In Local Churches.

The extensive repairs which have been going on in the interior of the Eastern Presbyterian Church, at the corner of 6th and Maryland avenue northeast, when finished will leave the walls, ceilings and arches beautifully decorated. It had been expected to have all of the frescoeing finished by this time, but it has been found that the decorating cannot be finished for some time yet, and it is more than probable that all of the work will not be finished until about the third Sunday in this month.

The church is fourteen years old, and during that time the walls and ceilings have been allowed to retain the effect as left by the architect when he delivered the building to the officers of the church. Some time ago it was decided to brighten up their appearance, and Mr. Leary, the fresco artist, who has decorated several of the interiors of the legations and also the Dumbarton Avenue Methodist Church, in Georgetown, undertook the work. All of the plaster work was painted and the work of frescoeing was begun. The ceiling has been beautifully colored with a light blue finish. The woodwork will also be painted, both inside and out, and when the first services are held the appearance will be much improved.

The pews will also be renovated and the carpets cleaned. When the work has been finished according to the contract the ceiling will be a beautiful cream color and the coves and arches on the sides will be yellow and will blend to olive. In the moldings and columns much rare taste will be displayed. These will be of old ivory or yellowish white, a color which is much admired these days and which has been used in decorating the interior of churches. The caps which surmount the columns will be in gilt, as will be the beads around the window recesses. The large panels immediately to the rear of the pulpit will be specially decorated with mosaic, and the whole surface of the wall will have illuminated Biblical texts written in gilt.

Extensive Repairs.

This week those in charge of the work have been engaged in painting the woodwork, and the cleaning of the carpets will probably require another week, together with several other minor repairs which have not been completed.

The committee which had the work in charge, and which consisted of Messrs. Allen, Sparks, Lybrand, Thayer, Betts, Loughery, McDermott, Consaul and Bostron, appointed a subcommittee to have direct charge, consisting of Messrs. Bostron, Thayer and Betts. It was expected by those in charge of the repairs that by the time Rev. Thomas C. Easton, the pastor, returned from his vacation the work would be fully completed, but as Dr. Easton will arrive shortly it is more than probable that all of the frescoeing will not be in a finished state by the time of his arrival.

Rev. F. D. Power, pastor of the Vermont Avenue Christian Church, and Mrs. Power returned last night from a stay at Bethany Beach, Del., where they have been occupying for the first time their new cottage on the ocean front.

Although Bethany Beach was started only a few years ago as a summer resort of the Disciples of Christ, it has grown rapidly, and has now more than twenty-five cottages, besides an auditorium and a country club house. Among the several hundred visitors this season there has been quite a colony of Washingtonians.

In Dr. Power's absence during the month of August his pulpit has been filled by Rev. John McDonald Horne, pastor of the Christian Church at Brockton, Mass., whose services have been pleasing to the Vermont avenue congregation. Two years ago Mr. Horne was ordained to the ministry at the Vermont Avenue Church, and the membership feels a special interest in him, and regards him as a young minister of talent and promise. Mr. Horne married Miss Golda Gideon of Ballston, Va., a few years ago.

Dr. Weston Bruner, pastor of the Fifth Baptist Church, will be in his pulpit tomorrow after an absence of two months, during which time he attended the Baptist world congress held in London, and traveled extensively through Europe. The church is now undergoing repairs. The Sunday school room is being frescoed and when this is finished work will begin in the main auditorium. Side galleries will be installed and additional windows put in.

There will probably be no immediate action taken by the Washington Heights Presbyterian Church in regard to calling a new pastor, on account of the absence from the city of so many of the officers. In speaking on this subject yesterday afternoon, Dr. Benjamin F. Bittinger said:

"At the meeting of the presbytery on July 1, when Mr. Hunt resigned, I was appointed to preach next Sunday and to declare the pulpit vacant. I was also appointed moderator of the session, and will in that capacity fill the pulpit until another pastor has been called."

It has been announced that Cardinal Gibbons will officiate at the dedication of the Immaculata Seminary on Wisconsin avenue, Tenleytown, Friday morning, September 8, at 10:30 o'clock. In addition to the cardinal there will be a large attendance of Roman Catholic priests of the diocese, and it is expected that the occasion will be a notable one in such exercises. This seminary, which is conducted by the Sisters of Providence, has been entirely completed and furnished with a thoroughly modern equipment.

EPWORTH LEAGUE NOTES.

The board of control will hold its September meeting next Wednesday evening at Wesley Church at 8 o'clock, when important matters will be considered. President E. R. Rochester has returned and is desirous of seeing all the chapter presidents at this meeting.

The District cabinet held a meeting Tuesday evening to consider plans for the coming convention to be held the latter part of September. Now is said to be the time for each chapter to elect its delegates and to find out who among its members will be a candidate for a District office. This convention will consider the proposed change in the constitution to have the election of District officers in May.

Miss Anna M. Tilton has just returned from a New England trip, taken after her stay at Silver Bay. Miss Tilton is very enthusiastic over the Silver Bay young people's conference, and has gathered stores of information along missionary lines.

Hunting Hill, a small place near Gaithersburg, has a very enthusiastic league of twenty-nine members. It is reported that each member takes part in all the meetings.

F. J. Metcalf had charge of the devotional meeting of Brightwood Chapter last Sunday evening. This meeting was an "Asbury meeting," held in honor of the one hundred and sixtieth birthday of Bishop Francis Asbury. "Asbury's Biography" was given by Mr. Allair Woodson. "The Friendship of Wesley and Asbury," by Mr. Homer Smith, and "His Retirement During the Revolution," by Mr. Metcalf.

The Epworth League topic for tomorrow evening is "The Abundant Life; How to Get It; How to Use It"—John, x:7-10; Romans, v:19-21.

BROTHERHOOD OF ST. ANDREW.

Clarence W. Whitmore of the Brotherhood chapter of Trinity Church was in charge of the services held last Sunday morning, under the auspices of the Washington Brotherhood Chapters, in the Union Chapel, Colonial Beach, Va.

For the meeting of the Local Assembly, to be held at Christ Church, Rockville, Monday evening, September 11, special trolley car arrangements are to be made. The Washington Brotherhood members will make the trip in chartered cars starting from Georgetown.

Trinity Brotherhood Chapter will resume its regular meetings for the fall and winter next Tuesday evening.

Percy White, college secretary of the Brotherhood of St. Andrew, spent a few days in Washington during the past week.

Rev. J. O. S. Huntington, superior of the Order of the Holy Cross, will conduct the services of preparation for annual corporate celebration of the holy communion at the national convention of the Brotherhood of St. Andrew, meeting at Chicago from the 21st to 24th of this month. Mr. John R. Mott, secretary of the Students' Christian Federation, will also be one of the speakers. Another interesting feature will be the historical address, delivered by Mr. James L. Houghteling of Chicago, the founder of the Brotherhood.

CHRISTIAN ENDEAVOR NOTES.

The new headquarters of the District Christian Endeavor Union in the Bond building have been visited during the past week by many Endeavorers representing quite a number of the local societies. The demand for literature and supplies indicates unusual activity among the societies for this time of the year.

Mrs. E. F. Terflinger has been elected president of the Christian Endeavor Society of the Takoma Park Presbyterian Church.

Amos M. Piper, secretary of the District Christian Endeavor Union, is spending his vacation at his old home in Pennsylvania.

James S. Waker and Miss Therese Wilkens, who were married Wednesday last, were both members of the Christian Endeavor Society of the Washington Heights Presbyterian Church.

The Christian Endeavor Society of the First Congregational Church sent a party of seven to Fort Myer to assist in the service last Sunday night.

Next Monday being a holiday, the monthly meeting of the District Christian Endeavor Union will be postponed to the following Monday evening. At this meeting the annual reports will be received and the new officers installed.

The Whitney avenue Christian Endeavor Society brought its "Mother Goose" lawn party to a close Wednesday night last. It was called the most successful affair of its kind every held by the society. The proceeds, which will be given for the benefit of Kimmel Hall, netted a tidy sum, and everything went off in good shape. Each booth was presided over by a committee, and while they did their part well, too much credit cannot be given to Miss Ardell Payne, who, as chairman of the general committee, had complete charge and through whose efforts the fete was made so successful.

CHRISTIAN ENDEAVOR HOUR

Conducted by Grace Livingston Hill-Lutz.

For Sunday, September 3, 1905.

Topic: "The Abundant Life: How Get It? How Use It?" (Consecration Meeting.) John x:7-10; Romans v:19-21.

John x:7. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

8. All that ever came before me are thieves and robbers: but the sheep did not hear them.

9. I am the door; by me if any man enter in he shall be saved, and shall go in and out, and find pasture.

10. The thief cometh not but for to steal and to kill and to destroy; I am come that they might have life, and that they might have it more abundantly.

Romans v:19. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

20. Moreover the law entered, that the offense might abound. But where sin abounded, grace did much more abound:

21. That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

The Lesson.

Life is what we are all seeking after—more abundant life. Some have been seeking it all summer at the seashore, some upon the ocean, some staying at home working hard, but still they have been working for money wherewith to make a more abundant life for themselves and those belonging to them. Some are striving for it in the universities, some in society, some in the winter's round of gaieties and pleasures, some in one way, some in another, but all on a frantic search for more abundant, immediate life.

We want life eternal, all of us, after this life is over, and we hope it can be hoped from it, but we want an abundance of this life we have now, and we want it at once. We do not want to wait for eternity to have our longings satisfied. And one reason why so many have put off making their eternal happiness sure is that they fear to thus make the present life narrow and monotonous. But Jesus says, "I am come that ye might have life"—not a stale, contracted existence—"and that ye might have it more abundantly."

The table Jesus sets is never meager. When He fed the five thousand there were twelve baskets full left, although the materials at the beginning of the meal were few and small. He does not wish you to do with the crumbs that fall from the table for the dogs, but will kill the fatted calf. It was not to a life of slavery to which the prodigal returned, although he thought to be a servant in his father's house, but to a live of love and joy, a gold ring and a feast, and the welcome of friends. And this does not mean alone a life hereafter, it means now. Life at once, earthly life, abundant and free, the most joyous and perfect that can be lived by mortal man. That is what Jesus meant we should have. Now how can we get it? For it is a piteous fact that very few of God's children are enjoying that abundant life in its fullness, and why is it?

Mr. F. B. Meyer says:

"If you are not living a royal life it may be because you do not realize that the abundance of God's grace is for you. You may have an idea that there is some favoritism with God; that some people are born happy, and that their religious life must be different from others because their temperament and disposition are so happy. There is no favoritism with God. Just as the spring flowers, the sunshine and the pure air are free for all, as free to the beggar as to the sovereign, so God's abundant grace is for every man and woman, and there is nothing that any one ever had which you may not have if you will. The same stream is passing your door, but you do not utilize the power to drive your water wheel. The same electricity is in the air, but you haven't learned to make it flash your messages or make it do the work of your home. The same grace that made a Luther, a Knox, a Latimer, a Ridley Havergal or a Spurgeon is for you today. If you are living a low-down life, beaten and thwarted and dashed down and constantly compelled to admit shortcomings and failure, understand it is not because there is any favoritism on God's part, because all the Holy Ghost's power and the everything that is offered in Jesus Christ is waiting to make you a saint and to lift you to the level which you pine for in your best moments. All the power of the Almighty is waiting to help you; the same abundant grace is waiting for us all.

" * * It may be that we do not distinguish between praying and taking. Some people are always telegraphing to heaven for God to send a cargo of blessings to them, but they are not at the wharfside to unload the vessel when it comes. How many of God's richest blessings for which you have been praying for years have come right to you, but you did not know how to lay hold of and appropriate them. * * You have only to go to God, and, supposing that you are in right condition (if you are not you are not), you may open your entire nature to God, and believe that as you claim, God gives. 'He that asketh receiveth.' If you want Christ to be your purity, Christ to be your power, Christ to be your salvation, kneel before Him; breathe in what God has promised to bestow; and reckon that as you open your nature to take God Almighty gives.

"And so, while they are very trying in find life, it is waiting for our taking in Jesus. There is no other way to find life than through Christ. To know Jesus, that is to have fullness of life. For what is there in this world that is not ours if we are Christ's? Our sins need not trouble us, for they can be nailed to the cross with Jesus. Our weaknesses need not hold us back, for in Him we can rest while in ourselves, because Christ's strength is ours, and Christ is the only one who ever conquered this life and the conquered sin and weakness. And we need never think that we shall lose a great deal of life if we give up our whole souls to this search for abundant life in Christ, for all that comes between us and Christ is like a thief, 'The thief cometh but for to steal, and to kill, and to destroy.' Worldliness comes into our path but for to steal away our hearts from Jesus. It can never give abundant life."

Applied Truth.

The faculty of a certain college has suspended one of the students. He was an old offender, with many marks against him, so that one of the teachers who had taken a special interest in the wayward young man and was trying to win him to Christ felt that it would be worse than useless to ask for a reprieve, and also that it would hurt the discipline of the college to do so. The decree had gone forth, notice had been sent to the young man's parents, and the repentant criminal had already begun to bear the penalty of his misdeeds in thinking of the suffering he was giving to his dear frail mother. Into the midst of his sad and hasty preparations for leaving there came a summons to meet the president of the college. Another young man, a Christian, who had tried in vain to gain an influence over this classmate, had offered to take his place and his punishment. "My parents will not suffer as his will, for they trust me and will be willing to wait until the term is over before being told what is the cause of this. I will leave college and go to work, and none of the boys need know but that I was the cause of the trouble."

The sacrifice was accepted, the crime imputed to the young man, who during the remainder of the session bore the penalty. After much persuasion the real culprit accepted the clean honor and standing of the other, and set about to try and to keep it clean. Through this sacrifice of his friend he was made clearly to see how Jesus had once suffered in his stead, and he accepted that also and became a Christian. The condition of a clear record and an entrance into the full, free, abundant life is that we accept Christ's sacrifice for us.

How to Help the Leader.

If you know of some one who has accepted this abundant life and shows it in his face tell of it, or speak of the assurance with which we may ask for this abundant life, knowing we shall receive, because He has promised we may have it for the asking.

Parallel passages.—II Peter, 1:10-11; I Timothy, 1:14; Titus, 3:5-6; Isaiah, 55:7; Hebrews, 4:16; I John, 5:11-13; I John, 3:1; John, 15:4-5; Isaiah, 2:5.

Hints to the leader—The Endeavor Hymnal—16, 42, 52, 54, 61, 82.

Divide your hour into three parts. Give a few minutes to the discussion of each of the three heads of the topic. The New Life, what is it? Let different ones tell briefly. The way to get it. Ask members to answer this by Bible verses if possible, centering round Christ as the only way. How to use it. Speak yourself of this, suggesting that as most things are better by use, so we need not be afraid to claim this abundance in all its fullness. Ask members to claim it in prayer, and call upon some one to lead at once.

Have some one sing "There is life for a look at the Crucified One," found in Gospel Hymns, also "O Jesus Christ, the Righteous, live in me," found in several church hymnals.

"Happy Mary! Oh, how sweet
Thus to sit at Jesus' feet;
With a true unwavering heart
Thus to choose the better part!

Happy all who daily sit,
Mary like, at Jesus' feet;
By His Spirit and His word
Taught to own Him as their Lord."

HEBREW SYNAGOGUE

BIG INTERIOR IMPROVEMENTS NEARING COMPLETION.

The first services in the synagogue of the Washington Hebrew Congregation, 8th street between H and I northwest, after the extensive repairs and remodeling of the entire lower floor have been completed, will probably be held September 30. That date will be Rosh-Hashono, or the Hebrew new year, and will be celebrated in all the synagogues throughout the land. At the services on this day it is the custom to blow the ram's horn as a reminder to the people of their sins. It will be a most appropriate day, for the members of the congregation will feel as though they are moving into an entirely new church edifice, since for throughout the past month or more the remodelers, painters and fresco artists have been engaged in beautifying the entire interior of the building.

On the first floor, which forms the vestry room of the synagogue, a decided change has been made. Formerly the room was very large and each class during the Sunday school hours had no individual room, but had the lesson taught in different parts. The arrangement now is one of modern improvement. The vestry room has been made to some extent smaller, and the remaining space has been divided into smaller rooms for the different classes. The space immediately adjoining the vestry room on the south has been so arranged that large sliding and folding doors can be closed and opened as desired, and to a great extent this will facilitate the work of the teachers. Back of these rooms and to the rear of the building are arranged the offices of Rev. Louis Stern and Rabbi Abraham Simon.

In the vestry room is still situated the miniature ark, as heretofore used by the congregation. Immediately adjoining the offices of the minister and the rabbi is the office of the board of managers of the congregation, of which I. L. Blout, the president of the congregation, is the chairman. Mr. Blout is also an ex-officio member of all the standing committees.

While the remodeling in the basement is most apparent, the frescoing work shows up well and the good work of the artist is apparent everywhere, especially in the hall immediately before the entry to the vestry room. Then, too, upon the second floor the change is remarkable.

More Seating Space.

Formerly the offices of the minister of the congregation and the rabbi were located on either side of the ark or altar, but as these have been removed to the first floor, the space which they occupied will accommodate thirty-two additional pews. Several windows have been cut in the west wall of the edifice, so as to secure plenty of light for the additional seating space. All of the walls have been frescoed, as have the domes and columns. In the center dome the artist has obtained many beautiful cloud effects. All of the decorative colors have been of sober hue and adopted to the style of architecture of the building, which is on the order of modernized Moorish. In the dome, immediately over the ark, in the center of which is placed the tablets of stone with the ten commandments thereon, the effect obtained by the artist is very striking. It is cloudlike, with sun-sprays of gold immediately surrounding the tablets, upon which the lettering is of gold. The columns throughout the room will be of an old ivory color and will be in perfect accord with the general tone. The arches, of which there are many, will all be frescoed in cream color.

The beginning of the meeting in celebration of the new year will be held September 29, and a sermon preached in the evening.

The members of the congregation which have composed the committee in charge of the repairs are Messrs. Jacob Eiseman, chairman; William Hahn, Max Fischer, Benjamin Solomon and Julius Sondheim. About $10,000 has been expended on the work.

The German Kaiser in Paris.

Paris Cor. London Telegraph.

It has often been asserted that the German emperor has paid frequent visits to Paris, of course in the strictest incognito. His presence here during the exhibition was emphatically affirmed. Now M. de Noussanne, author of "The Kaiser as He Is," contributes a remarkable article to the Echo de Paris, in which he gives the report of his conversation at Ostend with a diplomatist whom he cannot mention. This personage told the writer positively that the kaiser has more than once visited Paris disguised as a motor car mechanic or stoker, and that he is bound to do so again at any moment. The same diplomatist said that the kaiser wants to humiliate England; that English statesmen know this, and that a conflict is inevitable between the two nations for the supremacy of the world. The kaiser's motto is "God in heaven and the German emperor on the earth." The diplomatist finally said that France had an admirable part to play in the coming conflict, and victory would be on the side to which she was allied.

RELIGIOUS NOTES AND COMMENTS

Word comes from Amana, Iowa, that the suit brought in the district court for the dissolution of the community at that place, which for half a century has furnished the most successful example of pure communism in the world, has been won by the community. Those behind the suit were some of the younger men and women, who chafed at the restrictions prescribed by the society, and desired a division of the millions it is supposed to possess. They alleged that the society, being incorporated solely as a religious and benevolent body, had no power to carry on a general business, and that in so doing it was violating the laws of the state. Upon this and the further ground that the society, being taxed as a religious and benevolent organization, had long evaded a large share of its just dues to the state, they asked for its dissolution.

The community, lately threatened with extinction, is based on religion, and sprang from a little band of people who in the early days of the last century used to gather at the house of Christian Metz, a carpenter at Strasburg, in Germany. Converts to the mystical teachings of Boehmen and Kock, they called themselves Inspirationists, and professed to hold direct and personal communication with God, who, they avowed, made chosen ones among their number His instruments when He wished to speak to His children. Christian Metz was one of these inspired instruments, and as time passed began to travel about from place to place in Switzerland and Germany, delivering to those who were attracted to the new sect the message of the Godhead.

Finally, in order that they might worship in common, Metz, in 1839, gathered a portion of his followers together in the village of Armenberg. But by refusing to send their children to the public schools, or to take the oath of allegiance to the government—the latter involved military service and they were devout believers in nonresistance—they soon came in conflict with the authorities; and in 1842 Metz received a "message" commanding him to lead his followers to a new home in America.

A number of persons of means were already numbered among the Inspirationists, and these placed their individual possessions at the disposal of their fellows, making the proposed migration comparatively easy of accomplishment. Metz and three others, sent over to select a situation, made their way to Buffalo, where they purchased some 8,000 acres of land which then formed a part of the Seneca Indian reservation. The site for a new home found, those left behind in Germany followed the pioneers, and in a few years 1,000 Inspirationists were settled at Ebenezer, the name given their new abiding place. The Inspirationists were mainly artisans and farmers, who had led in the fatherland a frugal and laborious life. Thus they were well fitted for the hard lot of pioneers.

Community of goods was not thought of at the outset, but the difficulty which the craftsmen among the Inspirationists experienced in finding employment in a sparsely settled country, combined with other causes, soon made in evident that only by associated effort could the best results be obtained, and so, about 1847, they were commanded to hold all things in common, and labor together for the common good. Eight years later came another inspired command to move westward—more land was needed, but could not be had at a reasonable price near Buffalo—and in obedience to the dictates of the spirit a new home was found in Iowa. The fresh migration covered a considerable period of years, the change being made gradually in order that the holdings at Ebenezer and the improvements thereon might be sold without sacrifice. This policy was entirely successful, and by 1865 the Inspirationists, save a few who elected to remain behind, were all settled in Iowa.

Their present home, which takes its name from the hill described by Solomon, lies twenty miles southwest of Cedar Rapids. It is situated on a rolling plain, and covers 26,000 acres of farming, forest and grazing land. There the prosperity of an earlier time has continued with them, and their membership has gradually increased to 1,800 souls.—Rufus Rockwell Wilson, in Public Opinion.

In two periodicals, the Universalist Leader and the Cumberland Presbyterian, are articles on the value of an appeal to the senses in religious services, the former, of the effect of architecture; the latter, of music. The first of these articles, by Rev. Henry Riegel, treats in the main of the values of lights, saying: "Dim religious light may be described as a relic of an abnormal ecclesiasticism and unsuited to the expression of the cheerful aspects of recent developments in theology. But theological considerations and popular taste may both be held in abeyance if the church universal is to touch every man at the most needful point of his nature. Tempering of light for the accenting of religious impressions is true to a psychological law. The primitive North European followed no fickle caprice in going to the woods to serve his gods in special devotions. Light subdued by interlacing trees and dense foliage disarmed the gay and sportive and exuberant mood so much inspired by the broad fields of light in the pasturage without. The Arabian star worship, out upon a treeless desert in the hushed atmosphere of the night, has its rootage in the same law. The aggressive functions of the mind are dominant in the high light of noon; the passive and introspective hold sway under the canopy of night. In the poetry of Christian literature the light of the New Born shines upon the shepherds by night; and wise men saw his star that led them. These visions of their souls became realities when the glamour of radiant light was hushed in shadow. This law observed architecturally will transform the lecture hall into a church and rescue from oblivion the poetry of religion."

Rev. A. M. Williams, in the Presbyterian, says of church music: "God calls man—almost challenges him—to be musical. The Bible is filled with suggestions and summons to all that is musical in us. When Israel had crossed the Red Sea and the Egyptians attempting to follow were cut off, Miriam led all the people in singing the praises of Him who had triumphed gloriously. The song of Deborah is a sample of the period of the judges. A later age was taught to sing by King David, who organized the nation under the magic power of song. It was only when, a captive people, they remembered Jerusalem that they ceased to sing, choked with grief and hanging their harps upon the willows. When the Son of God comes by way of the manger, the songs of the Advent in which two worlds unite break the long silence. When the Man of Sorrows was about to go out into the dark night to suffer, He showed Himself a man of song—since it is written that 'they sang an hymn and went out.' Well does Paul write to the Ephesian church, 'Be filled with the spirit, speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts unto the Lord.' It is easy to distinguish in many ways between the churches where dignified, hymnal music is used, and those where a 'new book' has been purchased every year. The church can afford to learn the lesson of song's power from the Welsh revival. The church's hymns should be characterized by a deep spirit of devotion to God. To be worshipful, the church's music should be the best possible. That organist is best, other things being equal, who works. The choir, whether composed of artists or amateurs, is best which works. That congregation, other things being equal, is the most worshipful where all the people sing."

Many of the religious periodicals contain editorials concerning the recent declaration of the Rev. P. A. Ludden, Roman Catholic bishop of Syracuse, regarding his determination to refuse the honors of Christian burial to those who die by accident on the Lord's day while engaged in violation of the Sabbath. Bishop Ludden's decision was formulated in the case of a young man who was drowned on Sunday while fishing. The public notice issued reads as follows: "Many who call themselves Christians, and some who call themselves Catholics, start out on Saturday nights and Sunday mornings to spend the Sunday at some pleasure resort, places of very questionable amusements, such as dancing, midways and drinking places. All these forget the observance of the third commandment, 'Keep holy the Sabbath day.' While the Sabbath is made for man, man is made for God. Hence the first duty on the Sabbath is to give glory to God according to prescribed forms, then rest and innocent recreation."

Of this firm stand the Churchman says: "His action has attracted wide attention. It has startled many people into thinking of the progressive paganizing of Sunday, no less marked in this country than in England. This Anglo-Saxon tendency is the more strange when we consider that on the continent the movement is generally the other way. The Paris of today, observers tell us, presents a distinctly less secular aspect than it did a generation ago. There may be no less amusement; there is certainly less business. The same is true of Berlin and other German cities. It is true in some degree, also, of Italy and of Spain.

Many sober-minded people, in no Puritanic spirit, believe that the time has come for a halt in this country, and have welcomed Bishop Ludden's declaration. Notable among these is Andrew D. White, once president of Cornell, former United States ambassador to Germany, and, what in this connection is perhaps more significant, author of a "History of the Warfare of Science with Theology." He expresses himself as in thorough sympathy with Dr. Ludden in this matter, and says particularly that the distinction the bishop makes between Christian burial and the honors of Christian burial will "set large numbers of thinking men and women into trains of thought on this subject that will be profitable not only to themselves, but to the country at large." Dr. White sees no objection to reasonable Sunday recreation, but says that the extremes to which our communities have gone of late are such as to create just alarm. The remedy is not to be sought in legislation, but in just such an appeal to the conscience of Christian people as Bishop Ludden has made, and his action is capable of a much wider application. The church is of many things a trustee to mankind. It cannot rightly deny them to those who seek. But it can and should reserve its "honors" to those whose Christian lives have made them worthy of them.

Rudyard Kipling has been given official recognition as a hymn-writer by the Methodist Episcopal Church. His "Recessional" is one of a number of recent-day poems which have been placed in the new church hymnal that has just been issued. From now on its well-known words:

Lord God of hosts, be with us yet,
Lest we forget, lest we forget,

will be chanted in Methodist churches of the country, north and south, at regular services.

Kipling is not the only living writer of poetry who has been honored by the joint committee of the Methodist Church, north and south, which was appointed to revise the hymnal. Richard Watson Gilder, editor of the Century Magazine, is also given recognition. One of Gilder's poems, "To the Eternal Soul, Be Praise," has been placed in the book. Other and less-known poets had their productions officially declared hymns.

The recognition of the modern poets has necessitated the leaving out of more than 400 old hymns. The old hymnal contained 1,117 hymns, besides occasional pieces, doxologies and chants. The present book contains but 717. Nearly 100 new hymns are included, and many old hymns are set to new music. What promises to be one of the most popular of the new hymns is one by Prof. Peter C. Lutkin, dean of the School of Music at Northwestern University. The first stanza reads:

There's a song in the air, there's a star in the sky,
There's a mother's deep prayer and a baby's low cry;
And the star rains its fire while the beautiful sing,
For the manger of Bethlehem shelters a King.

The changes, however, are not so radical as had been anticipated. All the old favorites by Wesley are retained. The first talk of revision about four years ago created heated discussions in many conferences, as the idea prevailed that many old hymns were to be dropped. There were frequent rumors as the work of revision progressed that such hymns as "Rock of Ages" and "Jesus, Lover of My Soul," had been eliminated, and created considerable feeling, but all this has been allayed by the appearance of all the old standard hymns in the new book.

A recent number of the Christian Endeavor World contains an article by James M. Pickens of this city on the tennis club of the Christian Endeavor Society of the Vermont Avenue Christian Church. Among other things the writer says:

"The game of tennis is a means of grace, physically at least; and why may not this wholesome recreation of this kind does not serve religious ends? The Christian Endeavor Society of the Vermont Avenue Christian Church of Washington, D. C., has a tennis club, now in its second season, which has proved to be a highly successful and popular institution.

"First and foremost, this club is strictly a Christian Endeavor affair. The tennis tail, though it is a lively appendage, is not permitted to wag the Endeavor dog. Membership is practically restricted to members of the society, though friends are often invited to play as guests; and the club really has no separate existence, but is managed by a 'tennis committee' of the society. As a rule, the members who take the most interest in tennis are the most active in the serious work of the society. * * *

"If an Endeavor society wishes some diversion that will please and benefit its members, and increase their interest in the organization, why not have a tennis court? An eminent physician has said that 'exercise should give pleasure if the participant hopes to be benefited thereby,' and tennis is a fine combination of pleasure and outdoor exercise. It is not rough or dangerous like base ball or foot ball; it is more sociable and requires less outlay than golf; and young men and young women may both play. Best of all, it is free from any suspicion of being a 'doubtful amusement.'"

RUINS OF SOUTH AFRICA.

Relics Found of the Finest Nature Worshiping Shrine.

From the Geographical Journal.

Richard N. Hall, who has given eight years to the study of the ancient monuments in Southern Rhodesia, says that none of the hundreds of ruins has been more than partially explored. Many important ruins have been seen only by casual travelers, and the work of unearthing only a part of the great Zimbabwe area would be more than the labor of a lifetime. Still, researches have made great progress in the last few years. There are in Rhodesia no less than three hundred distinct ruins and groups of ruins. Only a few scores of these are entitled to rank as "ancient." The larger part of them probably do not date back of the thirteenth, fourteenth and fifteenth centuries.

There is overwhelming evidence at the great Zimbabwe of the ancient civilization and arts possessed by the builders of the earliest period. The Zimbabwe temple is the finest and most intact example of a nature worshiping shrine known to the world. Its construction points unmistakably to some knowledge of geometry and astronomy on the part of the builders. It quite certain that even the cruder methods at Zambabwe of applying this knowledge were common to the ancient Semitic peoples, were imported from the near east and did not originate in southeast Africa.

The right of ascenion of the sun, the heliacal rising and the meridian passages of stars are believed to have been noted at Zimbabwe. These ancient builders were also past masters in the science of military defense, the walls showing that the builders were military strategists of the highest order. Their gold ornaments, finely designed and engraved, could not have been the work of an uncivilized people, and the hundreds of ancient gold mines show that they were skilled in metallurgy and picked out rich shoots, patches and pockets with marvelous cleverness. It is estimated that from these widespread mines they extracted $375,000,000 of gold.

Her Limited Vocabulary.

Now on a visit to his grandmother, who resides in that part of Washington called by some Capitol Hill, is a young gentleman just three years of age, whose local habitation is "way down in Maine." Coupled with other disadvantages, if any exist, pertaining to a residence so near to the Canadian boundary line is the fact that the young visitor never, until his present trip to a southern section of his country met a colored person. The presence of an old black lady who is the presiding genius in his grandmother's kitchen has filled him with wonder and just as soon as he became acquainted with her he opened upon her a battery of questions, to which she generously replied "Uh humph," in the affirmative, or "Nuck" in the negative, as the case might be. The boy didn't understand this lingo any more than the subject of his queries could understand his prattle.

Recently he said to his mother, "Mamma, can black people talk like us do?" His mother assured him that the colored folk were in no way remiss in that particular, and asked him what caused him to think they could not.

"Well," said the youngster, "the old woman down in the kitchen can't talk. All she says when I talk to her is 'Ah humph, dearie' and 'Nuck, dearie,' and I don't know what she means, and I talk to her all the time, and she don't say nothing but 'Ah humph' and 'Nuck.'"

The truth is the old lady would talk a great deal, but it would require an interpreter from within the home circle to translate lingual efforts of the young man from Maine.

SENATOR CLARK'S ROAD

New Line to the Pacific From Salt Lake City.

OPENS MINING COUNTRY

RISE OF THE THRIVING PORT OF SAN PEDRO.

Fight With the Southern Pacific for the Congressional Appropriation—Wealth of Los Angeles.

BY WILLIAM E. CURTIS.

Special Correspondence of The Star and the Chicago Record-Herald.

LOS ANGELES, August 24, 1905.

Having more money than he knew what to do with, Senator W. A. Clark of Montana built a railroad from Salt Lake City, through southwestern Utah and southeastern Nevada, to Los Angeles and the Pacific coast. The new and thriving port of San Pedro is the actual terminus at this end of the line and bears an important part in the comprehensive plans which Mr. Clark has in mind in connection with this enterprise.

Without doubt Senator Clark has larger personal business interests than any man in the United States, if not in the world. While he does not own this railroad of 780 miles exclusively, he controls it. He holds a majority of the stock. Ex-Senator Kearns of Salt Lake City, Richard C. Kerens of St. Louis and several other capitalists have an interest with him; but Mr. Clark furnished the larger part of the money to pay for construction, and it is as much of a personal enterprise on his part as it would be if he owned every share of the stock. He will not go into any business that he cannot control. He will not buy stock in any company unless he is allowed a majority interest. He told me once that he had seventy-seven enterprises which he not only controlled, but directed. Each has its manager and board of directors, or both, but he individually supervises the management of all of them and has detailed reports laid upon his table every week and in some cases every day.

Mr. Clark has very large interests down here. He has a big beet sugar factory at Las Alamitos, and his real estate holdings in Los Angeles and in this neighborhood amount to hundreds of thousands of dollars, which shows his confidence in the future of this city, because he is a prudent man and makes no investments that he does not expect to pay him a profit.

Rich Mining Country Opened.

The railroad to Salt Lake, which runs through the desert, opens up a rich mining country and will bring a great deal of trade to Los Angeles, is the most important contribution to the future prosperity of that city since the Santa Fe road came in. There is abundance of gold in the Nevada desert; there are enormous coal deposits in southwestern Utah, and between there are vast cattle ranges and fertile valleys that are subject to irrigation. Mr. Clark's road makes all these new sources of wealth accessible. It has stimulated prospecting and mining development; and although the coal has not yet been touched the right people know where it is and will go after it whenever it is needed. An enormous trade might be built up with Japan in that line, because they need coal over there, and undoubtedly Senator Clark has considered that proposition.

The San Pedro, Los Angeles and Salt Lake railroad, as it is called, was opened to traffic last spring, although it has not yet been entirely completed. Portions of the track still await ballast; many of the station buildings are temporary and will be replaced by better ones; grades are to be reduced; curves are to be straightened, and other improvements which require time, but are not urgent, will be made as soon as possible. At present there is only one through train each way every day, with five local trains between San Bernardino (where the desert commences) and Los Angeles, and three or four between Salt Lake City and the neighboring towns. At the southern end the road passes through Pasadena, Riverside, Pomona, Ontario and other orange towns and winter resorts. Beyond San Bernardino it enters the Mohave desert and crosses the Santa Fe line at Daggett. The metropolis of the Mohave desert is Las Vegas, Nev., from which automobile lines run to Goldfields (104 miles), Bullfrog (124 miles), Rhyolite (119 miles) and other towns of the new mining district. The road then passes northward through the mountains of Nevada and crosses the Great Divide at a town called Boulter, 6,660 feet above the sea. This is the highest point on the road, about eighty miles from Salt Lake.

The new road has a traffic agreement with the Southern Pacific and Union Pacific by which both handle its freight and exchange business. Senator Clark intends to make improvements here and there as may be advisable, to attract tourists, as the line furnishes a cut-off from the Yellowstone National Park and the Colorado mountains to southern California without going around to San Francisco or Santa Fe and Albuquerque.

The management of the property is in the hands of J. Ross Clark, who has had immediate charge of his brother's interests in this vicinity for many years. Mr. Ross Clark is one of the most prominent and progressive citizens of Los Angeles and has been active in charitable and religious work as well as in business affairs. He is a leading member of the First Congregational Church, is deeply interested in the Y. M. C. A. work and takes conspicuous part in all evangelical proceedings.

San Pedro Harbor, which, as I have told you, is the actual terminus of the Clark road, is twenty-seven miles from Los Angeles, the trains passing through several ocean resorts and connecting with boats for Santa Catalina Island, which is advertised as "The Magic Isle of the Pacific." There you go to fish for "tuna," which is the tarpon of this coast, and whoever is fortunate enough to catch one becomes immortal. Santa Catalina is the place where they row you around in boats with glass bottoms. You put a black cotton cloth over your head, so as to shut out the light, as if you were going to take a photograph, and leaning over a railing, placed along the center of the boat, you look through that novel window upon one of the most curious sights that can be seen anywhere. Down here the ocean is filled with extraordinary freaks of animal and vegetable life, and for half a dollar paid to the boatman, you can obtain a glimpse of what Captain Nemo, Jules Verne's hero, saw when he was saffing twenty thousand leagues under the sea.

San Pedro's Harbor.

San Pedro is the harbor of Los Angeles, and was the object of a long and bitter fight between the people of this city and the late C. P. Huntington. The original and natural harbor was at Santa Monica, where for fifty years the ocean commerce of Los Angeles had centered. There was really no harbor there. It was only an open roadstead, but the Southern Pacific railway built a long breakwater, and thus furnished all the shelter that was needed under ordinary circumstances. But the commercial interest felt the necessity of a more extended harbor, with permanent safety, and the national government was asked for a subsidy. A long, earnest fight ensued in Congress. Mr. Huntington insisted that the harbor should be built at Santa Monica, where his property and the Southern Pacific railroad, and the general public and several syndicates of property owners and speculators declared in favor of San Pedro. Commissions were appointed, surveys and investigations were made, libraries of argument were printed, and finally San Pedro won. Since then that village has grown into an important seaport, and a large town has sprung up around it. The government has built a breakwater three miles long to protect the entrance to a little river which has been dredged out for a mile and a half, with a channel four hundred feet wide and twenty feet deep, and can be extended indefinitely as the increasing business of the port may require. Already $5,000,000 from the public treasury has been invested to give Los Angeles a harbor, and private individuals and corporations have expended as much more. There are two trolley lines connecting with Los Angeles, one of which carries freight as well as passengers, and three great trunk lines—the Santa Fe, Southern Pacific and Senator Clark's road—which are making preparations for large business in the future. All of them have invested in tracts of wharf property and are building enormous warehouses, while Mr. H. E. Huntington, who controls the trolley system from Los Angeles, has recently obtained from the municipality a lease of a wide tract of harbor frontage, where he intends to make improvements which will bring population to San Pedro, increase the commerce of that port and add to the importance of Los Angeles.

San Pedro claims to be the largest lumber market on the Pacific coast, having run ahead of San Francisco last year. It boasts of the largest sardine cannery in the world and the largest planing mill on this coast. The town has about seven thousand inhabitants—it claims ten—and the people are very progressive. They have a reason to be proud of their progress, for they have increased three times in population and ten times in wealth since the recent census was taken. They have spent $65,000 for schools; $20,000 for a city hall; $30,000 for a sewer system, and $10,000 for a public library, during the last year. They have invested $70,000 in paving streets and sidewalks, sprinkling twenty car loads of oil upon their streets.

Everybody down here believes that the opening of the Tehuantepec railway will do great things for this city, and that the construction of the Panama canal will do even more. They are gambling upon their expectations and are investing their money in the confidence that San Pedro will be one of the most important ports in the world.

Wealth of Los Angeles.

There are several wealthy people in Los Angeles. Some of them have made their money here; others have been attracted by the climate and other advantages it offers as a place of residence for the leisure class, while more are still actively engaged in the pursuit of riches and find this a convenient point to operate from. For fifty miles along the orange belt may be found the mansions of rich people from all parts of the country. At Pasadena, Riverside, Redlands and other villages and towns are colonies of millionaires, some of whom spend only the winter months and have other residences in the east. Others live here the year around—in the city or in the suburban towns. Naturally this great wealth is more or less interested in enterprises outside of California, and a number of important companies operating in other states and particularly in Mexico have their headquarters here.

For example, the Mexican Petroleum Company, which has 300 square miles of oil territory in the state of San Luis Potosi, is controlled by Los Angeles men—Mr. E. L. Doheny, who was the original prospector and agent in the development of the petroleum resources in this section; Mr. A. P. McGinnis of the Santa Fe road, Mr. C. A. Canfield and Mr. O. S. A. Sprague of Sprague, Warner & Co., Chicago, who spends most of his time here. President Ripley and Vice President Kenna of the Santa Fe road are also interested with them. This company is entirely independent of the Standard Oil, and is operating under a concession from the Mexican government. It has also 450,000 acres of ranch and agricultural land owned in fee simple. The title goes back to 1583, when the grant was made from the King of Spain to the Marquis of Guadalazar. There are about 15,000 head of cattle on the ranges and a considerable area is under cultivation, being planted to corn, beans, tobacco, sugar cane, rice, cotton, bananas and other semi-tropical crops.

The company struck oil on their ranch several years ago, and now has sixteen wells, producing a quality of oil similar to that found in southern California. Mr. Doheny, who is the active manager, recently made a notable contract with the Mexican Central Railroad Company, agreeing to furnish that corporation all the fuel oil it may need for the next fifteen years at the rate of 60 cents a barrel. The railroad company has already begun to change the furnaces of its locomotives, and will convert all of them into oil-burners as rapidly as possible. Under the contract, it agrees to purchase 1,500 barrels a day for the first of January next, and an average of 4,000 barrels a day for a term of fourteen years, on and after January 1, 1907. According to present calculations, not less than 150,000 barrels of oil a month will be needed for the locomotives and shops of the Mexican Central. The total supply covered by the contract is 50,000,000 barrels, for which the railroad company agrees to pay $30,000,000 during the next fifteen years.

ODD FACTS ABOUT BARRELS.

Over 300,000,000 of Them Manufactured and Used Annually.

From the Chicago Chronicle.

The introduction of improved machinery in its manufacture has made the American cooperage business the largest in the world. There are upward of 300,000,000 barrels and circular packages manufactured in this country annually, and the demand increases so that this output must be steadily broadened in order to keep pace with the growth of the business. The largest consumption of barrels is in the cement business, which approximately demands 35,000,000 a year for the trade, while flour comes next with a demand for 22,500,000; fence staples, bolts, nuts and nails require 15,000,000, and sugar 15,000,000. Roasted coffee, spices, crockery and fruits and vegetables use up about 5,000,000 barrels a year each, while the glassware trade, baking powder companies, distilled liquor manufacturers and candy, tobacco and cheese packers are big users of barrels, averaging in each trade from 2,000,000 to 3,000,000 barrels. The consumption of barrels for molasses, oil, lard and pork is also enormous, while dry paint, glue, snuff, oatmeal, screws, castings and general hardware articles annually increase the demand on the cooperage supply.

While the amount of expenditure for barrels can be closely estimated for a given year, it is not possible to say how many barrels are in actual use. The life of a barrel is more than apt to be short, but that is far from true. The great majority of barrels have as many lives as a cat. They begin as sugar or flour barrels and are then sold to the farmer for shipping his produce to the market. It may then be returned to him several times, carrying potatoes or pickles to market in the first trip and then cabbage or lettuce in the second, each cargo being lighter in weight than the previous one, owing to the weakened condition of the barrels.

Finally the barrel may serve out its life work as a garbage receptacle and be burned in the end in some tenement house to keep out the winter's chill. Thus it may be said that a barrel serves a more useful career than almost any other manufactured article and its life is much longer than a season.

The demand for barrels is steadily increasing because modern machinery has made it possible to make them for the trade cheaper than almost any other form of package. That it is the most convenient form of package has long been acknowledged. The ancient cooper's art was a skilled one, and the work of cutting out the staves and then assembling them required long practice and apprenticeship. Today machinery performs in a fraction of the time what hand labor did so slowly and clumsily.

The modern veneer machines have been instrumental in reducing the cost of barrels. Hand labor is eliminated here to such an extent that the work of feeding the machines constitutes most of the requirements of the operators. The staves are cut to the required thickness by the machines and then pressed into shape by hydraulic pressure until they are ready for the assembling machine.

A feature of barrel making in this country is the grading of the circular packages so that all the lumber brought to the factories can be utilized. One class of barrels must be absolutely water-tight, without a flaw of any kind in their staves. Barrels made for oil, whisky and paint must be made not only be flawless, but they must have a resistance power equal to a lateral pressure of 500 pounds. In order to secure this they must be subjected to a rigid test beforehand, and they must be cured, so there will be no danger of shrinkage and damage when put into use. Lumber used for this work must be carefully selected and it must be cured by nature's slow but sure process.

Every Mechanic an Expert.

From the Engineering Magazine.

In the specialization process which competition has brought about in recent years, employes, no matter how small and apparently insignificant their special operation, are to be considered in the light of experts. Why does the manager, then, as a rule, herd these expert employes in dark, ill-ventilated workshops provide them with poor facilities for doing their work, and offer them few or no comforts?