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METHODISTS IN MANILA

VALUABLE CHURCH PROPERTY SECURED IN CENTER OF CITY.

Maj. Elijah W. Halford, Formerly of Indianapolis, an Energetic Agent in the Transaction.

The public is kept well informed concerning affairs in the Philippines on army movements and army achievements, while many matters of a civil and religious bearing get comparatively little attention, owing, of course, to the high cable tolls and the length of time required for mail transportation. Nevertheless, these interests are following the flag with all the success that the most hopeful could desire. A story on this line which will interest many Journal readers relates to an enterprise participated in by Major Elijah W. Halford, once well known and not yet forgotten in Indianapolis. The major, as will be remembered, was an ardent Methodist at home and "worked at it" with much zeal. He is apparently no less a Methodist in Manila, where he has been stationed for some time, and no less active or successful. But his work in that line is not all denominational. The American Bible Society and other religious movements have found in him a stanch and valuable friend and worker, according to all accounts. It was largely through his efforts that the first Protestant church in the island was built last summer for the Methodist Missionary Society. When the members got ready to build they were confronted by the fact that the Spanish law, which is yet in force in the island, except when superseded by special American legislation, would not allow Protestants to own land for church purposes. Major Halford was equal to the occasion. He called on Governor Taft and stated the case. The Governor took in the situation at once, and, calling his stenographer, proceeded to dictate a bill repealing all old Spanish laws on the subject and enacting the American law that provides for the ownership of church property by Protestant as well as Catholic churches, with an emergency clause in it. It took the Governor just fifteen minutes to do this. The commission was called together the next day and the bill was duly passed and approved. The act took effect at once and the Methodist Missionary Society built a small church and took immediate possession. It was centrally located on a part of a large plot of ground, but was all the society could pay for at the time. How they came into possession of the remainder of the block a few days ago is reported in one of the Christian Advocates. Bishop Warne, the missionary Methodist bishop of India, Malasia and the Philippines, was on an official visit to Manila and was to preach in the little mission church. The preliminary services had been gone through with, when Major Halford arose to introduce him to the audience, and his remarks here quoted tell the story. He said:

"I have the biggest piece of news to tell you that I ever had, at least in a material sense. It is the transfer of this entire property from the corner of Calle San Luis to the estuary which crosses Nozelda just beyond the third house towards the walled city. It has been transferred to the representatives of the Methodist Episcopal Mission. We have it bought. What a wonderful thing that is! Every now and then I hear some one say the age of miracles is past. I want to tell you that they are occurring every day. Almost like a thunderbolt out of a clear sky we were enabled to get this church lot. Almost without knowing it we got this little building up; the first Protestant church erected on Protestant land in the Philippine Islands. We Methodists are here to stay. It was a hope at that time that we might get the property next adjoining. We were kept back for some reason. The other day some one came and said he wanted to look over our house with a purpose of buying. We found that the whole block of property was advertised for sale at auction. I went at once to see the presiding elder, Mr. McLaughlin. He said the bishop would be here next day. He arrived Monday. He gave not only his consent, but his orders. We got an option on the property. Many obstacles were in the way. We had not a cent. I attended Gell banquet that night. I saw a man there who, I thought, was the man God had sent us to help in this work. The matter was broached to him, and at 11 o'clock the next morning we had a telephone message saying he would do what we asked. A meeting was arranged that evening at 5:30. A number of us sat up until midnight attempting to decipher the 'bastasta estrivandie' that goes to make up a Spanish real-estate transfer, and found out enough about its lengthy provisions to be ready to sign it. On Wednesday at 9 a. m. the signatures were affixed, just one hour before the advertised auction. At that time the mission secured complete control of the most advantageous block of property in Manila. We are surrounded on two sides by broad avenues, on the other side by the estuary, beyond which lies the government tract, popularly known as Camp Wallace. We can never be kept away from light and air by the encroachments of adjoining property holders, and yet we are in the very heart of the city. God has given us large things to do and we cannot be small."

According to the report all the congregation, except the few who had manipulated this transfer, were taken by surprise, for it had not been much talked of. The benevolent man who had made it possible was in the audience, about the happiest man present. The bishop followed with an excellent sermon, after which he administered the ordinance of baptism to five Chinamen who are members at the China mission. Many such instances of developments which indicate the rapid introduction of American ideas and methods into the commercial and religious world could be given which seldom appear in American papers, says one who reads many publications. The same person adds: "It would be a good thing for a few thousand of those who are opposing our progress here to camp hereabouts for a few months. They would go home wiser if not better men."

PREACHING AND TEACHING

REV. HIRAM W. KELLOGG DISCUSSES SUNDAY SCHOOL METHOD.

It Is as Important as the Pulpit's Way of Spreading the Gospel—News of Other Churches.

Yesterday was observed by the congregation of the Central-avenue M. E. Church as rally day, and the pastor, the Rev. Dr. Hiram W. Kellogg, devoted his remarks and attention mainly to the Sunday school. His topic was "The Sunday School as an Essential in the Propagation of the Gospel." Dr. Kellogg said, in part:

"I have chosen to present to you the 'command' of Jesus, which must ever stand as the highest authority in the described methods of extending His kingdom. But this command is complete only in two parts, given in separate records. One by Mark, which is Peter's gospel, and the other by Matthew. In the former we have 'Go ye into all the world and preach my gospel to every creature.' The word used to describe the method is 'kerisso,' to cry or proclaim as a herald. In the report of Matthew we have a very different word. It is 'didasko,' to teach, instruct, counsel, etc.

"The two united prescribe very definitely the wish of the Master. The two methods are well defined by the old and settled customs of men and preclude all possible misunderstanding. They are the work of the orator and the teacher. From the earliest time both have been effective in the inculcating of truth. While they may unite in a single effort or in the same person, yet the offices and operations are quite distinct. Each performs its special function and both are the effective way of publishing truth. The orator has never been a conspicuous figure among people and nations. His triumphs mark events in nations and the victories of truth. The civilization familiar to Jesus was one in which this art had played an important part. Greece and Rome had honored it to a high degree, so that in laying hold of this Jesus commended what was well understood as the most potent agent for the spread of His 'good news.'

"The pulpit as an institution is the necessary result, and its successes have well justified the divine appointment. Christianity, with its lofty subjects, was well fitted to create the orator by stirring his reason, inflaming imagination and arousing the deepest passions of his soul. The history of Christianity could be told in the sermons of great preachers. Where the church has neglected for a time this agency Christianity has declined. Her revivals and reformations have always been preached.

THE CHRISTIAN PULPIT.

"What a thrilling record of brilliant victories is the history of the Christian pulpit! From Paul to Phillips Brooks the great volume of courageous and gifted eloquence which tells the reason of the spread of the kingdom of heaven. There is no danger that the pulpit will ever be supplanted by other inventions.

"This agency, however, fulfills but a part of the command. It cannot do the work designed. Teaching must accompany it. This custom so well defined by the philosophers and scholars in the groves of Athens, in the forum at Rome or in the temple at Jerusalem was appointed by the Master to do an important work in the kingdom. In all educational work it has proved an effective and necessary method. The Christian church has been faithful to the decree and has always in some manner or another performed this work. It has, however, assumed in the history of the church a greater diversity of organized effort than has preaching. The disciples were teachers, as well as preachers, and so is every faithful minister of the word. The family has been the means of carrying out the command in many instances, especially was this the case at the beginning of Christianity and following the reformations among the Protestants.

"But to-day, perhaps because of the unfaithfulness of the family, the work is almost exclusively accomplished by the modern Sunday school. Whether this is best I am not affirming or denying, but it is true. As things now are the Sunday school is that department of the church which is attempting to carry out the work of Jesus in teaching His word. Or, more correctly, the church is expressing its teaching function in this manner.

"Allow this to be the case, the Sunday school becomes an important and even necessary part of the divine order. If this proposition be granted certain conclusions force themselves on us. First, The pulpit and Sunday school rest on the same authority; second, this raises the Sunday school to the dignity and respect of the former—they stand or fall together; third, this clothes the teacher with the same power and requires the same qualifications. Here I meet a deep-seated prejudice which has no support from reason, although of long tradition. Mr. Spurgeon used to say that 'Rev.' belonged no more to his name than to that of the faithful Sunday-school teacher. Fourth, it corrects the mistaken notion that the Sunday school is a place for children only. It is a place for children, and for this reason it does not lose its respectability, but gains the more, but it is for every one who needs instruction in the Scriptures. And who outgrows this need? Destroy all the superstitions that have gathered about the Bible and still it remains the authority of God and the guide to faith. It is given for 'instruction in righteousness that the man of God may be furnished to every good work.'

APPEALS FOR SUPPORT.

"If all this is true the Sunday school appeals to the church for support. Parents should sustain it, in spite of all its present weaknesses, and seek to make it better. The church should strengthen it and extend its benefits to every member. I have had for years an ideal. It may be far from realization. It was created out of a felt need of better supervision in our great churches. Experience has revealed to me the lack of this. These churches outgrow the pastor and must be cared for by some other means. The Mormon Church has an almost perfect supervision which reaches every individual, however remote. Mr. Wesley, attempting to realize a complete supervision through the class meeting, gained the reputation for being the greatest genius for organization the world has known. But his order has passed away. What can we do? is the pressing question. It seems to me that the only way is through the Sunday school. We do not need more organization to reach the result, but a perfecting and extending of this. The teacher becomes, not a hearer of lessons only, but a supervisor of every child's religious education and training. All cannot attend the Sunday school, I am told. This is true, but the Sunday school can go to every person. This is provided for in the home department. It is a 'Sunday-school extension.'

"Suitable visitors are assigned the work of looking after each one. These need not take so many as to burden them. They can report the sick and needy, as the class leader used to do. This work will depend on the teachers and leaders. These must be qualified in order to bring the desired results. This can be done in this day of helps. Does it take time? Yes. But an investment of time here will pay better than anywhere in all the world. The rewards of heaven will be richer and more abiding than the treasures we are laboring anxiously to gain to-day. We can afford to give up many pleasures, we can afford to give up many of the calls to good work, if need be, and center our interest here and labor to prepare for so splendid a service, and at the end we will be much the richer for the attempt."

THE COMMON MAN IN POLITICS.

Some Day He Will Appreciate How Important His Vote Is.

The Rev. J. Perry Ratzell, of the People's Congregational Church, yesterday morning preached the third sermon of a series on "The Workingman." His subject was "The Workingman and Politics." In part, he said: "It cannot be said that Christ came to assist either church or state. He came to aid and assist the individual. He came not to destroy the Roman empire nor to uproot of Judaism, but to infuse and inspire new life into man. He brought new ideals and grander conceptions of righteousness. The result was inevitable—a new state and a new church. A new life principle incorporates itself after a new fashion.

"The one especially ameliorating characteristic of the new divinity in Christ was its practical efficacy. Christ did not meet the ills of life by quoting cant philosophy. He helped men by his personal sympathy, by His actual contact with them. He went about doing good. Nowhere do we read of Christ working only on the emotional nature of His hearers, but following the appeal to the heart always came the practical application. The feeling that remains self-centered does not help the world. 'The way to hell is paved with good intentions.' Feeling, to become effective, must become active. The church can be a power in any community only as it actively practices the doctrines taught within its sanctuary, only as its members translate emotion into actual devotion.

"The burden of Christ's prayer was 'thy kingdom come.' When? Here on earth. This earth is to become a heavenly paradise—righteousness, peace, purity, are to be exalted here. Every avenue of life is to be touched and transformed. Every day is to become a holy day, every place a sacred place. Ecclesiastical righteousness and business ethics are to become the eternal verities of God.

"Our political systems of greed and selfishness must give way to honesty and economy. Every privileged voter in this country is a sovereign being. Theoretically, he is a king, but, for expediency's sake, he delegates his executive powers to some one else when he casts his ballot. The President of the United States rules in behalf of the millions who have assigned their prerogative in this respect when they voted for him. He is now in duty bound to act in their behalf. When once men understand their high prerogatives as citizens of this country, then buying and selling of votes and the demagogue will be no more. Then will the church wield such an influence as shall be conducive to its high calling. It is the duty of every Christian to use the franchise to help and assist in overthrowing wickedness in high places and establishing righteousness therein, for 'righteousness exalteth a nation.'"

RABBI MESSING AGAIN CHOSEN.

He Will Serve the Temple for Another Five Years—Feast of Passover.

Last night the congregation of the Hebrew Temple, at Tenth and Delaware streets, observed the closing exercises in commemoration of the Jews' relief from the bondage of the Egyptians. The feast is called "Pesach," or the Passover, and began last Monday night at 6 o'clock. It will close to-night at the same hour. When the feast began last Monday the unleavened bread, or "Matzoh," was broken and eaten by the congregation.

The service last night in the temple was conducted by Rabbi Messing. It included the chanting of the prayers of praise for the relief from slavery, and songs by the quartet. Rabbi Messing also gave a short discourse, in which he told of the progress of Judaism despite the disfavor in which it is held by other nations. At the close he recited the prayers of the mourners in which about ten members of the congregation arose and prayed for the departed members of their families. Another service in commemoration of the Passover will be held at the temple this morning at 10 o'clock, at which time Dr. Messing will again preach.

At the close of the service last night the trustees of the temple assembled in their annual meeting. The reports were not read, but the trustees elected Rabbi Messing pastor of the congregation for another five years. This is the fourth time Mr. Messing has been chosen for this position.

Notes of the Churches.

The forty hours' devotion of the blessed sacrament will begin next Sunday morning in St. John's Church at 10 o'clock. The sacrament will be exposed to public worship for forty hours. At the close there will be a public procession, in which more than one hundred children dressed in white will lead and strew cut flowers.

Regular May devotions will be held on Wednesday and Friday nights during next month in St. John's Church. There will also be a special service after the 8 o'clock mass each morning through the week.

President Isaac Sharpless, of Haverford College, conducted the service last night at the Friends' Church, at Thirteenth and Alabama streets. During the service Dr. Sharpless gave a short sermon.

IS NOT VERY OPTIMISTIC

BISHOP FRANCIS NOT SATISFIED WITH CHURCH'S PROGRESS.

He Discusses "The Missions of the Diocese" in His Morning Sermon at Christ Church.

Bishop Francis, of the Episcopal diocese, yesterday morning preached in Christ Church on "The Missions of the Diocese." He said the people who contribute so liberally toward church work and missions should know what is being done. He said the work of the diocese mission is to extend church work amidst the congregation and immediate vicinity. The diocese has jurisdiction over sixty-one of the ninety-two counties of the State, and the bishop said the church worked in but twenty-eight of the counties and in ninety-eight towns. The result of the church work in the sixty-five years it has been carried on in the diocese, he said, is disappointing.

"In the city of Indianapolis," said he, "we have but 1,200 communicants, and in the State the same ratio of membership compared to the population is maintained. Why is it that the church which has done so much to attract has done so little? Why is it that the church has made so little progress in sixty-five years?" He said the church had contributed liberally in prayers and finances, and why it had not progressed more he could not answer. "There is only one thing to do," said he, "and that is to recognize certain things as we have done in the past. The diocese mission work has to contend with far more difficulties than in any other field, and the difficulties stand greater in this city than anywhere else I have ever known. Our church has not been favored in the past, but we cannot but see that all the seed that has been sown, in time, will spring up and bear fruit.

"What is it you promise each year to the rector and the vestry? You promise to carry the gospel to all who need it. In the city of Indianapolis and other cities and towns there are many who need the gospel as well as those in heathen lands." He said he found several parishes of the city almost dead when he became bishop two and a half years ago and he at once set about to revive them. He said the decay was not the fault of those in charge, but because of conditions that could not be foreseen and were unavoidable. He said there were many who requested him to let the old parishes die and build up new work, but because population had moved away and the parish had encountered adverse conditions was no reason why those left should be without the gospel of Jesus Christ. He said the showing in the last two and a half years has not been entirely unsuccessful.

In one town near Indianapolis, he said, a church had been resurrected and is now almost self-sustaining. In Crawfordsville he found the church almost extinct, but now the pews are filled every Sunday evening, and it receives but little support from the diocese. This mission work is in charge of an archdeacon. He said there are few in this country entitled to that title, but that the church had appointed a general missionary giving him that title without reforming the duties of the office. He said some had a misconception of the duties of this general missionary, thinking they were to visit the entire diocese. In his opinion it was the missionary's duty to go to one place and build up a substantial and permanent work. He said this plan had been very successfully carried out. In Shelbyville the church started a little more than a year ago with but five members and now the congregation as a church is paid for, and in Greensburg, where a similar condition existed, regular services are being held and the congregation has purchased a lot and will soon build a church. In the gas belt towns, he said, the ministers have great difficulty in holding their congregations, because when the mills shut down people move away.

Dr. C. L. Swiggett's New Place.

The Philadelphia Evening Bulletin says: "Dr. C. L. Swiggett, senior fellow in Germanics of the University of Pennsylvania, has received an appointment as acting professor of German in the University of Missouri. He will take up his duties next fall. Dr. Swiggett is only one of the several Pennsylvania men who have received offers from Western institutions."

Dr. Swiggett formerly resided in Indianapolis and has many friends here. Before going to Pennsylvania he was connected with Purdue University.

PEASANTS AND RELIGION

TOPIC DISCUSSED BY REV. H. C. MESERVE, OF PLYMOUTH CHURCH.

The Proposition that All Men Are Religious Discussed in an Interesting Manner.

The Rev. Dr. Meserve, pastor of the Plymouth Congregational Church, at the morning service yesterday at the Temple, corner Tenth and Delaware streets, spoke on "Peasants and Religion." Dr. Meserve said in part:

"It is now many years since the explorations of scientists into the strange peoples of the earth laid down the proposition that all men are religious, and the further explorations of science down to the most recent days have added their weight to the testimony. From this point it is not a great step to say that mankind is intuitively religious. In fact, it is hard to account for the universality of religion upon any other basis. By this it is not meant that man comes into conscious relation with another and higher power through some system outside himself and to which he is unconsciously subject, but that he knows, and knows not how he knows, that there is a power which is above himself, beyond himself, yet within himself, and to this power, to which he assigns personality, he owes allegiance. It is the second step, almost an intuition, which Descartes triumphantly expressed when he said, 'Cogito, ergo sum'—I think, therefore, I am. It may be a process in a very limited sense, but so limited is it that men subconsciously realizing it for generations had not thought it to require formulation. With the discovery of the intuitive faculty there arises at once the reasoning processes. Wherever the religious sense is found there is found some sort of religious development. It may be, it often is, primitive in the extreme, but no more so than the thoughts of one generation of civilized men are to those who succeed them. It may issue in the fetish of the negro the taboo of the islanders, the wooden and stone gods of the East or the images of Rome. It may be ancestor worship or saint worship; the enthralment of a state church or the liberty of the independent body. Whatever it is, complex or primitive, ornate or simple, it is the eternal struggle of the reason with the sentiment or religion. The very genius of the religious sense is progressiveness; not always upward, we are apt to believe, but toward some goal which the expediency of the moment or the seemingly eternal end demands. The missionary spirit, for instance, is an illustration of such a development. Christianity is a missionary religion because the religious sense, sanctioned in some degree by reason, furthers development in this direction. It has to fight the sentiments of fanatics it is true. It thrusts itself where reason bids it wait, but, driven by the mighty impulses of its own strong life, it must follow its bent and carry out the purpose that for the moment seems God ordered. That other men with equally strong convictions are striving to uphold religious traditions as dear to them, but rouses the zeal of both, and round the world the battle of religions, deplored by reason but made necessary perhaps by conditions, has gone on. Why is it do you ask? I can only suggest. I know men (have you not met them?) who have solved every problem in heaven and earth which concerns or may concern their own lives. As demi-gods they walk about the world which lesser gods, or rather more humble men, are striving to know. But after all, when the truth is known we are all children (and egotism manifests itself early), and if some of us do assume the garments of manhood it is but a masquerade which amuses but does not deceive. We are growing, it is true. The history of the world is the story of reason conquering childish sentiment and laying a broader ground for its faith. Jesus understood this well. He spake of matters of world-wide importance; truths which should move the world when the story of His own age save as it related to His own life should be well-nigh forgotten. He distributed the essence of truth to the little company which followed Him and then said to them that they could not understand because they were children. Like a child with an artist's soul before some inspiration of genius, who gazes and feels but does not comprehend, these disciples heard and believed, yet wondered what it all meant.

REAL RELATION TO LIFE.

"And to-day the years are telling us, the children of this day, not all but as much as we can bear of the real relation of truth to the life we are living. The great Teacher not only saw this in His disciples and in the spirit of His own little day. He caught the foreshadowings of it in the centuries to come. There was to be a distinct advance in the intellectual processes before all that He brought before men should be appreciated and appropriated. The distinctions which He often drew were real and valid. Now it was as to babes that He was speaking. They felt the glow of His presence and smiled at His words of love and affection but they did not comprehend, and with the maturing of the Master the words and the thoughts passed too, not to be recalled till that day when reason, through experience, should demand a hearing. Now it was as if to children that the word came. They paused in their busy play. They turned aside for a moment to hear what he had to say. They nodded impatiently that they understood and then turned eagerly to their old ways till tired with the play and unsatisfied with the sport they called in reason to interpret the meaning of the half-remembered word of Him who dealt with high things as though they had been commonplaces of life. Now as to men the Master spake. To those of riper powers, who held themselves to be the cultured ones of the nation and who were certainly the arbiters of its destiny. Their reasoning, clear and acute to them as it seemed, looks to us like the veriest sophistry. With them rested the power of choice. For it is difficult to believe that to thinking men the truths which Jesus held would not appeal with power, no matter how utopian they may have seemed as far as their practical realization was concerned. Yet whether to babes or children or men the Master threw down the gauntlet of truth to the world of sin and error. It was reason versus sentiment merely. Man's highest powers against all that is bestial. Righteousness and peace through right thinking and right living, against sin and warfare caused by chaos of thought and anarchy of life.

"And the battle is still on. This and the coming generation will decide whether the religious life shall be held true to the advancement of reason as it reveals new fields of thought and uncovers new treasures of truth, or whether it shall be the victim of sentiment, tossed to and fro by every wind that blows, hot or cold as the impulse of the masses shall be. But as the ship approaching land after the long voyage cautiously creeps in toward the shore till through the night and the fog the well-known beacon gleams through the mist, so through all the contending forces of our life the careless gloom of settled convictions or the rolling fog or unregulated thought there gleams the beacon of reason to which the world at last must come. This reasoning faculty is never an end in itself. It is rather a milestone to be set here and there to show the way by which mankind advances and the inspiration by which it came. Augustinian theology is not the perfection to-day it once was thought to be. Anselm's philosophy as a matter of history is well enough, but as a practical issue his work is not thought of. Calvin no longer rules with a rod of iron the theological world, nor does Luther as the author of a theological system appeal to us. Yet as food assimilated passes into other forms and builds tissues and gives power so these men, the reasoning men of their days, have contributed to the reasoning life of this age. Under every great movement for the advancement of men are the thinkers who, consciously or unconsciously, prepared the way and set in order the time. The thinkers of the generation not only stamp the age for what it is; they lead the van of the march. In their wake follow all movements, civil, political and religious. This time in which we live has been variously declared to be an 'age of preparation,' an 'age of completion' or the 'beginning of a new era.' It must be one, it may be all, but I am sure at least that it is an age of humility. I say this with a due regard for all the arrogance which exists in many circles.

OSTENTATIOUSNESS IN LEARNING.

"I am not blind to ostentatiousness in learning and the veneer of culture so often apparent. Despite all this there is beneath a seriousness, a scholarly spirit, a humility in dealing with great principles and the solving of great problems that marks this as the most truly progressive age the world has known. The dominant power is reason—not position nor power. Applied more and more to the affairs of the world it will sheath the sword. Applied more and more to religion it will clear, broaden, deepen, strengthen, unite all religious life. Let us consider more definitely the action of the reasoning faculty on the religious life of men. Reason and theology. As there is no more important department of religious life than the theological, or man's relation to God, there is need of the reasoning faculty here in a superlative degree. Reasoning does not consist in the assimilative process merely. There is something more than the compiling or what men have believed. 'To know your own age you must know the past' is not strictly true. So to know the theology of the past, the process by which preceeding generations have justified their belief in and relation to, God while helpful is not all there is; and when it comes to be that one simply adopts the past for his own he might just as well have been born then so far as the new light and the new truth of his own day affects him. We pass from our intuitive God to the God who comes into our life through the powers of our mind. We may even with profit speculate concerning him and his dealings with us. We are entitled to a prognosis as well as a diagnosis. The speculative element in theology is founded on the soundest basis. It is the finite reaching out by God given reason to enlarge the borders of his own finiteness by penetrating the depths of his infinitude. The age as the maturing of this age, so it is harmful is rebuked and best annulled by the power of a speculative theology. For the letter that kills, upon which it insists, there is the hope, grounded on the eternal verities, that uplifts. For the dull negations that withdraw the sweetness from life there is the faith which dignifies and glorifies everything that it touches. Reason gives to theory its positiveness. Theology therefore says: 'I believe,' never 'I doubt.' What it cannot comprehend it wrestles with; what it knows it knows, and sometimes with fanatical force. The invectives hurled at theology and theologians, which would seem to make the one a farce and the other an imbecile, are bestowed not upon true theology, but upon the theology of tradition. Not upon that which man gains by the exercise of his own reasoning powers but the reason of another which he attempts for his own and which deceit the world resents and speaks accordingly.

"Again consider reason and life. Not the disordered play of the waters in some pool or eddy, but the steady onpushing of the current with a mission and a destiny. Reason endows life with purpose, development, fruition. I may attempt, not altogether with satisfaction, to reason for life, but it never fails to order the life that is. The animalism disappears before the upraised head and the vision of the blue sky above. And if at times the head is bowed with grief or the sky bedimmed with clouds reasons asserts the conquering of the one and the dissipation of the other. It fills life with the imagination as opposed to the literal. With faith as opposed to mere fact; with the anticipated joys of to-morrow as well as the partaken sweets of to-day; and thus makes life something other than the mere eating and drinking just to sustain life. Reason, as applied to life, lifts the clod from off our souls and endows them with that imagination which Wordsworth conceived when despite the changes of life he asked 'Survives imagination to the change superior? Help to virtue does she give?' If not, O mortals, better cease to live.' Matthew Arnold in a book written some years ago, 'God and the Bible,' and now almost forgotten, I think, but which created no little stir when it first appeared, had this very interesting proposition in his preface and (as most of us do not read prefaces) I call your attention to it in connection with reason and life. He says, 'We cannot get along without Christianity, but we cannot get along with Christianity as it is.' The proposition is paradoxical, but it is true. We cannot get along without the principles and the spirit of Christ. Not only for the encouragement that He gives to those who are solving the way of life, but for the hope and forgiveness which He imparts to those who need redemption.

PURE BENEVOLENCE.

"Christianity in essense is pure benevolence. The Father in His dearest and truest relation of love to his children, desiring for them only good. Yet we cannot get along with Christianity as it is for that involves a complexity of notions which the reason does not and ought not to accept. It has to do with things not essential to thought or life. To the frills and furbelows of religion, if you will, which are well enough for some yet not necessary for any. To the vargaries which may harmlessly amuse and even comfort a few, but which have no universal message to the world. If you write God as father, Jesus as the elder brother, and mankind heirs by right of sonship by right of sonship with that splendid elder brother, you have the reasonable secret of the salvation which man's prodigality necessitates. It is God projected into manhood and making it manly. It is life raised to its highest power, the apprehension of its eternal significance. We come now to the issue of the whole matter, reason and brotherhood. Reason applied to theology renders it speculative, always developing but never finished. Reason applied to life renders it imaginative, ever ideal and never commonplace. Reason applied to brotherhood renders it participative, never selfish. Here lies the secret power of the religions of Jesus upon the life of men. This old world of ours has seen theologies rise and fall. It has looked upon philosophies of life and seen them disappear. It has looked also upon the religions of brother man and seen it wax in power and scope and influence, and has grown sweet and tender itself under the mighty enfolding of such love. I can understand and sympathize with men who do not care for systems of religion, who do not feel the uplift of imagination, but I cannot see how any man can be indifferent to the 'love divine that stooped to share our sharpest pang, our bitterest tear.' It seems false to the best part of human nature that brotherliness should not have a large place in all that is best in our life. Why do men not see that if they look with indifference upon others' need, they not only deprive others of a good, they miss a good themselves. Why can we not understand that the simplest law of social economy requires a minister to others if we would grow rich in true things himself. Finally, why do we permit others to lose their lives and so lose our own. There is no law of race or color or creed or kind that comes in to modify this law of brotherhood. Blood is one; brotherhood is universal. No man on this earth can successfully deny his duty to his brother. When the disciples tried to shut up the spirit of brotherhood in their own little company they went to Jesus and told him that there were other men doing good in His name and that they had forbidden them so to act. But Jesus said: 'No man can do good and speak evil of me.' No man can have this spirit of brotherhood and be untrue to the very thing for which I stand. It is perfectly easy to pull away from forms of religions or from instruments of religion, but it is not possible to get beyond the scope of brotherhood. The individual, the church, the community which is false to this ideal is false to all, for there is none greater and this comprehends all others.

"I remember that Jesus once rebuked His disciples when they called themselves His followers and did not the things which He commanded. It is the very basis of brotherhood that we are in sympathy with our elder brother and that we are not merely complaisant toward what He says but that we are doing His work. It is far better for any church, for this church, you will pardon the allusion, to do the practical work of brotherhood than to preach the doctrine by word of mouth. It is perfectly possible that theology as a philosophy, or the philosophy of life, may elude you or prove to be uninteresting to you, but it can never be that you can turn aside from the service of brotherliness which must be the practical outcome of all right-thinking concerning the relation of man to God his father, to life and to his fellowmen."

NEWS OF THE THEATERS.

At the Theaters To-Day.

GRAND.—Vaudeville, 2:15 and 8:15 p. m.
PARK.—"Fiddle-dee-dee," 2 and 8 p. m.

Notes of the Stage.

Seats will be sold at English's this morning for the performances of "The Crisis," on Wednesday and Thursday evenings, by James K. Hackett and his company. The sale of seats will begin to-morrow morning for the performances of "Beaucaire" on Friday and Saturday evenings, by Richard Mansfield and his company.

× × ×

"Fiddle-dee-dee," at the Park Theater today is a combination of vaudeville and burlesque. The burlesque is one originated by Weber and Fields. The company numbers forty-five persons.

× × ×

The Empire Theater will not have a show until the latter half of the week, when Al Reeves's company will fill an engagement.

× × ×

Gen. Fitzhugh Lee's lecture will be given at English's next Monday evening. Seats for it will be sold at the theater on Thursday morning.

× × ×

Eleanor Falk and a chorus of young women will present a singing and dancing sketch called "The Sunny South" in the vaudeville at the Grand to-day. Rose Naynon will exhibit trained tropical birds and there will be the usual number of other acts.

Blown Into Bits by Dynamite.

SEATTLE, Wash., April 27.—Will Price and Bernard Sutter were killed by an explosion of dynamite at Issaquah. There was not enough of Sutter's remains left to hold an inquest. The cause of the explosion is not known.

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HOTEL LOBBY GLEANINGS

COLUMBIA CLUB SHOULD HAVE A GRANT DINNER EVERY YEAR.

Representative Overstreet Thinks Speeches Should Be Preserved—A Washingtonian Here.

The Grant dinner given at the Columbia Club Saturday night has caused a great deal of favorable comment among Republicans and some are in favor of the club having these events each year. Representative Overstreet is in favor of the club having the speeches delivered at Saturday night's dinner, printed and filed away as a part of the records of the club. He thinks the anniversary of Grant's birth should be celebrated each year by the club and the speeches preserved.

The men who came on from the East to attend the dinner have all left the city. Robert G. Cousins, of Iowa, left Saturday night, a short time after he delivered his toast. He went to his home in Iowa to spend some time before returning to Washington. Representative Sherman left yesterday afternoon for Utica, New York, his home. He will return to Washington in a few days. D. M. Ransdell, Representative Blackburn, of North Carolina, and A. J. Halford left for Washington yesterday afternoon. Representative Overstreet will leave for Washington to-day with Mrs. Overstreet.

EXHIBITED RICH NUGGET.

Mining Man Shows Lump of Metal Worth $886.

"This nugget contains about $886 worth of gold," said a young man, picking a piece of yellow metal from the table and holding it up to view. The young man is the secretary of the Montana-Idaho Mining and Commercial Company, with headquarters at Spokane, Wash. He is at the Denison Hotel on his way East with the president of the company. The latter is F. L. Miner, who lives in New York. The president spends the most of the time in New York, but met the secretary at Chicago a few days ago and they are journeying East together. There are a number of Indiana stockholders in the company, Col. Oran Perry, of this city, being one of the largest stockholders.

Mr. Williams exhibits some metal that was taken out of the mine at Dixie, Idaho. Messrs. Williams and Miner are also interested in the Colonel Marble Company, of Washington. Mr. Williams has lived in Washington long enough to become a very loyal supporter of that State and like all Western men is always ready to "talk up" his locality. "You could build a wall around the State of Washington," he said, "and we could get along so far as natural resources are concerned, we are so plentifully supplied with them in our State." Mr. Williams is an admirer of John L. Wilson, former senator from Washington. "Mr. Wilson," said he, "has undoubtedly done more for our State than any man we have ever had in Congress."

Mr. Joel and Mr. Levy Exchanged.

The friends of Jacob Joel and those of Leopold Levy, treasurer of state, are felicitating themselves on the fact that they did the courteous thing by each other in a political way. It is pointed out with pride that when Mr. Levy was a candidate for the nomination for treasurer of state Montgomery county cast its vote for him. The name of Mr. Joel was up before the last Republican state convention for the same office, and Huntington county, knowing the friendship of Mr. Levy has for Mr. Joel, paid him the compliment of casting its vote for his friend.

A. J. Halford's Washington Work.

A. J. Halford, of Washington, who was here to attend the Grant dinner Saturday night, is a brother of E. W. Halford, who is a paymaster in the United States army in the Philippines. A. J. Halford, years ago, lived in Indianapolis and was connected with the Journal. He is now one of the Washington correspondents of the New York Sun and, in addition, has charge of the work of getting out the congressional directory.