hospital service, while the linen chests of long-established housekeepers are often bursting with saved fragments and worn material. There are many kindly uses for books and magazines, but the shelves and chests of some are overfull with material of this sort which is never read, and there is sighing at dusting time and thoughtful consideration of the necessity

of new bookcases. There is little happiness in giving what we are thoroughly glad to be rid of. Contribution to a rummage sale may be a help but no one takes much satisfaction from it. The happiness of giving comes only through the door of self-denial. No gift counts to which we have not added a little of ourselves. And by an occasional clearance of things which have a potential or associational value we shall free ourselves from the slavery to possessions which is the weakness of the time.

### My Neighbor's Child

BY ROSE WOOD-ALLEN CHAPMAN

Six-year-old Ruth was spending the afternoon at the home of a little friend. In the midst of their play, the mother appeared and, with the kindest intention in the world, handed each child a cookie. Putting her hands behind her, Ruth shook her head slowly and said, "My mamma doesn't allow me to eat between meals."

Her temptress, with different ideas about eating for children said: "That's nonsense! This cookie won't hurt you. Take it and eat it."

"But my mamma wouldn't like it," persisted the loyal little one.

"O, your mamma'll never know. If you're afraid she'll come in and catch you, crawl in here under the table and she'll never see you."

Amazed, astonished, the child stared for one horror-stricken moment at the awful woman who would suggest such wicked conduct to her, and then turned and fled. Straight to her mother's arms she ran, and there sobbed out her story of temptation.

When her tender heart had been relieved of its burden and her sobs somewhat quieted, she looked at her mamma and said: "I don't fink it's nice of grown-up folks to make it so hard for little girls to be good, do you, Mamma? 'F I was a grown-up lady and a little girl said her mamma wouldn't let her eat a cookie, I'd say, 'Put it in your po'tet, dear, and keep it until supper time.'"

Silently the mother's heart approved the judgment of the little girl. How could she forgive the one who had really tried to instill into her little daughter thoughts of disobedience and deception?

Unfortunately, this experience was not the only one of its kind endured by this mother. Having made a study of hygiene, her attitude toward the diet of her children was entirely different from that of the other mothers of her acquaintance, and, being out of sympathy with her theories, they seemed to feel no necessity for assisting her in her efforts to bring up her children in the way that seemed right to her. On every hand the children were offered tempting viands, and if they remained true to their mother's teachings

they were told that they were "foolish" and that she was "cruel."

These women did not mean to be unkind; they were simply thoughtless. Their responsibility for the upbringing of their own children weighed heavily upon their shoulders, but that they owed the slightest duty to the children of their neighbors never entered their heads.

Yet it is not alone because your children are *yours* that you must train them right; it is also because they are *children*, men and women in embryo, future citizens of the nation upon whose stability of character rests the future of the country. Christ taught us to love our neighbors as ourselves, and, recalling his recognition of the child's worth, we cannot question but that his commandment would include our neighbor's children. To care only for the welfare and up-building of our own children is not the attitude of the true follower of Christ.

Moreover, we should remember that, as upon the father and mother rests the responsibility for their child's future, their ideals of right conduct should be carefully respected by us. We may see no harm in things which they have forbidden to their children, but the fact that they are forbidden should be sufficient for us, and we should do all in our power to make observance of the prohibition easy.

Sometimes the parents are not wise in the training of their little ones, and then it may be that a conscientious neighbor can bring into the little lawless lives some of that orderliness which is so evidently needed. To be sure, the neighbor cannot exert the authority which belongs to the parent, but there are other ways of acquiring influence, and a real child-lover can often make an impress upon the unfolding personality which will never be effaced.

A woman whose heart was full of love and reverence for God's little ones, was amazed one morning, soon after her arrival in a new locality, to see her kitchen door opened from without and two children, four and five years of age, with unabashed mien walk into her presence. She welcomed them pleasantly, however, learned that they were little neighbors and, upon their departure, invited them to come again. The next day they appeared in the same unceremonious fashion, but this time she was ready for them.

Looking up from her work, she said, "O, how do you do? Did you knock; I didn't hear you."

A little abashed at the unexpected question the children replied only with a negative shake of their heads.

"Well, you know," she went on cheerily, "when folks go visiting they always knock at the door, and then the one they're calling on tells them to 'come in.' That's the way grown-up people do, and that's the way you want to do—isn't it?"



The little girl assented, but the boy was doubtful.

"Suppose you go out and try it once. It's just like a game." She rose as she spoke and advanced toward them, the children backing away as though a little fearful as to what might happen next. With a few more encouraging words she closed the door and waited.

After a little while a timid knock was heard. Hastening to the door, the neighbor exclaimed, "Why, here's Emma and Harry! How do you do? Won't you walk in? I'm very glad to see you."

That the children enjoyed the greeting was very evident by their smiling faces, but it must not be supposed that the lesson was learned at once. For several days they appeared as usual, but each time were sent outside to knock, and ultimately the habit was so strongly fixed that never was the door opened by them without permission from within. When this fact became known to the mothers it caused great wonder, as never before had the children received such a lesson.

In the same way their new friend taught the little ones, who loved to spend hours in her home, to pick up their playthings and put them away before leaving. The first time she explained to them that such was the way to do, the little girl asked, "Do you always put your things away?"

"O yes," was the reply, "or just see how my room would look when Mr. A. comes home. I want everything to look nice for him, you know."

Then, by making the straightening-up into a game or into a contest as to which would do the most in the shortest time, she made the task a pleasure to them until finally another good habit was formed.

Without trespassing upon the parent's domain or overstepping the bounds of courtesy, it is yet possible to make one's intercourse with a child an influence for good; and when we realize that every word or act must leave an impress for either good or evil upon the plastic material before us, we are made to feel our responsibility to our neighbor's child.

### Perfection in Letter Writing

For a perfect correspondence several things are requisite. In the first place, good manners. There are those who, in conversation, have the tact to keep off sore places who cannot be trusted when they write. But the ideal correspondence never wounds. Happy are those who, when they read this, call to mind certain familiar handwritings which are the assurance of pleasure, which inspire no fear. Cowper, who after all is the greatest of English letter writers, begins one epistle: "Thou dear, comfortable cousin, whose letters among all that I receive have this property peculiarly their own, that I expect them without trembling, and never find anything in them that does not give me pleasure."

Then the correspondents must be on a level. To write down or to write up to any one can never be natural. The natural commerce is between equals. What the one has not the other may supply; there cannot and should not be perfect identity of taste and accomplishment;

but in the summing up there should be an equality.

Then there ought to be perfect sympathy. Agreement in opinion is by no means necessary—in fact a certain divergence gives piquancy to interest, and those persons who cannot be friendly with others of different political or literary views are not worthy of an enriching correspondence. But there must be no disagreement except in opinions. Then there must be unity in what lies far below opinion. All this means a great deal. It means that each should do his part. Fanny Kemble had a rule of writing to her correspondents exactly as much as they wrote to her. This principle may be pressed too hard, but it is at bottom sound. No correspondence will last where one sends two sheets and the other sends four.

Further, in any true correspondence each letter begins by commenting upon the last letter received. In this many who are fond of letter writing conspicuously fail, and no one in my recollection fails more absolutely than Southey, who, except in a few cases, seems to take little account of his correspondent's last communication, and proceeds immediately to the interminable story of his own production. Then there must be a certain leisureliness. The best letters are not, as a rule, written in haste. They are generally written in the country, and form an important part of the day's thought and work.—*Claudius Clear, in The British Weekly.*

### Tomorrow

In the land of Tomorrow, near the entrance gate, two newly arrived spirits met, and looked each other in the face. One of them was a strong and beautiful spirit, with shining garments, and a face full of clear light; but the other was little and pinched and gray, and she trembled and cowered as she went.

"What ails you," asked the first spirit, "that you cower thus?"

"I am afraid!" answered the second. "It is all so strange here; I have no home, no friends, and I am alone and frightened."

"That is strange!" said the strong spirit. "I never felt so at home before. Everything is friendly to my eyes; the very trees are as if I had known them always."

"Let me hold your hand!" said the frightened one. "You seem so strong, and tread so freely, I shall perhaps not be so afraid if I am with you. I was a great lady on earth. I lived in a fine house and had servants to run and ride for me; and jewels and rich dresses, and everything that heart could desire; yet I had to leave them all in haste, and come alone to this strange place. It is very terrible. Was it so with you?"

"Nay," said the other. "I came willingly." The frightened spirit clung to the other, and peered in her face.

"Tell me!" she cried. "Did we ever meet on the earth? Your face is not only friendly, it is familiar. It is as if I had seen you often, yet none of the noble ladies I knew had such strength and grace. Who were you, beautiful angel?"

"I was your washerwoman!" said the other.—*From the Golden Windows, by Laura E. Richards.*

### The Optimistic Bostonian

Never mind if beef is high,  
We can live within our means,  
There's no corner, yet, in pie,  
Or brown bread, or pork and beans.

—A. H. T. F.

## Closet and Altar

### THE FOLLY OF PRIDE

*Talk no more so exceeding proudly; let not arrogancy come out of your mouth: for the Lord is a God of knowledge, and by Him actions are weighed.*

I do not in my remembrance find any expression in the Holy Scriptures declaring so much indignation of the glorious God against any one sin as against pride.—*Matthew Hale.*

How can Jesus Christ, born in a stable and without place to lay his head, find lodging in a proud and haughty heart? Can pride forgive its enemies? Can pride stoop to obey? Can pride brook the fellowship of slaves and accept the brotherhood of barbarians and social outcasts? At the open door of humility Christ enters; but pride bars the door at his coming and rejects his claims to rule.—*I. O. R.*

The glories of our birth and state  
Are shadows, not substantial things;  
There is no armor against fate—  
Death lays his icy hand on kings;  
Scepter and crown  
Must tumble down,  
And in the dust be equal made  
With the poor crooked scythe and spade.

The garlands wither on your brow—  
Then boast no more your mighty deeds:  
Upon death's purple altar, now,  
See where the victor victim bleeds!  
All heads must come  
To the cold tomb—  
Only the actions of the just  
Smell sweet, and blossom in the dust.  
—*James Shirley.*

The greater half of our worries, certainly the most irritating half, comes from our pride. Care hath many wives, but I think Conceit hath borne him the most children, and these the most greedy and unruly of them all. To humble ourselves is to be rid of many of our heaviest burdens.—*Mark Guy Pearse.*

There may be pride in rags.—*John Mason.*

Yet habits linger in the soul;  
More grace, O Lord! more grace!  
More sweetness from Thy loving heart,  
More sunshine from Thy face!  
—*F. W. Faber.*

Men bow before talent, even if unassociated with goodness, but between these two we must make an everlasting distinction. When once the idolatry of talent enters, then farewell to spirituality; when men ask their teachers, not for that which will make them more humble and God-like, but for the excitement of an intellectual banquet, then farewell to Christian progress.—*F. W. Robertson.*

O Lord God, who resisteth the proud and giveth grace to the humble; endue me with such humility of soul and modesty of behavior that my looks may not be proud, my thoughts arrogant, nor my designs ambitious; but that being restrained of all vanity and pride, and my affections weaned from a great opinion and love of myself, I may trust in Thee, follow the example of my blessed Master and receive those promises Thou hast made in our Lord and Saviour Jesus Christ. Amen.



## The Conflict of the Gods\*

By Rev. Isaac Ogden Rankin

The strongest will in the kingdom of Israel at the moment of Elijah's triumph on Mt. Carmel was that of Ahab's queen. Elijah's triumph seemed complete but was not really so because Jezebel had still to be reckoned with. And Jezebel's whole heart was set upon the triumph of the gods whom she and her father served. Neither Ahab nor the people had been converted, they had only been convinced; and persuasion of the intellect is only one step toward the activity of the will. With Jezebel's instant declaration of hostility, the king's intellectual conviction and reawakened sense of the power in his nation's Divinity sank into impotence again. The queen was still lord of her husband's will and through it of the religious destiny of Israel. We are not to wonder that under these conditions even Elijah felt a sudden and severe shock and reaction. The shadow follows the light. In a nature which partook of the tropic fires, blackness and night followed as swiftly as it follows the setting of the tropic sun.

The sun's rim dips, the stars rush out,  
At one stride comes the dark.

### IX. THE REACTION AFTER VICTORY

Elijah seems to have made the mistake of thinking that his spectacular victory on Carmel settled the question for the nation. He had the agitator's rather than the organizer's type of mind. He seems to have taken little account of the inertia of the people, their readiness to be led and their unwillingness to make sacrifices.

Let us mark 1. *The weakness of mere intellectual conviction* [v. 1]. Ahab and the people on Carmel were convinced but they were not persuaded. The motive power still lay outside themselves.

So there are thousands among us who are intellectually convinced that the service of Christ is the ideal life for man but practically live as if Christ had no authority. The idols of today, the Baalim of success and social consideration, of pleasure and wealth, hold among their worshipers multitudes who intellectually are as sure that Jehovah is God as these Israelites on Carmel were sure after the fall of the lightning on the sacrifice. Until the power of God's Spirit brings the motive of love to bear upon the will of a man, until he is ready in Christ's service to deny himself and to take up his cross daily and follow him, the mere conviction that Christ is king is ineffective for the transformation of character.

2. *Great and good men have their times of depression* [vs. 2-4]. Elijah had them and the lesson shows him running from a woman's threat. David had them when he fell into grievous sin. Lion-like Luther had his moments of despair, as when his wife in the famous story reminded him that God was not dead. Peter had them when he denied his Lord. And in proportion to the height and intensity of feeling and the completeness of devotion is likely to be the depth in the moments of despair.

3. *The real root of Elijah's discouragement was self-sufficiency* [v. 4]. He had taken the whole burden of God's work upon his shoulders. It needed the experience of failure and the encouragement of God's revelation that other forces were at work in Israel to bring him once more to the level of efficient service. God uses all men. He depends on none. When we imagine that the world or the church will fail if our effort ceases, when we think, as Elijah seems for the moment to have done, that God's whole energy is limited to our hands and brain, some lesson of humiliation like

that which came to the prophet in the self-reproach of his cowardly despair may be needful for our training in the work God plans.

4. *God is never in a hurry*. Elijah imagined that he was. But what God wants is permanence of impression and continuance of life. It needed more than the triumph of a day to win the victory over the forces of evil. Indeed to our human vision, that victory was never wholly won. The best of us must confess that while God admits us to his partnership he does not always call us to be of his council. He sees things beyond our vision and uses means which we can neither recognize nor grasp. The real duty is not to work expecting full and visible triumph but to work with faith in God's purpose and the carrying out of his designs in his own way. It is when we live the life of faith that we become laborers together with God.

5. *God takes thought for his discouraged servants* [vs. 5-8]. The exhausted prophet falls into restoring slumber. That was God's gift, "He giveth to his beloved in sleep." We often forget to thank God for what we call his ordinary reliefs and refreshments—food, intervals of quiet, sustaining of the presence of friends, sleep; but these are just as much his restoratives and strength-givings as great signs and wonders would be. We shall see how this lesson was taught Elijah later on. Signs and wonders are not God's divinest ways of help. God is never noisy in his counsel or his aid. See with what tenderness of care the provision is made. The journey of panic which had exhausted even Elijah's great bodily powers lay behind. God does not hurry the wayfarer. He wakes and eats and sleeps again while God's angel keeps his watch. In the crisis of his life—which came at Horeb, and not at Carmel—God would have his servant strong and in full possession of his powers. So he turns the flight into a journey; his weakness into trust. Beyond our alarms God waits to show us a deeper meaning of his will. After the valley of the shadow comes the spread table and the peace of the Father's house.

He who knows the most, he who knows what sweets and virtues are in the ground, the waters, the plants, the heavens, and how to come at these enchantments, is the rich and royal man. Only as far as the masters of the world have called in nature to their aid, can they reach the heights of magnificence.—*Emerson*.

## For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

*Topic, Aug. 28—Sept. 3.* National Missionary Heroes. Heb. 11: 32-40.

A splendid theme and one which with proper preparation will assure one of the richest missionary meetings of the year. Make the heroes of the past live again before the rising generation. From John Eliot, the seventeenth century apostle to the Indians, down to the valiant men and women of the twentieth century the list includes names as fit to be remembered and patterned after as the patriarchs, kings, reformers and prophets of the Old Testament or the apostles and martyrs of the New.

Recall Marcus Whitman. When all due deductions have been made in deference to recent critics he still stands out as the man who endured terrible hardships in order both to help plant the seeds of a Christian commonwealth in the great Pacific Northwest and to retain that region for the United States and who finally sealed his faith with his blood. Or measure again the services of Joseph Ward in South Dakota, the intrepid pioneer and the founder of schools and colleges. Not less inspiring though quite different in the forms of service rendered was the life work of Constans L. Goodell, the beloved St. Louis pastor and denominational pillar who left the impress of his consecrated spirit upon that great Southwestern city and all the region around. Richard Cordley in Kansas, because of whose recent death an entire state is still mourning, was another son of the Puritans who will be remembered when many governors and generals are forgotten.

Pass to the Southland. Think of Samuel C. Armstrong coming forward at a critical juncture in the history of the colored race to plant an institution which has served for forty years as model and inspiration for all workers for the blacks, and who through prayer and toil accomplished the apparently impossible. Dr. Cravath at Fisk University in Nashville was another hero whose work of more than a quarter of a century bulks large in the retrospect. Dr. DeForest at Talladega, Ala., was taken to his reward all too soon from the human point of view, but not before he had wrought nobly and well.

To name living heroes would be invidious. But they are all over the land. Their names do not often get into the daily papers, but I have found them the past year from Maine to California, on the slopes of the Rockies, in the timber belt of Washington, in the mines of Idaho, on the prairies of Montana and Dakota working with a fidelity and zeal that filled me with admiration. Give these lesser known heroes and heroines a place in your thought and prayers.

Remember also the city missionaries, the slum workers, the social "settlers" and the increasing host of men and women following up special lines of evangelization and philanthropy. At Northfield last week Monday an entire afternoon was given to these novel and interesting enterprises. One speaker told of work in the Adirondacks, another of tent meetings in Massachusetts, a third of mission work on railroad trains, a fourth of rescue work for women and several others described different undertakings in the great cities. And as the audience listened it realized that these are indeed days of the Son of Man.

Of course if one never goes to a missionary meeting or reads a missionary magazine or a religious journal he isn't likely to know much about or care much for these various Christian enterprises and the men and women carrying them on. But such a person misses a good deal of inspiration for daily life and candidly I don't consider him very well educated.

\* International Sunday School Lesson for Aug. 28. Elijah Discouraged. Text, 1 Kings 19: 1-8.



## The Conversation Corner

### A Whole Page for the Old Folks

"HE CARETH"

THE poem asked for in June 11 has been sent by many correspondents, near and far, some of them speaking of the precious comfort it has given to them or their invalid friends in time of trouble or care. Assured that it will carry Peter's message (1 Peter 5: 7) to many others, I venture to copy the entire poem:

What can it mean? Is it aught to Him,  
That the nights are long and the days are dim?  
Can He be touched by the griefs I bear,  
Which sadden the heart, and whiten the hair?  
About his throne are eternal calms,  
And strong, glad music of many psalms,  
And bliss untroubled by any strife;  
How can He care for my little life?

And yet I want Him to care for me  
While I live in this world, where the sorrows be.  
When the lights die down from the path I take,  
When strength is feeble, and friends forsake,  
When love and music, that once did bless,  
Have left me to silence and loneliness,  
And my life song changes to sobbing prayers,  
Then my spirit cries out for a God who cares.

When shadows hang over the whole day long,  
And my spirit is bowed with shame and wrong;  
When I am not good and the deeper shade  
Of conscious sin makes my heart afraid  
And the busy world has too much to do  
To stay in its course to help me through,  
And I long for a Saviour—can it be  
That the God of the universe cares for me?

O, wonderful story of deathless love,  
Each child is dear to that heart above;  
He fights for me when I cannot fight,  
He comforts me in the gloom of night,  
He lifts the burden, for He is strong,  
He stills the sigh and awakens the song;  
The sorrow that bowed me down, He bears,  
And loves and pardons, because He cares.

Let all who are sad take heart again,  
We are not alone in our hours of pain;  
Our Father stoops from His throne above  
To soothe and quiet us with his love;  
He leaves us not when the strife is high,  
And we have safety, for He is nigh.  
Can it be trouble, which He doth share?  
O, rest in peace, for the Lord *does care*.

If any of the O. F.'s care for one of my MS. copies, an addressed envelope will carry it. Better still, let them send a nickel or two to the American Tract Society, Bromfield Street, Boston, for No. 49, and see how many leaflets they will get in return!

The authorship is in singular doubt. Most of the copies sent are from scrap-books, clipped from newspapers. Reference being made to Mrs. Day's fine volume of "Helpful Thoughts for Quiet Hours" (Pilgrim Press), I found it attributed there to the *London Christian*. Others give the same, also the *Christian World*, adding Marianne Farningham as the author. As she was one of the editors of the last named paper, that seemed to settle it. To make sure, I looked up her books in the Public Library, and to my delight found the title in the index of her "Songs of Sunshine," (London, 1878), but alas, that was another poem altogether, of which I give two (of the seven) stanzas:

Lord, thy servant long ago,  
In the midst of pain and woe,  
Had the wondrous joy to know,  
Thou caredst for them.

And thy servants of today,  
Passing through a troubled way,  
Often lift their hearts to pray,  
"Lord, care for me."

"Marianne Farningham" is a *nom de plume*, the author's true name being

Mary Anne Hearn, and her birthplace, Farningham in Kent, Eng. As Kent is the home of our friend, "Sister Williams," the hospital nurse who cared for Pomiuk in Labrador, I have the hope that she—or other of our English correspondents—may answer the question of authorship. Marianne Farningham's most popular hymn in England is "Death Anticipated," beginning, "When mysterious whispers are floating about." With title changed to "Waiting and Watching for me," and the first line to "When my final farewell to the world I have said," this has become a favorite in this country through the "Moody and Sankey" collections.

A LYNN POET

A lady who once resided in Lynn wishes to recover a piece of poetry, entitled, "The Portrait," written by a Mr. Newhall, known thirty years ago as a local poet. The last verse was:

And when the summons came he calmly smiled,  
And crossed his thin, worn hands in love and meekness,  
And sang to sleep, like some o'er-weary child,  
To wake no more in want or pain or weakness.

The "Lynn Bard" was Alonzo Lewis, the long-ago historian of Lynn, but he did not write that. But I have two letters from friends of the poet's name, which say that the author was James Warren Newhall, a lame man who wrote many poems, years ago, mostly for the *Lynn Reporter*, in whose files the verses desired can doubtless be found. Another poem by the same writer was kindly copied, and is forwarded to the inquirer.

THE BURIAL OF MOSES

A New York gentleman requests the publication of the poem founded upon Deut. 34: 6, and recognized at once by the familiar stanza:

By Nebo's lonely mountain,  
On this side Jordan's wave,  
In a vale in the land of Moab  
There lies a lonely grave.  
And no man knows that sepulcher,  
And no man saw it e'er,  
For the angels of God upturned the sod,  
And laid the dead man there.

This poem, which is considered a classic in sacred poetry, may be found in many standard collections, as Rossiter's *Johnson's Famous Single Poems*, Bryant's *New Library of Poetry and Song*, Harper's *Cyclopedia of British and American Poetry*, Stedman's *Victorian Anthology*, the *Cambridge Book of Poetry and Song*, Schaff's *Library of Religious Poetry*, Whittier's *Songs of Three Centuries*, as also in various school readers. It is also published as a leaflet by the Tract Society (No. 26). It ought to be remembered that Mrs. Cecil Frances Alexander (born in Ireland in 1823, and wife of Dr. Alexander, Bishop of Derry and later Primate of Ireland), who wrote the poem, is also the author of the beautiful hymns, as familiar in America as in Great Britain, "There is a green hill far away," "Jesus calls us; o'er the tumult," "The roseate hues of early dawn," etc.

OTHER QUESTIONS

Will you kindly tell me the author and from what piece the following is taken?

True worth is in being, not seeming,  
In doing each day that goes by

Some little good, not in the dreaming  
Of great things to do by and by.

Montreal, Can.

LYLA F.

Alice Cary wrote it, and you will find it in *The Last Poems of Alice and Phoebe Cary*, and also in Houghton and Mifflin's Household Edition of their poems. The title of the poem is "Nobility," and the rest of the first stanza and one of the other four stanzas are copied.

For whatever men say in blindness,  
And spite of the fancies of youth,  
There's nothing so kingly as kindness,  
And nothing so royal as truth.

We cannot make bargains for blisses,  
Not catch them like fishes in nets;  
And sometimes the thing our life misses,  
Helps more than the thing which it gets.  
For good lieth not in pursuing,  
Nor gaining of great nor of small,  
But just in the doing, and doing  
As we would be done by, is all.

Can you inform me about the following lines—the author and where they may be found? My friends and I have searched in vain:

O gift of God, O perfect day:  
Whereon shall no man work but play,  
Whereon it is enough for me,  
Not to be doing, but to be!

Hartford, Ct.

J.

You will find the lines in Longfellow's poem, *A Day of Sunshine*.

I cannot come in under the *Young Folks* or the *Old Folks*, but as an interested and constant reader of the *Conversation Corner*, I may be justified as a questioner. Can you inform me of the title and author of a poem, of which I can only give these lines?

Thou camest not to thy place by accident,  
'Tis the very place God meant for thee.

Worcester County.

D.

An honorary member in the Connecticut Valley is anxious to get a copy of *Grace McLeod's Stories of the Land of Evangeline*; perhaps she is planning a trip—delightful one it will be—to Wolfville and Grand Pré. The book was published by Lothrop in 1891, and is now—Mr. Berry says—out of print. I do not find it in the second-hand bookstores; is it on any of the *Old Folks'* second-hand shelves?

Here is another lady who is perhaps planning amusement for a rainy day on the beach—can any one help her?

About fifteen years ago we enjoyed in our home educational games, "History" and "Geography." Each game consisted of 200 cards, with questions and answers. We bought them in Ohio, but whether they were from a Western publishing house I do not know. Can any one of your readers tell me where these games can now be found?

Washington, D. C.

B. F. S.

I wish to find the poem that contains the line,

In the morn the tent in ruins lay.

What is the origin of the phrase, "Mind your p's and q's?"

Roxbury, Mass.

Some tenters on the beach, after a night's storm, may have in mind the quotation! Of the several answers to the other question, the most reasonable one is the schoolmaster's injunction to be careful in writing the *p* and the *q*, so nearly alike in the old-fashioned copy-books.

Mr. Martin



## The Literature of the Day

### Spirited Stories of Sea and Land

Mr. Connolly's short stories have delighted lovers of the sea with their pictures of the port of Gloucester, its fishermen and their adventures. *The Seiners* is his first long novel and it retains and increases the power and charm of his shorter tales. Indeed, local color, atmosphere and sympathy with unusual types of human nature decidedly gain in this more extended study. The relations of employee and employer, of friends and lovers, of rivals and foes, are drawn with delightful insight and humorous power. The narrative is put into the mouth of a boy on his first long trip to the fishing ground and is brimming over with fresh enthusiasm and delight in life. The men are naturally more vivid and more sharply drawn than the women. Tom Clancy, wise for others where he has been foolish for himself, valorous, loyal and voluble, is a hero to delight the heart, and the modest Captain Maurice who speaks by deeds rather than words is his fitting companion. The picture of the race, the fishing boats in a gale of wind off Eastern Point, is an extraordinarily spirited piece of work. Among the stories of the season, none has struck a fresher note than this.

A striking and original story, full of the breath of the Northern forests, keen with the air of its sharp winter, is Mr. Stewart Edward White's *The Silent Places*. It begins at the Hudson Bay Post, a picture of which he drew in his earlier story, *Conjurer's House*. Two woodsmen, one in the maturity of life and the other in his first strong youth, are sent upon a distant and dangerous errand by the master of the post. Their experiences with the Indians, their long pursuit of the fugitive upon whose trail they had been sent carry us far across the forests to the utter desolation of the Barren Grounds. A pathetic and original figure is that of the Indian girl who under the impulse of love attaches herself to the party. The story not merely takes us out from the haunts of civilization and the crowds of our city streets, but makes us feel the fascination as well as the desolation of the wilderness. In this freshness of scene and bracing quality of invigorating outdoor life it stands apart from most of the stories of the year.

When Mr. Sutcliffe takes us outdoors in *A Bachelor in Arcady*, it is to the well ordered parks and gardens of the English countryside. The river and moors are not far away, and hunting and fishing, riding and walking are the delights of his characters. The charming idyllic atmosphere of the story makes it restful and appropriate reading for the summer days. A spirit of meditative humor runs through its pages. The housekeeper and her husband are amusingly drawn. The heroine, her father, the bluff English squire and the hero himself in his unconscious self-delineation afford rememberable pictures of character. The book deserves careful and leisurely reading.

The title *Romance* exactly describes the story which Joseph Conrad and F. M. Hueffer have contributed to the fiction of

the year. Mr. Conrad writes of the sea out of long experience. The wanderings of an English boy who, in the quiet of the countryside longs for adventure, carry him to Jamaica and Cuba. His experiences in the house of the old Spanish grandee who sheltered him, and with the pirates whose nest clusters about the old abandoned harbor, his love story with the true-hearted Spanish girl whom he protects and rescues, are shaped into a chain of exciting and romantic adventures. The reader's attention is kept awake, and an outdoor air of strength and wholesome manliness pervades the pages.

[*The Seiners*, by J. B. Connolly. pp. 314. Chas. Scribner's Sons. \$1.50.

*The Silent Places*, by Stewart Edward White. pp. 304. McClure, Phillips & Co.

*A Bachelor in Arcady*, by Halliwell Sutcliffe. pp. 326. T. Y. Crowell & Co. \$1.50.

*Romance*, by Joseph Conrad and F. M. Hueffer. pp. 428. McClure, Phillips & Co.]

### RELIGION

*The Bible in Modern Light*, by J. W. Conley. pp. 238. Griffith & Rowland Press, Philadelphia. Selections introductory to the study of the Bible, delivered before a woman's club of Omaha. Dr. Conley is conservative in his opinions, and traverses the familiar ground in an elementary but interesting way.

*Holding the Ropes*, by Belle M. Brain. pp. 224. Funk & Wagnalls. 1.00 net.

A helpful book for managers of missionary societies, organizers and planners of classes for missionary information and stimulus. It contains practical and helpful suggestions for the conduct of missionary meetings and for heightening the efficiency of the home organizations. The title taken from William Carey's famous saying admirably expresses the purpose of the book.

*Dux Christus*, An Outline Study of Japan, by William Elliot Griffith. pp. 296. Macmillan Co. Paper. 30 cents.

The fourth volume in the series for mission study prepared by the women's boards, devoted to an outline study of Japan. Dr. Griffith is well-equipped for the task and has made a practical and helpful account of special interest at the moment and of abiding importance in connection with the unfinished work of the church in evangelizing the Japanese people. As a text-book, it will no doubt have as wide a circulation as its predecessors.

*The Bible and the Church*, by Rev. Willard G. Davenport. pp. 78. Young Churchman Co., Milwaukee. 50 cents net.

*Selections from the Literature of Theism*, by Alfred Caldecott, D. D., and H. R. Mackintosh, M. A. pp. 472. Imported by Chas. Scribner's Sons. \$2.50 net.

The purpose of this volume is to bring together characteristic and important passages from the works of the great defenders and exponents of the doctrine of theism. Beginning with Anselm it comes down to Ritschl, including not alone the Christian apologists, but such philosophers as Spinoza, the Cambridge Platonists, Mansel and Comte. Introduction and explanatory notes are provided by the editors.

*The Words of Jesus*, compiled by A. Hallett. pp. 119. Hallett Pub. Co., Los Angeles, Cal.

Mr. Hallett has arranged the recorded words of Jesus in the Gospels in order under separate headings which give the person to whom they were spoken the place and date, down to the day of the month by our modern computation. Barring this latter feature, about which there is much room for disagreement, the arrangement makes a striking impression of the bulk and value of these words of Christ.

### SOCIAL STUDIES

*Russia, Her Strength and Her Weakness*, by Wolf von Schierbrand. pp. 304. G. P. Putnam's Sons. \$1.60 net.

One may take his choice in these days of books on Russia. He may either read of her immense territory, resources and promise, or of her huge bulk, exhausted vitality and impend-

ing decay. This book gives the latter view, and supports it with weighty facts and arguments. The author presents some studies of the country which have not before attracted popular attention in this country—the exhaustion of its black earth belt, the collapse of its industries, the perils of its communism, and its approach to national bankruptcy. He believes that Russia's disregard of her internal needs and her policy of foreign aggression are leading her toward ruin. The book is well worthy of a place in the library of volumes on Russia.

*Slav or Saxon*, by William Dudley Foulke. pp. 210. G. P. Putnam's Sons. \$1.00.

A short edition revised and enlarged of Mr. Foulke's book on the Russian ambition and its relation to Anglo-American progress in the future. The progress of events is rapid, but the questions considered are brought down fully to their position at the opening of the war.

*Success Among Nations*, by Emil Reich, LL. D. pp. 293. Harper & Bros. \$2.00.

An interesting study of national success, economic, imperialistic, intellectual and religious. An analysis is given of the causes of success or failure in the past, in Egypt, Carthage or Rome, in Jerusalem, Venice, Florence, Paris or London. Then follow predictions for the future. Not "race" is the explanation of national progress but the necessity for struggle. The author laughs at the idea of danger to Europe from the Slav. He is doubtful about the future of the United States and very hopeful for Italy and France. The book is well written, abounds in valuable information, and is very suggestive.

*The Society of Tomorrow: A Forecast of Its Political and Economic Organization*, by G. de Molinari. pp. 230. G. P. Putnam's Sons. \$1.50.

An exposition of the individualist as opposed to the socialist ideal. The writer has a firm faith in the beneficent results of unlimited competition. He believes that the future of society will not be based on any fundamental change in the organization of industry, but on a greater control exercised over governments by the people. The remedy for all present evils is in individual liberty. The great hope is in a state of peace being substituted for the present state of war, as the writer terms the armed neutrality of the Powers. The book does not fairly meet the argument of collectivism and overlooks the widespread feeling of moral solidarity, which was once unknown.

### LITERARY STUDIES

*The Brownings and America*, by Elizabeth Porter Gould. pp. 115. Poet Lore Co., Boston. \$1.25.

Mrs. Gould has gathered up the facts of the very pleasant and cordial relations which from the first existed between the married poets and their American admirers. Little has escaped her of the criticisms and appreciations, the success with a large public in the case of Mrs. Browning and with a narrower one which enjoyed her husband's verse, and of the cordial personal relations of both with Americans. Students of their lives, and especially those who like to trace the progress of American literary appreciation, will find a large amount of interesting material in these pages.

*A Primer of Browning*, by Edward Berdoe. pp. 124. E. P. Dutton. 40 cents net.

Mr. Berdoe makes a synopsis of the poems in the order of their publication, telling the story of even the shortest lyric. Many readers will find it a helpful text-book, and it has a good index and a preface of biographical notes.

*Essays of Charles Lamb*, edited by George Armstrong Wauchope. pp. 413. Ginn & Co.

A selection of the *Essays*, intended for college students. Professor Wauchope believes that the English prose style reaches its climax in Lamb and that the *Essays* should be studied as training in literary art. His notes elucidate the difficulties of the text and the book lends itself not merely to the student but as a pocket companion to the lover of Lamb.

*Forms of English Poetry*, by Charles F. Johnson, L. H. D. pp. 368. Am. Book Co. \$1.00.

A text-book of verse forms, in which only the



elements of prosody are given, designed for use as a text-book in a course of English language study. The forms are studied one after the other, with full illustrations from the classic literature of the English language.

## FICTION

At the Big House, by Annie Virginia Culbertson. pp. 348. Bobbs-Merrill Co., Indianapolis. These stories of Br'er Rabbit and other animals were written down, with some editing of course, from the lips of Negroes and mixed Negroes and Indians in Virginia. They are in the same field with the creations of Uncle Remus's fancy and have much of the same charm. Mrs. Culbertson has made a real addition both to our knowledge of popular tales and to the amusement of children and lovers of fairy tales.

The Micmac, by S. Carleton. pp. 234. Henry Holt & Co. \$1.25.

A well written and readable, if wholly improbable tale, which originally appeared, in briefer form, in *Ainslee's Magazine*. The scene is laid among lakes and swamps in Nova Scotia, and the artificiality of most of the characters is in strong contrast with the primitive nature about them.

The Light of the Star, by Hamlin Garland. pp. 277. Harper & Bros. \$1.50.

The story of an actress's experience in changing from questionable plays about "women with cigarettes and spangled dinner gowns," which, loathing, she interprets with skill and compelling power, to those written by a playwright lover which could not raise a question in the mind of the most unsophisticated young person. *Blasé* society audiences desert her and she plays to empty houses until discovered in her changed rôle by the young person's parents when the seats left vacant by "beefy" men and "gluttonous" women are filled by young girls with "graceful, bared heads." When the writer has carefully unwrapped his heroine from the lurid glamour thrown about her by the reprehensible press agent, we find her a sweet, lovable woman whom the reader will identify with one or another of the actresses of the day according to his preference. One who has journeyed with Hamlin Garland on the mountain ranges and in the broad breathing spaces of the West, will resent this incursion into the artificial atmosphere of the theater and the gilded hotel.

In Search of the Unknown, by Robert W. Chambers. pp. 285. Harpers. \$1.50.

Stories of mock-heroic research and adventure which have a single relator who is supposed to be assistant professor at the Zoological Gardens at Bronx Park, New York. Mr. Chambers, with a sense of satirical humor peculiarly his own, sends him on extraordinary journeys in search of strange creatures. The lover of the humorous will find a diverting take-off on modern books of nature study and romances of adventure in these pages.

The Little Vanities of Mrs. Whittaker, by John Strange Winter. pp. 299. Funk and Wagnalls. \$1.00 net.

Good material is here for a half hour's comedy of the sort known as a "curtain raiser," but it has been extended into a book of some 300 pages. Mrs. Whittaker's vanities are commonplace and harmless and her fancied marital grievances vanish upon the application of a little frankness and common sense.

The By-Ways of Braith, by Frances Powell. pp. 361. Chas. Scribner's Sons. \$1.50.

The readers of Miss Powell's first novel, *The House on the Hudson*, will turn eagerly to her second, and will find here the same excellences and defects. The plot carries interest throughout, but does not quite hide the improbability of the characters. The author's imagination is vivid, but she allows none to the reader. There is, however, no desire to leave the book until it is all read.

The Motor Pirate, by G. Sidney Paternoster. pp. 261. L. C. Page & Co. \$1.50.

The Zeitgeist is getting headway when the novelist makes his highwayman scour the country in an automobile and take his victims from those who, like himself, enjoy an evening ride in their touring cars. The gradual transformation of a gentleman pirate to a maniac is cleverly shown. The descriptions of the mysterious car and the reason for its incredible speed will be especially interesting to owners of motor cars and the uncertainty as to who the pirate really is, interesting to every one.

## Bits from New Books

## Prescribing for a Queen

I learned later that Korean doctors, always men, who had treated the queen, felt (?) her pulse by using a cord, one end of which was fastened about her wrist, and the other carried into the next room was held in the doctor's fingers. The royal tongue, I was told, was protruded through a slit in a screen for the physician's observation.—*From Underwood's Fifteen Years Among the Top-Knots* (American Tract Society).

## By Sea and Land

An American traveler says that a sea voyage, compared with land travel, is a good deal like matrimony compared with single blessedness; either decidedly better or decidedly worse.—*From Moore's Year in Europe* (Presbyterian Board of Publication).

## A Clean Bill of Health

I could not help being amused at the sanitary regulations in these cholera-afflicted ports. At nearly each place much fuss was made before we could land or depart, and everybody had to be examined. Here at Bulan, where cholera had reaped some forty victims in the last eight days, we were allowed to land and leave with a clean bill of health. True, the "clean" bill of health which had been given us in Manila was quaint enough. "The health of the capital," it said, "was excellent, the only prevailing diseases being malarial fever, enteric, dysentery, cholera, bubonic plague, smallpox, typhoid, and 202 cases of leprosy!" This entitled us to a clean bill of health and no quarantine anywhere.—*From Landor's Gems of the Far East* (Harper's).

## The Persistent Man

He was a man accustomed to grasping the skirts of unhappy as well as happy chance, and not letting go even if the gathers ripped.—*From Goodwin's Four Roads to Paradise* (Century Co.)

## Sunday Desecration

Somehow, if Deacon Harder's hired man and horse hadn't been shivering in front of the church, and his kitchen girls weren't sweating over a big Sunday dinner, we might have been impressed by his remarks on Sunday desecration.—*From The Hayfield Mower*.

## Too Much Nature

"It ain't sense, its natur," returned Mrs. Spade, sitting squarely down on the bench from which Christopher had risen: "an' that's what I've had ag'in men folks from the start—thar's too much natur in 'em. You kin skeer it out of a woman, an' you kin beat it out of a dog, an' thar 're times when you kin even spank it out of a baby, but if you oust it from a man thar ain't nothin' but skin and bones left behind."—*From Glasgow's Deliverance*. (Doubleday, Page & Co.)

## The Will to Believe

"I'm a-believin' in God," he continued softly. "Things air more curiouser 'n you kin think in this world, 'n mighty hard t' xplain; still I'm believin' in him. I ain't any professor, 'r what you'd call ejiacted ner anything; but it jes' seems t' me that it's easier t' believe in him than not to, an' more comfortin'."—*From Whitson's The Rainbow Chasers* (Little, Brown).

## The Daily Portion

THE HANDBOOK BIBLE READINGS

BY ISAAC OGDEN RANKIN

Aug. 21, Sunday. *Paul and Timothy*.—Acts 16: 1-5.

There has always been much mingling of Jewish blood among the nations. Timothy's way back into pure Judaism was difficult, but it was easy for him to become a Christian. Paul was ready to go far in his eagerness to make himself all things to all men for Christ's sake but it must have been hard to recommend circumcision even to a Christian who was half a Jew.

Aug. 22. *Paul in Europe*.—Acts 16: 6-18.

For all the wide work of Paul, he was not to be the spiritual father of all the churches. There is a great unwritten history of apostolic missionary work. It was the cry of need which appealed. When nowadays men talk about the waste of foreign missionary work, let them remember this claim upon devotion. The gospel still comes to men who have never heard it with its original freshness of good news. Two associations make Philippi famous—the last contest between Roman republicanism and imperialism and Paul's first preaching as forerunner of Christianity in Europe and America. A great future sailed with Paul across that narrow sea which has lately been the highway of Russian warships on their way to disturb the commerce of the world. It was a woman's hospitality which gave the church its first foothold in the Western world. Lydia of Thyatira and Philippi, seller of purple, and church mother, should be remembered as one of the great saints of the Western church.

Aug. 23. *In the Prison*.—Acts 16: 19-33.

The jailor's question seems to point to some previous knowledge of the way. Perhaps he had listened with the prisoners while Paul and Silas were praying and singing hymns to God. Paul's answer has not been bettered in eighteen centuries. Salvation is of Christ. By believing, we put ourselves into his hands and our salvation becomes his responsibility, leaving our hands free for service.

Aug. 24. *Paul the Roman*.—Acts 16: 34-40.

The magistrates perhaps thought a night in the jail was punishment enough. Any one who has seen Oriental dungeons will be disposed to agree with them. But Paul could not allow the name of Christ to be dishonored. There is a vast difference between self-seeking and self-respect; and the highest sort of self-respect takes thought of others.

Aug. 25. *Thessalonica*.—Acts 17: 1-9.

The synagogue was still the starting place of the church. First they prove from the Scriptures that Christ is Messiah. By the power of God's Spirit they gain adherents. Then the remnant becomes hostile. The accusation is the same as that by which Christ was condemned. To set up another king was treason to the Romans. "These that have turned the world upside down"—Christ's message begins as an overturning and dividing element.

Aug. 26. *Berea*.—Acts 17: 10-15.

These Berean Jews were open-minded. What Christianity first asks of men is an impartial hearing. Let men examine its claims and some will find that it meets their deepest need.

Aug. 27. *Paul at Athens*.—Acts 17: 16-34.

Athens was a university town to which the picked young men of the Roman world resorted. Its culture had been singularly unaffected by the Jewish thought which had made so profound an impression at Alexandria. Its leaders were as arrogant and narrow as the Pharisees. Note Paul's tact in using the incident of the unnamed altar. Some one had wished to make sure and raised this altar to the unknown divinity. Their curiosity was purely intellectual.



## Our Readers' Forum

This department is intended to be a clearing house for opinion on all topics of general importance. To that end, brief voluntary contributions are invited in the hope that all sides of debatable questions will be freely and fairly discussed. In selecting these open letters for publication, the editors will endeavor to choose such as will interest and profit the readers of the paper.

### Laymen Should Be Interested in the National Council

Though there may be no specific rule in regard to the presiding officer of the National Council, it has long been understood that the moderator of each alternate council should be a layman. Two successive councils have had ministers as presiding officers who have served the councils and churches well, and unless it is intended permanently to change the practice a layman will undoubtedly be chosen this year.

Several names of capable and worthy persons have already been mentioned, and, if these should not be available, Arthur T. Hadley, LL. D., president of Yale University, or Hon. Orville H. Platt of the United States Senate might be considered.

If the Congregational churches are to accomplish, by the aid of the Holy Spirit, their part in the great and glorious work of the advancement of Christ's kingdom on earth, they must enlist laymen in the work. The gradual lessening of lay influence in ecclesiastical matters has already attracted attention. The diminished proportion of lay delegates in the National Councils is one of several indications of this change. At the National Council held in Boston in 1865, thirty-six per cent. of the members were laymen. Twelve years later at the council held in Detroit, twenty-five per cent. of the members were laymen. Since that time the average attendance of laymen has been about twenty per cent. At the last National Council in Portland, Me., in 1901, less than seventeen per cent. or about one-sixth of the members were laymen.

The rules of the council during all these later years has contained the recommendation that "the number of delegates be, in all cases, divided between ministers and laymen, as nearly equally as is practicable." Many of the constituent bodies have never appointed a layman as delegate.

Persons who have been present at meetings of Congregational bodies in England and Wales have noticed that laymen exert a much greater influence than in similar bodies in this country. In attending a convention of the Anglican Church at Westminster, it was observed that laymen had a much larger part in the proceedings than in the National Council, or other ecclesiastical meetings in this country. Would it not be well for the National Council to consider how laymen may be enlisted in more responsive and effectual co-operation in the advancement of Christ's kingdom on earth?

Ministers must be the leaders, but a thoroughly aroused and effective enthusiasm on the part of the membership of the churches might change the whole aspect of religious work in the world.

New Britain, Ct.

DAVID N. CAMP.

### Another Nominee

The ideal moderator for the National Council is to be found in the person of Dr. Nehemiah Boynton of Detroit. First, because in his personality he combines all the qualities which go to make a model presiding officer. He is alert, resourceful, full of vitality, acquainted with the delegates, skillful in handling men. He is from the great Middle West, while also in touch with New England through several years of service.

He is a true-blue Congregationalist. No man ever gave himself more unstintedly for the churches than he has. The large service

for the important church has appealed to him not one whit more strongly than the obscure service for the small church or the remote country conference. These words only hint at the combination of characteristics which make Dr. Boynton the ideal man for moderator.

Fall River, Mass. CLARENCE F. SWIFT.

### Fellowship Better Than Independence

As between independence that isolates and episcopacy that socializes I prefer the latter. For this reason I believe that Dr. Bradford is right in his advocacy of some stronger bond of union between Congregational churches than the so-called "fellowship" which now exist affords. Dr. Noble, in his letter published in *The Congregationalist* of July 16, holds up his hands in righteous horror at the thought of "anything squinting in the direction" of Episcopacy and Presbyterianism, of "imitation bishops" and "more hearty co-operation . . . which jeopardizes independence." Yet the fact remains that he offers no solution of the vexing problem. I have felt some of the bitter loneliness of a little Congregational church and have talked with the moderator about this very lack of fellowship. If Dr. Bradford's efforts are not along the right line, what is the right line, Dr. Noble?

SHELTON BISSELL.

West Winfield, N. Y.

### Tried and Found Effective

A suggestive editorial in a recent *Congregationalist* asks, "Can some one point out a more vital function for the prayer meeting?" Experience in several states has shown me prayer meetings made successful in numbers, interest and results in a variety of ways. Such are always "a democratic assembly, a layman's gathering," and really better if led by members of the church, seldom by the pastor though present and ready. They are always "a forum to consider the tasks and duties of the world outside"; local politics among other matters; and in one case the men left the women to pray while they went in a body to a neighboring caucus, captured it, elected their delegates and obtained their object.

Sometimes the subject of the sermon on Sunday continued into the weekly meeting, when the church members took their turn at the discussion; if it was a doctrinal sermon, an abstract of it was circulated in the church to assist the prayer meeting. This was always interesting, for the pastor received illuminating suggestions; misconceptions were corrected, and the subject was absorbed into hearts and life. Some churches enrich the prayer meeting with reports from district prayer meetings in town or country, held on the evening before the church meeting.

Why would not the week-night meeting be a good place to invite a delegation from the local labor union or other representative bodies in the village, to confer as to how the church can co-operate with them for the good of all, selecting the effectual, fervent praying people to ask God's help in that co-operation while the visitors are present?

This, where the earnest and sympathetic Christians are assembled, is also a good place to encourage and promote decisions for Christ; some will ask prayers for friends whom they are trying to bring to the Saviour, and others for themselves that they may be helped to come to him. Thus the prayer meeting will be the center of evangelistic church work,

securing normally without extra meetings results which are the object of a church.

G. A. HOOD.

### A Solution of the Sunday School Teacher Problem

During my summer vacation I was in a large city church (not Congregational) where the pastor prayed that classes might not have to go out of the Sunday school because no one could be found to teach them, but that the Lord would move the men and women of the church to be willing to teach. Upon inquiry I learned that only one male member of the church was teaching in the Bible school regularly.

I returned with thankful heart to my village church, one-third the size of that city church, where one of my deacons each Sunday goes one and one-quarter miles in one direction to superintend and teach the Sunday school in one of our chapels; where another deacon superintends another school in our other chapel two miles in another direction and in addition conducts service, reading a sermon every other Sunday alternating with the pastor; where two more deacons are teaching classes of young men in the main Bible school. I felt that the Sunday school teacher problem found its only solution in the spirit of one of these deacons, a cashier in a bank, who came to his pastor and said: "My Sunday school class which has grown up with me from small boys have all gone to college or into business in the city or into other offices in the Sunday school. I want you to give me another class."

S. W. H.

### August South of Worcester

In Millbury, farthest north in this South Conference, both churches close their doors for the better part of the month. *Second* has greeted among its later summer supplies, its last pastor, Rev. George P. Eastman, now of Orange Valley, N. J. It anticipates the early return from Europe of Grove F. Ekins and his ordination to this pastorate. Mr. Ekins is a graduate of Knox College and the last Yale Seminary class. In Westboro, on the east, the Congregational and Baptist churches are holding union services, Mr. Walker of the former preaching in the latter's pulpit. On the first Sunday of the month Rev. Frederic T. Knight, late of North Stamford, began his ministry at Rockdale, Northbridge, preaching to a large congregation. At Whitinsville, Rev. John R. Thurston seldom takes an extended vacation and the church keeps open house through the summer. Union Church of Fisherville, Grafton, has reopened with new interior decorations. Uxbridge has requested Rev. Alexander Wiswall to remain with them another year. In East and Old Douglas the pulpits are supplied during Rev. E. B. Blanchard's vacation by the father of the late pastor, Rev. Charles M. Pierce.

Sutton follows its summer plans for the past two years, holding open-air vesper services under the direction of its young men on Sunday nights. The mid-week service, conducted by the Y. P. S. C. E., is another vacation method which works successfully. The parsonage was opened Aug. 8, for an anniversary reception by Rev. and Mrs. Warren P. Landers, assisted by the deacons of the church. This church has just said Godspeed to Rev. Frank A. Lombard, dean of the collegiate department, Doshisha University, who left for Kyoto, via Vancouver, Aug. 15. During his year's stay he has found time from his studies at Clark University to render valuable service to many churches of the conference. The missionary auxiliary of the home church gave him a "traveling box," for his journey. Sutton is the summer home of Dr. John E. Tuttle and family and the church is always served by their presence.

W. P. L.

President Bookwalter of Western College, one of the best of the United Brethren educational institutions, on his recent Eastern trip made many friends among Congregationalists with whom he talked publicly or privately about the prospects of union. They will be gratified at his recent promotion to the presidency of Otterbein University. He has a record of twenty-one years' service as an educator.



## Sunday Afternoon on Boston Common

Where Freedom of Speech Reigns Supreme

Far and wide over the grass men sprawled in the shade, dozing or reading Sunday papers, and women chattered in groups, keeping an eye on straying children. Up and down the mall constantly changing groups formed rings about the speakers.

Near one of the gates a little woman in a brown bonnet shouted shrilly. "Read your Bibles—read your Bibles!" she screamed, making dabs at the audience with a small black-bound volume. She was quick and wiry, and, endeavoring to face the people both before and behind her, she spun round like an unsteady top. "The Catholics are good, but they climb by too many stairs—they climb by too many stairs! Read your Bibles!" There was nothing startling in this doctrine and a young woman observer, who was studying the various aggregations on the Common as a part of her work in sociology, left the speaker clawing the air vociferously and went on to the next group.

The number of listeners here bore witness to the popularity of the large white-bearded man who addressed them. The young woman has not the sleuthlike brain which can hunt down and drag out the *motif* underlying mob eloquence. Later, when she came to a realization of her lack, she fell into the habit of asking some stander-by what it was all about and to her surprise he always knew. Concerning the sayings of the white-bearded man she can only repeat what she heard with her own ears: "... the high class women in heathen Japan do their own embroidery. . . . I trust Japan will twist the tail of that greasy old bear so that he will squeal his last (great applause) . . . Jesus Christ is the best government. . . ." Unable to make sense out of this potpourri of ideas and vexed at somebody's stupidity, the bewildered young woman turned to the next group which was a small one.

Here was a man young and good looking. He was evidently new at public speaking and much embarrassed. His eyes wandered about the circle until they were caught by the flash of a blue gingham gown; there he found his listener. No more mad searches for lost words—he hurled the remainder of his sermon straight at that blue gingham gown. The wearer dodged behind an older woman, but when she peered cautiously out, he was still addressing her; finally she fixed her eyes impersonally on the top pearl button of his pique waistcoat, and listened to hear what it was all about. "The Christian says, 'If you are baptized you go to heaven, if you are unbaptized you go to hell,' but the Latter Day Saint says, 'Obey the law of God and you will be rewarded.'" He expounded the Mormon doctrine, took a run into its past history, and foretold its future. The listener's eyes indiscreetly left the top pearl button and met the speaker's in a heart-to-heart gaze. "I care not for persecution—I care not for sneers"—bless you, boy; I wish you had secured the convert for which you pleaded.

A Christian Israelite in drab clothes and drab stove pipe hat gesticulated fiercely. On the edge of the crowd hovered a woman in a purple silk coal-scuttle bonnet and to her the young woman applied for information. In soft tones and with far-gazing eyes, the purple one explained that God gave the world into the hands of the devil for six thousand years; that period is almost up and the millenium is at hand; war and pestilence will scourge the earth; earthquakes will swallow up all the people of Boston except the Christian Israelites—there are fifty in the city—who will never die. A fat man slipped a wad of paper into the inquirer's hand with a clandestine air which suggested nihilistic plots, but it proved to be a tract which set forth that the Christian Israelites, being entirely free from bigotry, follow both the Levitical law and the words

of Christ and keep both Saturday and Sunday as the Sabbath. It seemed to the young woman a religion astride the fence.

Of the several other groups the Socialists were the most exciting. One man was gaunt and shabby with a Daniel Webster brow and a fanatic's burning, restless eyes. "They go North in summer while you sweat away your life blood; they go South in winter while you freeze; they eat three meals a day while you starve. I blame you for this, you suckers! . . . In twenty-five years a million dollars will not buy a meal. . . . You vote the Republican or the Democratic ticket or yet worse you vote for a man like Seth Low!" Then followed abuse so virulent and so false as to suggest that the speaker bore a personal grudge against the man he maligned. But the other socialistic speaker was more engrossed in showing what his party would do for the working man than in condoling with him for being one and reviling all who were not. It was evident that these speakers made the men think, and if they led them to think wrong—why, is not the man who thinks wrong nearer thinking right than the man who does not think at all?

It is clear that the crowd views freak religious speakers with derisive scorn, but is respectful to the man who gives them straight talk, and almost devout when familiar hymns are being sung. This was especially noticeable in the large crowd about the Episcopal speakers and singers. The man who is interesting has listeners whether he talks sense or bombast, but a bore is promptly deserted, and it is wise for the churches who send representatives to this modern forum to be sure they will talk man-talk and not threadbare cant.

M. A. H.

### Christian News from Everywhere

The London Sunday School Union announces gratifying progress in France, Norway, Russia (Baltic Provinces and Poland), Bohemia and Spain, while during the current year work will be entered into in Austria, Hungary and Denmark. It is estimated that about 2,000,000 scholars, with 100,000 teachers, are being gathered together in more than 28,000 schools from Sunday to Sunday in the various European countries represented by the union.

The Salvation Army with its usual keen instinct of helpfulness has opened a clean, convenient and low-priced boarding house for young women in St. Louis, and stationed a woman at the Union Depot to aid and advise women traveling alone. When one considers how many inexperienced girls are being drawn to St. Louis from the country and small towns in search of work or enjoyment, one realizes the timeliness of this undertaking.

Rev. A. H. McKinney, Ph. D., of New York has accepted the appointment as assistant to Dr. J. R. Miller, editorial superintendent of the Presbyterian Board of Publication, and will enter upon his new duties about the first of September. Dr. McKinney has been identified with Sunday school work in the city and state of New York for a number of years, and is everywhere highly esteemed. His coming to Philadelphia will bring new strength to the editorial staff of the Board of Publication and also to Sunday school work in the city.

The lonely island of St. Kilda, some forty miles west of the outer Hebrides, and not far from which the ill-fated Danish ship *Norge* foundered recently, is a miniature mission field, three miles long by two and one-quarter broad. It is in care of the Scotch United Free Church and excellent results of an educational, medical and gospel character have been achieved. Of a total population of 79, 74 were on several occasions seen in the church during the summer services last season. Cut off for

nine months of the year from communication by letter or telegram with the rest of the world, the islanders greatly enjoy the gospel privileges of the summer.

### The Preacher's Art of Continuance

(The British Weekly)

A man may continue teaching the same people for years if he goes on learning himself, and if he makes all his new knowledge tributary to the service of his people. The present writer lived for years in close intimacy with a great preacher. Nothing short of intimacy could have taught in its fullness the lesson of that preacher's life. All the strength of a strong nature was given to his work. Everything he won from books, from men, from meditation passed into his sermons. In comparison with his preaching all he did was comparatively a failure. It was a failure simply because the whole strength of a strong nature was diverted into one channel. A man is educated in an effective sense when he learns that the process of education must only cease with life.

### One Way to Pay a Church Debt

The church in Concord, Mass., which has for its pastor Rev. G. A. Tewksbury, is also fortunate in having as deacon and treasurer the sagacious and witty Thomas Todd, well known as a pillar of Bay State Congregationalism. Hence we are not surprised to find that this church has original methods of conducting its finances. To meet the interest on its debt (\$500 a year) and make payments toward the principal, it inaugurated a system different from the ordinary weekly offering, yet similar to it. Pledges are secured for one hundred units of twenty-five cents per week each, some individuals taking as many as ten units. In other cases two or more unite in taking one unit. Each unit represents twenty-five cents per week, or thirteen dollars per year, and the unit envelopes are collected at the same time as the regular weekly offering. These units brought in over \$1,100 last year. The experiment has been tried for nearly three years, and has proved eminently useful in doing away with the necessity for holding fairs, raffles, lotteries and all forms of gambling to which churches are sometimes prone to resort to meet their current obligations. A unit can be any amount agreed upon, and the plan can be used for shortage or emergency funds.

Another ingenious plan of this canny treasurer is that of borrowing—from well-to-do members—money to apply on the debt for which coupon bonds are given in exchange. A pleasant circumstance in connection with this scheme was the receipt about six months ago of enough money to cancel \$1,000 worth of the bonds, and the treasurer's heart was recently gladdened by the return of enough bonds to aggregate \$1,100, the gift of a single member.

### The Social Side

Union Park Church, Chicago, hit upon an effective plan of having church socials, in the absence of a pastor. It was proposed to hold a series of them, every four or six weeks. To the first one, the social committee, through a number of ladies called to its aid, sent out written personal invitations to every member of the church. The supper, provided by a caterer and served by the young people, cost from twenty-five to thirty-five cents. The tables spread filled the large lecture-room and siderooms of the church and several hundred people responded to the invitation. Dr. George of Chicago Seminary presided as toastmaster and a half-dozen ringing five minute speeches followed on the subject of Co-operation. A splendid spirit characterized the meeting throughout. At the second one, held particularly in the interests of the young people, light refreshments were served and the lecture-room was kept clear for games and a social and literary program.

MC M.

Too late we learn a man must hold his friend Unjudged, accepted, trusted to the end.

—John B. O'Reilly.





Bethlehem Institutional Church, Los Angeles

## Bethlehem Institutional Church, Los Angeles

By Rev. William Horace Day

From a mission Sunday school founded by First Church, Bethlehem, has grown into one of the most important institutions in our municipal life. Successful enterprises are apt to develop around some person. This is no exception. About Rev. Dana W. Bartlett, for eight years the pastor, these many activities have clustered. He was born in Maine, trained in Iowa College, in Yale and Chicago Theological Seminaries.

"What led you into this life?" I asked him one day. "Mr. Moody did it. He came over to the seminary in Chicago and was speaking of the submerged. 'Why don't you men go out and sing on the street corners to those who never hear the gospel?' was his question. We organized a Brotherhood of Christian Workers. We sang together, we spoke in all kinds of places. In Berkeley Temple, Boston, in a mining camp in Utah and another in New Mexico I came to know the submerged classes."

In the camp in New Mexico he became acquainted with a New West teacher, Miss McCullough, a Washburn College graduate. The next year, after his graduation from Chicago, they were married. In 1896 they came to Los Angeles to take charge of Bethlehem Church, whose pastor, Rev. John J. Findlay, had just died. The family, including five daughters, is the center of all that is done for the neighborhood. To this group is added Mrs. A. I. Bradley, deaconess of the church.

Bethlehem stands for a gospel to the whole man; that which appeals to the individual and to the community as a social unit. With a profound sense of the importance of a right environment in the struggle for a right life, its people are busy helping all classes. The old Mexican population, Spanish in speech, imperfectly shepherded by the Roman Church, without other inspiration, finds a social center here in the church of the "Gringos." There is a flourishing school for Japanese and a hotel for laboring men without homes. The public bath is busy all the time. The free dispensary helps the sick. A Good Samaritan Department co-operates with the Associated Charities in distributing clothing as well as investigating applications for aid.

Life is more than raiment. Bethlehem is not only a philanthropy, a local improvement club, a center of classes and pleasant evenings—it is a church of Christ. Here Mr. Bartlett and his helpers bring men not only to the knowledge of what they should do, but to Him who came to give men a motive strong enough to help them do it. The regular services of a church with its sermons and Sunday schools, prayer meetings and Endeavor gatherings are used. Most remarkable of all is per-

haps the Friday night men's prayer meeting. Here the drunkard and outcast tell their fellows who have not learned the power of Christ, the story of personal deliverance—the same old story of the love and power of God. That which Jesus did for publicans and harlots, which made the libertine Augustine a saint, which today has rekindled the flickering lamp in so many lives—the same "good tidings" these men, without cant phrase, bring to those who have lost hope. One of the men, Mr. O. D. Conray, has recently been set apart as lay evangelist. In many of our smaller cities he has wrought a social evangelism which has stirred the civic conscience to seek the kingdom for the community and the personal conscience to seek the Christ.

The work is always growing. The old Men's Hotel has become entirely inadequate and Bethlehem is compelled to plan a better home for these self-respecting, homeless working men. Not all the needed sum is yet raised. When this enterprise has been completed it will provide not only sleeping-rooms but



REV. DANA W. BARTLETT

parlors, dining-rooms which our successful Coffee Club (a saloon substitute operated by the City Endeavor Union) will manage, a gymnasium, lecture and entertainment hall, reading and game rooms.

Such an institution produces by-products. It not only reaches the Eighth Ward, it influences the city; it is a source of inspiration to all classes. The last Senior Class in economics from Pomona College spent a week as Mr. Bartlett's guest. The study of sociology at first hand was a new experience. It was not a mere "slumming trip," the students saw all sides of municipal life. Each day was given to a special topic: Organized Charities, Philanthropy, Manufactories, Labor, Justice, Municipal Life and Religion. The day as-

signed to Organized Justice was spent in seeing how the state seeks to prevent crime and cure the criminal. In the evening they were guests of the men's prayer meeting and from the bitter experience of all sorts of men these collegians came in contact with desperate cases of moral disease and learned how the Great Physician cures them. This Christian family with its circle of helpers is following in His steps as it works for a regenerate manhood and a regenerate social order.

## Pacific Summer School of Theology

Behold one more lusty and promising birth into the sisterhood of summer schools! Pacific Theological Seminary has put forth its Summer School of Theology, whose first annual session was held from July 25 to Aug. 5. As Berkeley is the ideal place for it, the removal of the seminary thither was once more justified. Nowhere else could the school have opened with so much promise. Here are the Cambridge and Harvard of the Pacific coast. The University of California has an annual enrollment of 3,000 students, and a summer session of almost a thousand more. With the last two weeks of the university's school our own was synchronous. There was real co-operation between the two. The admission cards of each were accepted in the other, and students exchanged classrooms daily. The university contributed all its good will and assistance, even printing our schedule on its weekly calendar.

We counted ourselves particularly happy in our lecturers and their courses. Professor McFadyen of Knox College, Toronto, spoke six times on Problems of Faith and Life as Viewed by Biblical Writers; his topics being: Where Shall I Find God? Is God Just? Does God Care? What Is the Duty of Man? What Shall We Do with the Bible? What Is the Meaning of Suffering? The course was valuable for instruction, for spiritual nourishment, and as an exquisite object lesson in expository method.

Dean Sanders of Yale gave five lectures on Improved Methods with the Bible School, which were packed with information, suggestion and wise counsel. Dr. Meredith gave four rousing addresses on Church Organization, Unity and Denominationalism, exhibiting his well-known fire and fervor, his stanch conviction, his mellow and winsome appreciation of men who differ from him. He stood forth, a noble example of the pulpit orator, kindling the aspirations of every listening preacher.

Prof. E. E. Brown of the University of California presented four thoughtful and illuminating discussions of Current Theories of Education as Related to the Problems of a Teacher of Religion. His main thought was the free school and its relations with the free church. Rev. C. R. Brown moved his hearers deeply by studies of An Ancient Labor Movement, as sketched in the book of Exodus. His four topics were: The Oppression of a People, Industrial Deliverance, The Training in Freedom, and The New Social Order. His pages glowed with free-hand delineations of the ancient social conditions and with searching applications to the present day. Professor McFadyen and Mr. Brown presented equally choice specimens of the two sorts of exposition, the contextual and the topical; the minute study on which all interpretation must be based, and the free and sweeping portrayal which may spring from mastery of details; the first style being more instructional and the second more homiletical; imagination acting royally in both speakers and equally requisite in both styles; the application in the one case mainly individual, in the other mainly social; the point of contact with modern life being equally clear and equally essential.

Three informal conferences were held, ex-



clusively for answering questions, and were as helpful as any hours of the school.

The attendance far exceeded our most daring anticipations. The regular pupils numbered 103; whereas 40 would have been hailed as a success. The 103 included 32 Congregational ministers, 27 ministers of eight other denominations, 10 theological students, two Sunday school superintendents, 14 Sunday school teachers, five foreign missionaries and several Japanese students. Many irregular attendants raised the numbers present as high as 300. The interest was keen and unflagging. The value of the school lay less in its really rich instruction than its splendid and refreshing survey and stimulus. The occasion was likened to a mountain peak. Opinion was unanimous and positive that a need existed, that the experiment met the need, and that the school should be an annual event. Already two other denominations desire to cooperate in reproducing the school in 1905.

C. S. N.

### Lord Curzon and the Christian Religion

Lord Curzon, Viceroy of India, is being sharply criticized by the Christian press of India, native and foreign, for his recent recognition of Buddhism in Burma. The following resolutions passed by the Baptist Missionary Union of Burma shows why the feeling is as it is:

Whereas the Government of India has hitherto steadily pursued a policy of religious neutrality, and whereas it is reported that at the State function at Mandalay, His Excellency the Viceroy urged the Buddhists to cling to their religion, and at another State function at Aligarh urged the Mahomedans to do the same thing, and whereas His Excellency has decided to recognize a Thathanabaing for Upper Burma and bestow on him a *sanad* and an official seal, and deal with him for administrative purposes, although the

late Earl of Dufferin and Ava as Viceroy of India refused a similar request of the Buddhists of Upper Burma at the time of the annexation, on the ground that it was precluded by the avowed policy of religious neutrality of the Government of India, and whereas this policy is unduly and unjustly partial to one religious body by giving a State position to its head, resolved that we deplore this new policy of the present Viceroy, and urgently desire that the time-honored avowed policy of religious neutrality be strictly adhered to by the Government of India.

Gymnastics as well as music should begin in early years; the training in it should be careful and should continue through life. Now my belief is not that the good body by any bodily excellence improves the soul, but, on the contrary, that the good soul by her own excellence improves the body as far as this may be possible.—Plato.

Calls Ordinations Installations Resignations Dismissions Personals	<h2>Church and Ministerial Record</h2> <p>(Brief items suitable for these columns are solicited from pastors, church clerks and others. Names should be signed, but not for publication)</p>	Organizations Dedications Anniversaries Spiritual Activity Material Gain Ways of Working
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#### Calls

ABERNETHY, CHAS. H., Ramona, Cal., to Presb. Chs. of El Cajon and Lakeside. Accepts.  
 BANDY, PAUL S., to remain a third year at Antioch, Cal. Accepts.  
 BUGBEE, ROLLA G., Athol, Mass., to Peterboro, N. H.  
 BURKETT, J. W. (U. B.), to Tonganoxie, Kan.  
 CURTIS, N. R., Challis, Ida., to Minnequa Ch., Pueblo, Col. Accepts.  
 EWELL, EDWIN, Nashua, Io., to Anoka, Minn., call being extended on his record. Also to Morris. Accepts the former.  
 GILL, CHAS. O., Jericho Center, Vt., to W. Lebanon, N. H.  
 GREENE, WINTHROP B., Pomfret Center, Ct., to Olivet Ch., Bridgeport. Accepts.  
 HANFORD, SAM'L L., Weeping Water, Neb., declines call to Plymouth Ch., Lincoln.  
 HOPKIN, ROB'T, Kent, O., to Franklin Ave. Ch., Cleveland. Accepts.  
 LIVINGSTON, STEPHEN T., Hartford Sem., declines call to West Ch., Andover, Mass.  
 LEPPERT, DAVID, Huntington, Ore., to Ontario.  
 MASON, PHILIP H., Beloit, Wis., to Rockton, Ill.  
 MAY, THOS. F., Niantic, Ct., to Campbell, Neb.  
 RICHARDS, THOS. C., First Ch., Torrington, Ct., declines call to presidency of Congregational College, Austin, Tex.  
 RIGGS, GEO. W., Malta, Ill., to Huntington, Ore.  
 SHULTS, JACOB K., recently of Glencoe, Minn., accepts call to Madison, and is at work.  
 SMITH, E. SINCLAIR, formerly of Lansing, Mich., to Westminster Presb. Ch., Houston, Tex. Accepts, and is at work.  
 STONE, DWIGHT C., Chester Ct., to Stonington. Accepts.  
 STRANGE, WM. L., to remain another year at Condon, Ore. Accepts.  
 TITCOMB, ARTHUR, W. Stewartstown, N. H., accepts call to Feeding Hills Ch., Agawam, Mass., with residence at Springfield.  
 TRACY, ALFRED E., Claremont, Cal., to Chula Vista. Accepts.  
 WARNER, THOS. H., Whitehall, Mich., to Newark, O. Accepts.  
 WARD, HIRAM Q., Hardwick, Vt., to Orford and Orfordville, N. H. Accepts.  
 WICKWIRE, GEO. A., Larchwood, Io., to Merville, also to continue at Larchwood. Accepts the former.

#### Ordinations and Installations

DIETRICK, WILL A., i. Highland Ch., Cleveland, O., July 1.  
 EBERSOL, CHAS. E., Chicago Sem. o. White Cloud, Kan., Aug. 2. Sermon, Rev. H. E. Thayer; other parts, Rev. Messrs. C. P. Connolly, G. B. Spangler, W. B. Simmons, P. B. Lee and J. E. McClain.  
 HEIN, GEO., Chicago Sem., o. Bethanien German Ch., Glen Ullin, N. D., July 24. Sermon, Rev. M. E. Eversz; other parts, Rev. Messrs. R. C. Mueller and J. H. Reister.  
 SARGENT, EDWARD C., o. Tunbridge, Vt., Aug. 9. Sermon, Rev. C. H. Merrill, D. D.; other parts, Rev. Messrs. Henry Cummings, Sherman Goodwin, J. H. Long, G. W. Patterson, J. F. Whitney, and H. J. Wikoff.  
 WEED, FERDINAND C., Oberlin Sem., o. Rudolph, Wis., July 27. Sermon, Rev. G. E. Farnam; other parts, Rev. Messrs. W. M. Ellis, Emanuel Breeze, S. G. Bruegg and Dr. H. W. Carter.

#### Resignations

BRADSTREET, ALBERT E., Hudson, S. D.  
 SPEERS, WM. J., Second Ch., Oakland, Cal.  
 WARNER, THOS. H., Whitehall, Mich., after four years' service.  
 WICKWIRE, GEO. A., Larchwood, Io., to take effect Sept. 15.  
 WILLIAMS, WM. J., Peterson, Io.

#### Personals

BAKER, FRANKLIN, Eureka, Cal., has received an increase of \$600 in salary.  
 CHALMERS, ANDREW B., Plymouth Ch., Worcester, Mass., has received the degree of D. D. from Iowa College.

#### July Receipts of the A. B. C. F. M.

	1903	1904
Donations,	\$40,470.08	\$43,271.25
Legacies,	20,626.72	14,679.26
<b>Total,</b>	<b>\$61,096.80</b>	<b>\$57,950.51</b>
	11 mos. 1903	11 mos. 1904
Donations,	\$483,840.52	\$467,137.71
Legacies,	86,834.94	84,276.95
<b>Total,</b>	<b>\$570,675.46</b>	<b>\$551,414.66</b>

Decrease in donations for eleven months, \$16,702.81; decrease in legacies, \$2,557.99; total loss, \$19,260.80.

#### American Board Personals

##### APPOINTMENTS

WINGER, Miss HELEN, Springfield, O., as instructor in the science dept., International Institute for Girls, Madrid. She has a B. A. from Western Coll. and Wellesley (specializing in chemistry) and is besides well equipped in music and languages; has taught mathematics and science two years in Caldwell Coll., Kentucky.

##### ARRIVALS

CLARK, Dr. and Mrs. A. W., at New York, Aug. 12, from Prague, Austria.  
 CLARK, Rev. CYRUS A., at Oberlin, July 29, from Miyazaki, Japan.  
 DUNNING, Miss MARY, at New York, July 31, from Mexico.  
 FOREMAN, Miss LUCILLE, at New York, July 23, from Aintab, Turkey.  
 MATTHEWS, Miss MARY L., at New York, July 25, from Monastir, Macedonia.  
 PIERCE, Miss ELLEN M., at New York, July 23, from Aintab, Turkey.  
 WELLMAN, Mrs. FRED'K C., at Boston, Aug. 5, from the West Central African Mission.

##### DEPARTURES

GRIFFITHS, Miss, from Boston, Aug. 17, for Constantinople, Turkey.  
 GROVER, Mr. D. I., from Vancouver, Aug. 15, for term service as tutor in the Doshisha, Kyoto, Japan.  
 LOMBARD, Rev. FRANK A., from Vancouver, Aug. 15, returning to work in the Doshisha, Japan.  
 PATRICK, Dr. MARY M., from Boston, Aug. 17, returning to the American Coll. for Girls, Constantinople.

PLATT, Miss MIRIAM V., from New York, July 30, en route for Harpoot, Eastern Turkey Mission.  
 PRIME, Miss IDA W., from Boston, Aug. 17, for Constantinople, Turkey.  
 YARROW, Rev. and Mrs. ERNEST A., from Boston, Aug. 11, to enter upon work in Van, Eastern Turkey.

#### Churches Organized and Recognized

MUSKOGEE, I T.  
 OXBOW, ME.

#### Material Gain

ARLINGTON, NEB., has purchased a building for a parsonage.  
 NEW CASTLE, N. H., has broken ground for a new parsonage.

#### Suggestive Features or Methods

MILBANK, S. D., Rev. E. F. Lyman has been taking as a basis for the midweek meeting the Epistles of Paul to the Philippians and Colossians, to be followed by those to Philemon and the Ephesians. The aim is to make vivid the conditions of the church or persons addressed and the personality of the writer. The method is to read previously the assigned passage with careful attention, selecting some specially appealing text. These texts are discussed to bring out their truth and beauty, and the entire chapter is studied together. To stimulate further interest Mr. Lyman sends to each member a brief introduction to the study of the epistles, thus addressed:

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ROME


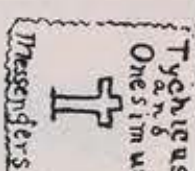
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**In and Around Chicago**

(The Congregationalist may be found in Chicago at the Congregational bookstore, 175 Wabash Avenue.)

**A Generous Giver**

During his residence in Chicago the late Henry Willard has been known as a generous giver. Though not possessed of large means he always seemed to have money for missionary and educational objects. In his will he bequeathed an unusually large proportion of his fortune to these objects: the American Board receiving \$2,000; the Congregational Home Missionary Society, \$700; A. M. A., \$600; the Chicago City Missionary Society, \$500; the Chicago Tract Society, \$200; the Congregational Education Society, \$200; and the following objects, viz: The Moody Bible Institute, Chicago; Wheaton, Carleton and Oberlin Colleges, Oberlin and Chicago Theological Seminaries, the National Council Fund for Ministerial Relief, and the Ministerial Relief Association of Illinois \$100 each, a total of \$5,000—a considerable sum for a man to distribute who has spent his entire life in pioneer service though fitted by taste, birth and education for work in the most cultivated circles.

**Race Separation**

President Kirby of Atlanta Theological Seminary preached at First Church Sunday and gave it as his judgment that the Southern problem could be solved only by providing a separate state for colored people. The two races will not amalgamate. The best thing to do is to set aside a portion of the country for colored people and prohibit whites from settling among them. Mr. Kirby has had a good deal of experience South and does not speak without knowledge. But to most of us it would seem as if the question of the entire separation of races could not be considered, and as if the plan proposed were as impracticable as removal to Africa.

**Leavitt Street Church**

Pastor Guild has spent his vacation in Duluth on exchange with Dr. Milne. He speaks

**A LIMIT**

**One Thing Food Can't Do**

Food can't exactly paint a picture, but proper food to restore the daily wear and tear on brain and nerves as well as body can help. A successful artist says:

"I had been troubled with dyspepsia for 25 years and my system was so run down I was so weak and miserable life was a burden to me until I made a great discovery about food.

"I am an artist by profession and at that time was painting a large marine piece, but being in such poor health I could not do justice to it and no matter how often I changed it there seemed always something wrong. Success lay just out of my reach because I did not have the strength and vigor of brain as well as bodily strength to accomplish what I knew lay within me.

"Looking around me for help I decided to try a food I had heard so much about and that was the way I was led to use Grape-Nuts and it came at the right time. I had hardly given it a fair trial before I began to feel so much better, my dyspepsia disappeared and I commenced to feel stronger and more vigorous all over, head and all, and it was not long before I was back at my work again with renewed energy and interest.

"Even more substantial proof of the help I got from this food was when I finished my painting and put it up for exhibition. Critics said it was a masterpiece and I sold it a short time ago at a very good price. Before closing I want to mention the fact that my mother, in her 85th year, keeps strong and in fine spirits on her Grape-Nuts." Name given by Postum Co., Battle Creek, Mich.

Get the little book "The Road to Wellville" in each package.

highly of the church in Duluth and of the work its pastor has done. He finds his own church in a fine condition, with large audiences to welcome him and the people ready for work. The church has taken hold of the Porter Memorial Mission and with the aid of Second Church, Oak Park, will undoubtedly be able to set it on its feet. The mission ought to be in a better location and to be united with another mission not far away.

**A New Church**

Rather unexpectedly, even to the City Missionary Society which is always on the lookout for opportunities, a church has sprung into existence at Grayland, a settlement of 400 families within the city limits, without church accommodations of any kind, which promises to have rapid and healthy growth. Aid has been granted to the extent of \$350 in the purchase of lots, and money is in sight through the aid of the Church Building Society for the erection of a house of worship. The field was discovered and developed by Rev. G. W. D. Short of Jefferson Church who has been looking after the Sunday school and services here in addition to his home work. At a recent meeting of the directors of the City Missionary Society it was reported that money had been secured in addition to the pledges for endowment sufficient to pay all the current expenses of the society till September. For many years it has been very difficult to do this, but as interest in the work grows money is easier to obtain.

**The Strike**

To an outsider the second, or present strike seems entirely without excuse. The packers had agreed to arbitrate, indeed had requested it. They had agreed to take all their men back within forty-five days. Because all the butchers were not given work the very day of their return and choice was made among them by the foremen of the packing houses, Mr. Donnelly ordered another strike. The packers disclaimed any discrimination and pointed to the agreement with its forty-five days leeway for the rearrangement of their business. Mr. Donnelly insisted upon immediate acceptance of the butchers and made other demands to which the packers would not submit which were over and beyond what had been agreed upon before. This is not saying that the first strike was entirely without reason, although many think it was unwise to strike on a falling market and when it is so easy to obtain laborers, especially those who are unskilled, in whose interest the strike was first ordered. Naturally the fight is bitter. The end is not in sight. Sympathetic strikes have been ordered. Ice men are refusing to deliver ice to meat markets where meat is obtained from the great packers. This will cause disturbance among the people, but it is not easy to see how it will injure the packers to any considerable extent. They can dispose of all the meat they have on hand even if the 250 local markets do not buy of them. Nor is it likely that this new move will tend to increase sympathy with the men who are refusing to work except on terms to which their employers will not agree. The worst of it is the strikers are determined that other men who want work shall not work. Cases of violence are increasing. Some lives have already been lost. Women have been roughly treated; houses demolished and great suffering entailed upon the families of men who, although members of the union, did not wish to strike. The question has been asked and is sure to be pressed, What right have the strikers to inconvenience the public as they are trying to do by preventing the delivery of ice to men whose business is thereby ruined, and yet who have had nothing whatever to do with packers or their employees?

Chicago, Aug. 13.

FRANKLIN.

The man of pleasure . . . does not know what pleasure means.—Minot J. Savage.

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Current Thought

SOME MODERN RODERICH DHUS

(The Examiner, New York)

There is no substantial reason why the Presbyterian, Reformed, Methodist, Congregationalist and other evangelical bodies should not come together as one body. Only man-made barriers keep them asunder. And there is nothing essential between us (Baptists) and them but a plain question of obedience. We cannot ignore or minify what to us is a plain, explicit command of our divine Head. Until all evangelical sects adopt and act in accordance with the precept and example of Christ regarding the initiatory rite of his church, we must stand apart, witnessing to the truth.

CERTAINLY IT HAS, DR. BUCKLEY

(New York Christian Advocate)

Has not a denomination of evangelical Christians—for instance, the Methodist Episcopal Church (which has, at great cost and personal sacrifice of godly men and women in the preceding and the present generations, established higher institutions of learning entirely on the ground that they wished therein to unite learning and vital piety)—the right to expect that the president and faculty will feel a deep and constant interest in the conversion of the students, and the growth in grace of those who are professedly Christian when they come to the institution?

JUST ONE DAY

Free from the Slugger Brought Out a Fact

"During the time I was a coffee drinker," says an Iowa woman, "I was nervous, had spells with my heart, smothering spells, headache, stomach trouble, liver and kidney trouble. I did not know for years what made me have those spells. I would frequently sink away as though my last hour had come.

"For 27 years I suffered thus, and used bottles of medicine enough to set up a drug store—capsules and pills and everything I heard of. Spent lots of money, but I was sick nearly all the time. Sometimes I was so nervous I could not hold a plate in my hands; and other times I thought I would surely die sitting at the table.

"This went on until about two years ago, when one day I did not use any coffee, and I noticed I was not so nervous and told my husband about it. He had been telling me that it might be the coffee, but I said 'No, I have been drinking coffee all my life and it cannot be.' But after this I thought I would try and do without it and drink hot water. I did this for several days, but got tired of the hot water and went to drinking coffee, and as soon as I began coffee again I was nervous again. This proved that it was the coffee that caused my troubles.

"We had tried Postum, but had not made it right and did not like it, but now I decided to give it another trial, so I read the directions on the package carefully and made it after these directions, and it was simply delicious, so we quit coffee for good, and the results are wonderful. Before, I could not sleep, but now I go to bed and sleep sound, am not a bit nervous now, but work hard and can walk miles. Nervous headaches are gone, my heart does not bother me any more like it did, and I don't have any of the smothering spells, and would you believe it? I am getting fat. We drink Postum now and nothing else, and even my husband's headaches have disappeared; we both sleep sound and healthy now, and that's a blessing." Name given by Postum Co., Battle Creek, Mich.

Look for the book, "The Road to Wellville," in each package.

APROPOS OF JAMES'S VARIETIES OF RELIGIOUS EXPERIENCE

(Western Christian Advocate)

We do not enjoy having the holiest raptures of faith coolly taken apart in the laboratory as a chemical might be resolved into its bases and gases. There is something in the lofty ecstasy of a holy faith so different from the cool, investigating temper of the scientist that the vision seems to fade when brought under microscope and tried by test tubes. It is like a mathematician trying to compute a poem; like a bank cashier trying to estimate an oratorio in the units of the money market. It is a carving up of the human heart to discover the hiding place of its profoundest emotions, and to lay bare its secrets as evidently as fossils or acids can be named and tabulated.

A Quiet Laugh

NOT THAT KIND OF A DOCTOR

Baby Faith was to be christened, and four-year-old Mary was much mystified by the preparations.

"What's kissening, Mamma?" she ventured at last.

"Why, you were christened when you were a baby," said Mamma. "Dear Dr. L— did it for you. Don't you remember?"

"O, yes," returned Mary, with a satisfied little nod, her memory evidently harking back to her vaccination. "And will she have a wag aound it, Mamma?"

A FRESH FIELD FOR GENIUS

"Don't you think fiction is deteriorating?"

"I guess you haven't read the two party platforms."—Life.

The New Sayings of Jesus

On the site of ancient Oxyrhynchus, on the edge of the Libyan Desert, scholars have unearthed documents in whole or in part, which are giving us new side-lights on the mind of Jesus. A second series just translated and published by the Oxford Press reads as follows. The words in brackets are those supplied by the translators where the originals are wanting:

These are the [wonderful?] words which Jesus the living [Lord] spake to . . . and Thomas, and he said unto [them], Every one that harkens to these words shall never taste death.

Jesus saith, Let not him who seeks . . . cease until he finds, and when he finds he shall be astonished; astonished he shall reach the kingdom, and having reached the kingdom he shall rest.

Jesus saith, [Ye ask? who are those] that draw us [to the kingdom, if] the kingdom is in heaven? . . . the fowls of the air, and all beasts that are under the earth or upon the earth, and the fishes of the sea, [these are they which draw] you, and the kingdom of heaven is within you; and whoever shall know himself shall find it. [Strive therefore?] to know yourselves, and ye shall be aware that ye are the sons of the [almighty?] Father; [and?] ye shall know that ye are in [the city of God?], and ye are [the city?]

Jesus saith, A man shall not hesitate . . . to ask . . . concerning his place [in the kingdom. Ye shall know] that many that are first shall be last and the last first and [they shall have eternal life?].

Jesus saith, Everything that is not before thy face and that which is hidden from thee shall be revealed to thee. For there is nothing hidden which shall not be made manifest, nor buried which shall not be raised.

His disciples question him and say, How shall we fast and how shall we [pray?] . . . and what [commandment] shall we keep . . . Jesus saith, . . . do not . . . of truth . . . blessed is he . . .

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gives natural beauty to the complexion. Its special medicinal properties yield a tonic-lather that leaves the skin like a baby's cheek—fine, smooth, showing the clear pink and white of health.

*The skin soap. 25 cts. a cake.*

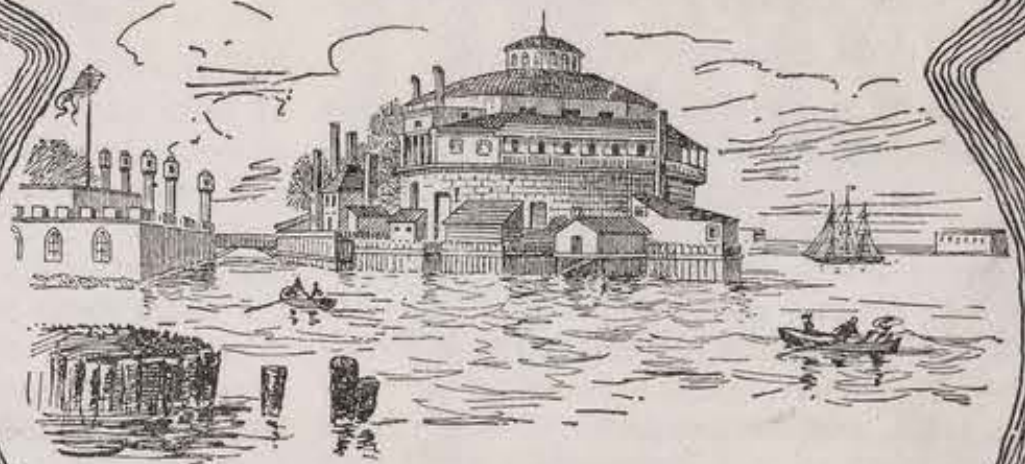
Woodbury's Facial Cream for sun-burned skin.

Write for beauty booklet (FREE) or send 10 cts. in stamps for handsome brochure, 32 pages, 9 x 12 inches, containing large photographic portraits of leading actresses and actors.

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## Famous Castle Garden

A little more than half a century ago, Castle Garden was the fashionable pleasure resort of New York City.

Originally a fort, it was converted into a summer garden, from that degenerated into a station for emigrants, and eventually has become a great fish aquarium.

It will be longest remembered however, as a pleasure resort, and to many the brilliant social events held within its walls are cherished recollections of a period long past.

Those who were familiar with Castle Garden in those days will recall a stir that was being made at that time by a new process of silver plating knives, spoons, forks, etc., called electro-silver plating, discovered by **ROGERS BROS.** and destined to become famous as

## "1847 ROGERS BROS."

silver plate. The test of time gained for it the familiar title of "*Silver Plate that Wears.*" The good old quality of the early days marks the "**1847 ROGERS BROS.**" goods of to-day. Newer designs and finer finish have come with skilled workmanship of the present day until the appearance and style is a counterpart of that of the best sterling silver. Leading dealers sell it. Write for our beautiful **new catalogue "v.65"** showing the styles used by your grandparents and the most progressive styles of to-day.

**MERIDEN BRITANNIA CO., Meriden, Conn.**

(International Silver Co., Successor)

NEW YORK

CHICAGO

HAMILTON, CANADA

# Shepard, Norwell Co.

WINTER STREET AND TEMPLE PLACE, BOSTON

## Our August Sale of BLANKETS

Is always well known for great value. It is an accepted fact that wool is very much higher in price. Any one familiar with the pronounced advance can reason for themselves the advantage of buying at our Special August Sale. Right here we do wish to say—that while all our purchases have already been made for the fall and winter, direct from the mills, on the low basis, the August event is made remarkably advantageous, because of several items bought distinctly for this sale, and as heretofore to be offered in our dull season at a trifling profit over the mill prices.

### A word to the wise is sufficient

GOOD WHITE WOOL BLANKETS, 280 pairs, 11-4, will be sold at, **2.89** per pair . . . . .

EXCELLENT WHITE WOOL BLANKETS, 400 pairs, in pink and blue borders, wide silk binding manufactured to retail at a great deal more money. For our August sale, 11-4 size, at **3.50** per pair . . . . .

These are really a large proportion wool. Just 200 pairs of 11-4 absolutely ALL WOOL WHITE BLANKETS, handsome borders, white silk bindings, made to retail at 5.00 a pair. For this August sale, per pair . . . **4.00**

Special for G. A. R. week, when temporary bedding is desired, in both white and gray. 10-4 BLANKETS, in both white and gray . . . . . **59c**

11-4 in both white and gray, **79c** and **1.00** Per Pair.

As a special feature for this sale we shall offer several cases of heavier weight and fine quality WHITE BLANKETS, guaranteed absolutely all wool, in red, pink and blue borders, made to our special order. Buoyant and warm. If bought at today's price of wool they will have to sell at 6.50 per pair. Our price for this August sale will be . **5.00**

We will also offer a few pairs (80 in all), of extra size 12-4 in this same SUPERIOR BLANKET at, per **6.00** pair . . . . .

Very remarkable value. A few pairs of FINE BLANKETS that are not quite up to the standard for freshness, and sample pairs from our wholesale department will be marked at low prices.

BLANKETS PURCHASED at this sale can be stored with us free of expense until such time as you may require them.

Blankets sent to any of our customers and not satisfactory upon examination can be returned at our expense and money refunded.