

The Universalist.

J. S. CANTWELL, D. D., Editor.

THE EDITOR is assisted by able writers in all departments. The Interior and Western States are represented by regular correspondents. News from the churches solicited and always welcome.

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FIELD AGENT, T. I. MOORE.

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UNIVERSALIST PROFESSION OF FAITH. ADOPTED 1893.

I. We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God, and of the duty, interest and final destination of mankind.

II. We believe that there is one God, whose nature is Love, revealed in one Lord Jesus Christ, by the Holy Spirit of Grace, who will finally restore the whole family of mankind to holiness and happiness.

III. We believe that holiness and true happiness are inseparably connected, and that believers ought to be careful to maintain order, and practice good works, for these things are good and profitable unto men.

SATURDAY, DECEMBER 7.

Editorial.

The doubt that we charitably expressed last week regarding the report that the Christian Endeavorers were to engage in prayer for the conversion of Robert Ingersoll was not warranted, it proves, by the exact facts. The officers of the general organization are not, however, responsible for the absurd proposition. It originated in Cleveland where 3,000 of the Endeavorers in that city enlisted in the work of piously advertising Colonel Ingersoll, in this way and at the same time made known their own imbecile proclivities. The sensible Christian Unioners throughout the country repudiate the mistaken zeal of their Cleveland brethren.

A Methodist Northwestern, says: "We do not know of any divine promises that justify or authorize any such (prayer) tests in modern times. * * The Ohio proposal smacks too much of defiance of the agnostic, and of a tilt of some kind in which the nominated convert should get the logical worst of it, even though few things could be better for him than his genuine conversion." The Northwestern also deprecates the Epworth League entering into the public prayer for Ingersoll. "The papers say that some Epworth leaders propose to follow the Endeavor concert of prayer precedent, and we therefore deprecate in advance any possible unwisdom with respect to it. Prayer moves mountains and sways the world. It is, however, sometimes dangerous to identify a particular mountain peak for the miracle, or to suggest just how 3,000 people shall prescribe the precise manner of the world's moral shaking up."

Dr. Barrows, of our Source of Progress, Calcutta to give his lectures on the foundation established by Mrs. Haskell, and under the auspices of the University of Chicago, will have no uncertain philosophy of Christianity to present to the Oriental people. It will be the Christianity of the New Testament and the peerless Christ that he will offer as a substitute for the dreary mysticism and abject superstition of India. Here are his eloquent words on Thanksgiving Day as he surveys the progress of Christianity and its results in modern civilization: "Foolish men forget the origin and molding force of progress when they talk complacently about the nineteenth century, and bid us look at 'modern civilization' as our great benefactor, and ask us to cease boasting of the fruits of Christianity. But go to central Asia, where the gospel has not penetrated. There is no nineteenth century there. Where is the nineteenth century with the tribes that swarm and suffer beneath the burning sun of Africa, or among the people of the Grand Llama on the table land of Tibet? Talk about the progress of freedom! The line of its progress follows straight down from him who taught the brotherhood of man and the Fatherhood of God. His words rang the death knell of slavery in the Roman empire. Like the seeds in the Coliseum, and the vegetation sprouting between the bricks of the palace of the Caesars, gradually disturbing or upturning the old foundation, the seed which Jesus scattered has upturned and destroyed many of the debasing tyrannies of the past. Feudalism is gone; serfdom is gone. The Bible has been an emancipator. Its seeds were waited for the trees under which Jesus taught on the slopes of Olivet."

It is reported that Unnecessary College President Schurman Expenditures. of Cornell University, has declared his purpose to make war upon the extravagance which prevails in our high class colleges especially in the direction of the expenditures which are forced upon students of limited means by the demands of their more wealthy associates. Society and class dues, athletic and sporting paraphernalia, parties and spreads of various kinds, college publications, special traveling expenses, etc., increase year by year and make it more and more difficult, as the Journal and Messenger well says, "for a young man or a young woman to pursue a course of study without aid

from Endowment Funds or an appeal to Christian benevolence."

This extravagant system bears very severely on hundreds of homes where father and mother are making daily sacrifices to maintain the young people in college. If young men do not respond to these demands upon their purse, they are likely to be regarded as "small" or "mean," and hence bills accumulate which the parents have to pay. It seems that President Schurman is opposed to this kind of thing and takes the position that "the university is not to be placed beyond the reach of young people of moderate means; that the *esprit du corps* shall not rise to such a pitch that the sons of rich men, moved by a desire not to fall behind their fellows in the matter of expenses, emulating each other in luxurious living, shall be allowed to give tone to the school, while the young men of better parts, but of small or purse, shall be relegated to the background and made to feel their inferiority, if not their meanness." This has always been the theory of college Presidents, but it has not been carried out in practice to any considerable degree. If President Schurman can devise some means of counteracting the evil and lessening the demands, at the same time not exposing the young men to the opprobrium of their associates, he will have performed an excellent service and promoted a very useful reform.

It is quite a significant fact that Prof. Higher Criticism: Charles A. Briggs, of Union Seminary, New York, had only about one hundred hearers at his recent lecture in Detroit on Higher Criticism and that only three clergymen of the city put in an appearance to listen to this famous exegete discuss the subject for which he "fought, bled and died" in the Presbyterian assembly. We have long known that the Higher Criticism "won't preach." It is now demonstrated in the case of Prof. Briggs, that it doesn't. We may here observe that the Christian church has never been without its scholars and independent thinkers working patiently and quietly along definite lines for the elucidation of the text of the Scriptures and the assignment of the proper data for the various writings. This is the essence of the so-called "higher criticism." It has become objectionable to many on account of its identification as a "fad" of the present time and fads are always dangerous to sane reputations. This is Prof. Briggs's trouble despite his scholarship. He will not get over it until the term "higher criticism" is dropped, and the true work of the biblical student emerges from the doubt and suspicion engendered by the objectionable phraseology used to describe it. Sound biblical scholarship would be today at a higher premium were it not associated with this presumptuous term so fatal to many of its adherents, and Prof. Briggs pre-eminently.

THE NEW CHAPLAIN OF THE HOUSE OF REPRESENTATIVES.

We congratulate the House of Representatives of the Fifty-Fourth Congress on their election of a Universalist chaplain in the person of our well known blind preacher, Rev. Henry N. Couden, of Michigan. We are aware that the election of a Universalist to this position will give opportunity for another application of the old joke that congressmen and politicians, and other extreme sinners, depend on the general principles of the Universalist faith for their salvation, but nevertheless, we take all risk and record our opinion that the National House did a wise and graceful thing in electing our blind brother as their chaplain. It is the first time in the history of the Congress that a Universalist has been chosen for this position. George Washington commissioned Rev. John Murray as chaplain in the Revolutionary army, and that precedent has been frequently followed in the regular and volunteer service. We have also had as a church our due share of members in official position—several eminent governors, and distinguished diplomats, senators and representatives; but to our Michigan brother will belong the distinction in history of the first Universalist Chaplain of the House of Representatives.

Mr. Couden will fill the position with honor and dignity, and prove no doubt a model chaplain in both the form and expression of his public devotions. Congress has honored itself in the election of this gifted preacher, whose eyesight was lost in early manhood in the war of the rebellion, and who, despite this misfortune, has struggled bravely in the subsequent battle of life and won distinction in his chosen profession, proving himself a true "hero in the strife."

Mr. Couden was educated for the ministry of our church at the Canton Theological School. Previous to entering upon his theological studies he attended the Asylum for the Blind in Columbus, O., where he was recognized as a very promising student. He has filled several pastorates in our church and has made a remarkable record as an efficient pastor and interesting public speaker. Mr. Couden is totally blind; not a suggestion of vision remains. Notwithstanding this dreadful deprivation, he is cheerful and sunny in disposition and an excellent, even jovial companion among his friends. His many excellent qualities of mind and heart always make him popular where he is known and few men have more friends or are more worthy of the

environment. The qualities which have attached to him many friends in private life and made him influential and popular, will serve him to good purpose in the more conspicuous career upon which he has now entered. We doubt not that Mr. Couden will prove one of the most popular chaplains the House has had in its entire history. We congratulate him on the enlarged area of his usefulness and on the national fame which will assuredly come to him in connection with his official duties. He will be a worthy associate for the excellent Dr. Milburn, the blind chaplain of the Senate. May the devout petitions of these servants of the Most High, deprived of earthly vision, in behalf of the Congress and these United States of America, be heard and graciously answered of Heaven.

OUR PROFESSION OF FAITH.

As there will be much discussion in our papers, perhaps in our Conventions and Associations, for the next two years over the proposed change of our creed, perhaps some of our brethren will be glad to know the history of our present Profession of Faith. It was adopted by our fathers in the denomination at Winchester, N. H., in 1803. A committee was appointed the previous year, at the General Convention, to draft such a creed. The committee was composed of some of the most influential and judicious of the clergymen. The venerable Zebulon Streeter headed the list, and was assisted by Revs. George Richards, Hosea Ballou, Walter Ferris, and Zephaniah Laithe. Father Ballou repeatedly informed the late Dr. Whittemore that Walter Ferris drew up the creed, and he was wont to eulogize Mr. Ferris as a man of candor, nobleness, and consecration. The circumstances that called for a creed and discussions attending its adoption are related by Rev. N. Stacy, in his very interesting Memoirs. He speaks of the ecstasy with which he attended the Convention at Winchester, and then proceeds in the following strain:

"There was a measure called for at this time, which in its adoption by the Council, produced considerable argument in the discussion, and no little sensation among the brethren, which was the adoption of a written creed, or confession of faith. It became absolutely necessary, to save Universalists in New England, and particularly in New Hampshire, from clerical oppression. In those days, the Presbyterians and Congregationalists were denominated the Standing Order, and had a legal right to tax every individual in the parish for the support of the clergy; and the only remedy the individual had, to avoid paying such tax to them, was to join some other sect, and bring a certificate from them to the Standing Order that he had joined that society, and actually paid taxes to them. This had been done in one case or more, in the State of New Hampshire; but, nevertheless, the Standing Order proceeded to collect the tax. Resistance was made and the case was finally carried up to the Supreme Court, which decided that there was no such order known as Universalists for they had no creed or profession of faith to distinguish them from the Standing Order; and they were, consequently, compelled to pay taxes to them."

"Our brethren felt afraid of creeds. They had read, seen and experienced as they supposed, the distracting, illiberal and persecuting effects of human creeds; and they wished to avoid the vortex of that whirlpool into which they had seen so many drawn to inevitable destruction. The Bible was a sufficient creed; it was all the creed they wanted,—all they needed; it was sufficiently definite, and every one had an equal right to construe it for himself, while he did not deny its inspiration and authority. They felt no inclination to take upon themselves a yoke which neither they nor their fathers had been able to bear. They had so far lived without a creed, and they had lived in perfect union. Now, they very much feared, should they go to making creeds, they would become divided, and like others who had gone before them, begin to cherish an exclusive spirit. But what should be done? They sympathized deeply with the persecuted brethren in New Hampshire, and wished, if possible to relieve them. A committee was appointed the previous year to prepare a confession of faith; and Mr. Walter Ferris in behalf of the committee presented a confession so unobjectionable, that it was difficult to find where the most fastidious could dissent from it, or how it could lead to division."

"A motion was made to adopt it; and probably the longest and warmest debate ensued that had ever been known in that deliberative body. It was, however, conducted throughout with the kindest feelings, but with much earnestness and sensibility; tears and smiles by the attentive auditors followed the pathetic appeals of the speakers on each side. Among its warmest advocates were George Richards, Hosea Ballou, Walter Ferris and Zephaniah Laithe; and among

the opposers Edward Turner and Noah Murray. . . But the confession was adopted without alteration, I believe, as reported by the committee, through Mr. Ferris. The opposition yielding, it passed, (if my memory serves me) by the unanimous voice of the council, with a resolution appended to it to this effect,—that no alteration should ever be made hereafter, to the confession of faith."

Of course one reads with a smile the provision in italics. It was doubtless considered, however, that no one who had voted in favor of the confession would ever favor altering it. Nobody now supposes, however, that that council could bind the denomination in future centuries. And yet it is noteworthy that no attempt has been made to change our creed till within twenty years. For almost a century it has remained our symbol. And with slight verbal changes we could wish it to remain for another century. With the permission of the Editor we shall in a future article take occasion to express our dissent from the substitute which has been offered.

PAWTUCKET, R. I.

INTERESTING LETTER FROM DR. J. V. N. STANDISH.

The Galesburg Register of last week contains an interesting letter from Dr. Standish, who, with Mrs. Standish, is now on his way to California. We transfer to our columns as follows:

NEW ORLEANS, La., Nov. 24, 1895.—Four weeks ago yesterday we started on our trip to California, via Quincy, St. Louis and New Orleans. Quincy is a beautiful city and has a right to boast of her elegant homes with their spacious grounds well adorned with tree and shrub and flower. Many of her streets are nicely paved and are lined with stately trees from end to end. In her brick pavements she has outdone Galesburg by a long way. They are better laid by reason of a deeper and better foundation of broken stone, which is right at hand and costs but little. But notwithstanding all this, Quincy seems to me to be sleeping or half dead. Business seems to move with a slow and dignified tread. The low price of property surprised me. A house and lot which I passed many times, the house equal to any one in Galesburg, and the lot twelve rods square filled with shrubbery, was sold for \$7,000. The same well located in our own city would bring not less than \$20,000 or \$25,000. A gentleman said to me that he had for sale a piece of property consisting of 4½ acres and a house nearly new, costing \$18,000, and if he could get a bid of \$6,000 he would accept it. From these cases, one can judge fairly of the low price of property in the beautiful city of Quincy. I remarked to a friend that Galesburg could sell out and take the money and buy all Quincy and have some to spare.

St. Louis.

St. Louis is a charming city, notwithstanding the Chicago Tribune speaks of it as a "village at the other end of the big bridge." Its progress during the last twenty years has been wonderful. All of the western portion of the city, a few years ago, was wild, unbroken prairie; now it is covered with palatial residences and the streets are neatly paved. For this purpose brick is used quite extensively and the same care in putting down the foundation is shown as was observed at Quincy. Certainly, St. Louis shows solid improvement from end to end and her nice homes, beautiful streets, and her almost semi tropical tree and shrub, invite the stranger to tarry here if not to stop. She boasts and perhaps rightly, of the following facts: She claims to have the largest railroad station in the world. It is a magnificent structure covering many acres; her tobacco factories are the largest in the world; her lead works, her brick yards, and her stove factories. When she compares herself with the rest of the United States, she claims the largest brewery, the largest shoe factory; steel car factories, hardwood lumber market, hose output, finest street cars, and the finest botanical gardens. She has 25 miles of electric street railroad, and I can truly say her street cars are the best I have ever seen. Her increase in wealth is marvelous. In 1860, her assessed valuation was only \$7½ millions, while in 1895, it reached 326½ millions. Her manufactured products in 1890 were only 27 millions, while in 1894, 285 millions. In 1885, the number of passengers carried by street railway was 41,000,000; in 1894, 98,000,000.

While at St. Louis we were entertained at the beautiful home of Mr. and Mrs. John J. Cole, formerly students of mine.

While blizzards are raging in the frozen North, and the thermometer is struggling toward the zero point, we are basking in the warm sunshine of the sunny South. Clad in our winter garments, many a day since we have been in this city we have been uncomfortably warm. We are in a land of palms and flowers. We are in a city where extremes meet. Save Cairo, Egypt; Jerusalem in Palestine, this is the dirtiest city I have ever visited. And yet it has many beautiful streets, beautifully paved. Brick pavements are being laid here as in other cities. The brick are made in Mississippi and are the best I have ever seen. They are of larger size than ordinary brick, being an inch longer, half an inch wider and thicker. Among the better class of citizens there is a longing for a change of city administration, that homes and better improvements may be made.

One portion of New Orleans is most beautiful. The streets are cleaned and well paved, and lined on either side with elegant mansions. One would never think riding along St. Charles avenue, a distance of seven or eight miles. This avenue is a thing of beauty in tree, shrub

and flower. Here may be seen the stately magnolia and the graceful palm, some fifty feet in height, with curving fronds more than 10 feet in length. Here are cycads that have withstood the winter's cold and the summer's heat for a full century without even a thought of growing old. Here the cosmos and the rose are jealous competitors for the admiration of the passer-by. Here the colors and the achyranthus lift up their heads in variegated beauty, unmindful of northern blizzards and chilling blasts. Here can be seen a chrysanthemum show the whole length of the avenue. What a scene of beauty do we behold in this avenue! Not Commonwealth avenue of Boston, in its best attire, not Euclid avenue in Cleveland in its palmy days, not Drexel avenue in Chicago with its summer dress, not Summit in St. Paul, can vie with St. Charles in grandeur and beauty, as I look upon it today.

Tomorrow we start for San Antonio. At another time, shall speak of Tulane University.

JOHN VAN NESS STANDISH.

ATLANTA, GA.

The Universalist Exhibit at the Cotton States and International Exposition.

We were a little late in getting it under way but the good it is accomplishing in widely circulating our literature among the Southern people, who can compute?

The exhibit is the child of the Post Office Mission of our national Y. P. C. U. It is located in the gallery of the Liberal Arts Building, the largest and the most frequented of all the Exposition Buildings. It consists of all the publications of our denomination. THE UNIVERSALIST, The Christian Leader, The Gospel Banner, The Universalist Herald, To Day, The Myrtle, The Sunday-School Helper, a full assortment of pamphlets, leaflets, booklets, tracts and the like. Nearly all these are distributed freely.

In addition to these we have nearly fifty copies of as many different books, which we show to all and take orders for the same. They are our standard denominational works and make an attractive show.

The booth containing this literature is five by twenty feet on the floor and is twelve feet high. Handsomely decorated with cheese cloth, designated by sufficient and tasty signs, furnished by one of our Atlanta Universalist families with the necessary chairs, tables, and rugs, attended by a Harriman, Tennessee young lady, Miss Mabel Hallam, the booth is equipped to accomplish the ends for which it was designed. The quantity of our literature being put into circulation by this method is very great. The passers for the most part pause and make selections. Many ask curious questions; some have "arguments" to present, and some few words of condemnation. In our Record book we take names and addresses of those desirous of sample copies of our papers being sent to their homes, and who wish to investigate farther. The average number of names taken a day, so far is more than twenty. Thus we are moving onward in our campaign in the South.

We need a large supply of reading matter. Ministers having pamphlets containing their sermons on denominational themes will convey a favor by forwarding them at once.

The exhibit has been attended with considerable expense. Any one wishing to assist in meeting this should confer with Grace F. White, Librarian, of the Post Office mission 30, West St., Boston, Mass.

W. H. MCGLAULIN.

ATLANTA, GA., 62 Oak St., West End.

OUR FAITH.

Proclaim it to the World!—Post Office Mission Day of the Y. P. C. U.

Do you know dear friends, that the influence of the ministers of our faith reaches but a short distance beyond the walls of the churches in which they preach? They expound our doctrines and emphasize our truth to very few beyond those who are already converted to Universalism. It is also true that our Universalist periodicals are read almost exclusively by our own people, and by too few of them. It is easy to see, then, that large expanses of territory are entirely unreached by these two means of promulgating our faith. How shall we reach the people who do not attend Universalist churches and who do not read Universalist newspapers? The answer is, through the medium of the Post Office Mission, which through its Loan Library and its plan for the free distribution of leaflet literature is able to extend its work illicitly. The only thing that will prevent it from literally encompassing the whole earth will be the lack of funds.

Is not the field a great one, almost without boundaries, and is not here a great opportunity, not for serving our Church alone, but for serving the higher interests of humanity as well? Should we not be seeking to let our light shine so that others may see? If we have any measure of truth that is not in the possession of the world at large, can we lay claim to any mission at all, if it is not to share this truth with as many people as we can possibly reach?

Now the machinery of the Post Office Mission Commission is already constructed and is ready to undertake a large work. The one thing now needed is money. Some of the leaflet literature which is most valuable is out of print. The Commission needs money that it can devote to the re-publication of these leaflets. The Loan Library, which has been thus far a magnificent work, is handicapped because of its meager equipment. The library needs to be enlarged. Then, more immediately the Commission has established at no little cost a Universalist Exhibit at the Atlanta Exposition, where thousands upon thousands of people, who perhaps have never heard of Universalism, will

through this agency come to know of it. This alone is a great enterprise, wisely conceived and prudently carried out.

The Commission has sent out the call to all the Young People's Christian Unions in the land to observe the second Sunday in December, (Dec. 8th.) at Post Office Mission Day, and at their devotional meeting, the young people are asked to make an offering as a part of the religious services, which shall be devoted to the furtherance of this branch of Union endeavor. Doubtless every Union in the land will comply with this request, but are there not pastors who are sufficiently interested in this great enterprise to present the claims of this branch of our work to their congregations on that Sunday, and ask them to make liberal contributions as well? To raise too much money for this enterprise would be impossible. The more money that is raised, the greater good can be accomplished.

It is hoped that friends of our church everywhere, young and old, will deem it a privilege to do something that shall make it possible for the Post Office Mission to occupy the coming year a larger field than ever before it has covered.

Send all contributions for this purpose to the Secretary of the National Y. P. C. U., Harry L. Canfield, 30 West St., Boston, Mass.

Let it be remembered that every contributor makes himself thereby a minister. He sends himself as a messenger and proclaims our truth to people who are hundreds and even thousands of miles from the nearest Universalist church. By this means we are enabled in some real and effectual measure to fulfill the command of the Master to go into all the world and proclaim his Gospel.

HARRY L. CANFIELD.

DEATH OF W. F. DICKERMAN, JR.

The death of WILLIAM FREDERICK DICKERMAN, JR., son of Rev. W. F. Dickerman, pastor of the Church of the Messiah, New Haven, Ct., occurred on November 19th, at the residence of his father, Rev. W. F. Dickerman. The young man was taken ill with typhoid pneumonia about two weeks previous, and although his attending physician controlled this, complications followed which caused his death.

Young Mr. Dickerman was about 18 years of age. He came from Lansing, Mich., where he and his sister had been in school, last July, he having just previously graduated from the Lansing high school. He was a senior in the Hillhouse high school, having entered there to complete this year his preparation to enter Sheffield scientific school of Yale University. The young man was well advanced in his studies, being unusually advanced in them for one of his age. He was vice president of the scientific society of Lansing, was formerly editor of the "Orchard," a paper published in the Lansing high school, and was president of the Young People's Christian Union of the Church of the Messiah. He was much interested in church work. He was a promising boy, universally beloved for his generous nature; and made many friends, who are deeply affected by his early demise.

His funeral was attended from his father's church, by Rev. J. N. Emery, assisted by Rev. W. S. Perkins, and Mr. Roger M. Sherman. The interment was at Darien, Rev. W. L. Utley, Unitarian, reading the committal service.

The sympathy of a wide circle of warm friends, East and West will go out to the bereaved family. E. M. GRANT.

The Lansing parish, by action of its Trustees, in a signed communication addressed Bro. Dickerman as follows:

It is with sadness we learned of the sudden untimely death of your son, William Dickerman. We wish to convey to you, our former Pastor, and your family, our deepest sympathy. Believe that, in your deep affliction, you have our sympathy. Though the way may seem rough, and the sky dark, let us trust that He who gives and takes those we love, will make all things clear. Let us trust the Father has taken our friend into his more immediate presence. This sorrow is the darkness preceding the dawn.

RESOLVED, That we, the Trustees, in behalf of the "First Universalist Church" assure the parents and sister of the deceased, of our sympathy in their hour of affliction.

AN OPEN LETTER

To a Presbyterian Pastor From One of His flock.

BLOOMINGTON, IND., Nov. 26.

REV. SIR: Here I am face to face with another difficulty. Not a Mohammedan this time, but an insane American. He may have "accepted Christ" while still accountable. "Accept Christ!" I think my mind penetrates as well as the average, and I assure you solemnly that I have never been able to attach any meaning to that phrase. Can a human soul pull itself together like a house of Burgesses and pass resolutions of acceptance? I can, of course, understand what you mean by a continuous submission. But I cannot believe that one man differs from another in that respect except in degree.

All men feel, and are, submissive at times. No man is "accepting" all the time. Hence if you save some and damn some, as an absolute and not as a relative matter, you must needs draw a line somewhere. Unless you think of acceptance as an act, your line of necessity must damn all who have not some required degree of acceptance.

But it has been customary, (and from the above we see that it must be so) to speak of acceptance as an act. If so, and if my guest of to-night had not, before the brain received its lesion, "accepted Christ," then he is just going about here awaiting hell! If sanity should return before death he will have another short probation. Sanity will, if not before, of course return after death;

in that case he enters on unspeakable torment.

Accept Christ! I hope Christ will accept all of us. And he will. It may be that merciful chastisements await us. These may be very severe for he sits as a refiner to purely purge away our dross, but I am sure he sets finite man no infinite tasks. He puts us in no "probations," of eternal import.

Probation! Why the orthodox probation is the veriest man trap the ingenuity of a god could invent. Probation? No. Life is a school. Eternity is a school. God the infinite, the all-loving is the teacher.

A "probation" whose result is determined by an act of "acceptance" is to me absolutely unthinkable.

Respectfully,

JAMES MARLIN.
REV. J. J. LEWIS.

Lectures in the West on the Story of The Passion Play.

Rev. J. J. Lewis, of Boston, is to lecture in New York, Ohio and Michigan from January 20 to March 20. This tour will be under the control of the Central Lyceum Bureau, Rochester, N. Y., H. H. Rich, manager. If any society desires to engage Mr. Lewis for his "Story of the Passion Play" or any other of his illustrated lectures, no doubt Mr. Rich will be glad to receive an application.

DR. SHINN IN SOUTH DAKOTA.

REV. Q. H. SHINN, D.D., Field Missionary of the General Convention, will preach in Sturgis, S. D., December 8, and 15, and conduct a week of meetings. These appointments will rejoice the heart of our venerable brother, E. I. Scott, whose "Voice from the Black Hills" was uplifted in our columns last week.

PERSONAL.

Dr. Cone and Rev. E. J. Felt were among our visitors on Monday.

Prof. Wright of Lombard recently delivered a lecture before the Men's League of the Presbyterian church of Galesburg.

Dr. White delivered a lecture November 6, upon "The Bearing of Archeology on Historical Criticism," for the benefit of the students in Ryder Divinity School.

Rev. B. G. Carpenter, pastor of the Universalist Church of Eaton, O., recently made a short visit at Lombard, and preached at Avon, Sunday, October 27th. If he should be called there he will enter Lombard in the near future, says the Lombard Review.

Rev. Howard Mac Quay is in Minneapolis. He has preached several Sundays in the Second Church (formerly Mr. Sample's congregation) and delivered the discourse on Thanksgiving Day at the Church of the Redeemer.

Rev. Florence E. Kollock has accepted a temporary engagement as "Associate Organizer" of Dr. Perin's "Every Day Church" in Boston. The field is a splendid one for her excellent pastoral and social gifts, and her acquisition to the working force of that enterprise is regarded with great favor by all friends of the movement.

Rev. Dr. Shinn was with us for an hour on Friday of last week on his way to Bay City, Mich. He will visit Saginaw before he returns to Galesburg. He has needed missionary work in view for the latter city if he can find helpers in the now depressed and scattered parish.

Rev. Richard Eddy Sykes, of Denver, reached Chicago on Tuesday on his return from his mission to the East in behalf of the Denver church. He returns with substantial encouragement from the Trustees of the General Convention. Interesting particulars of the situation in Denver will be given to our readers hereafter.

Rev. Dr. Tuttle has gone to Rochester, N. Y., to attend the semi-centennial anniversary of the Universalist Church in that city, and from thence will go to his son's home in New York, not returning to Minneapolis until next spring. Dr. Tuttle lifted the light of his countenance upon the Editor on Saturday as he tarried for a few hours in Chicago.

Charles A. Webster of Galesburg, received a letter from Dr. Nash recently which stated that the doctor is now steadily gaining and that he will soon be out and able to complete arrangements to come West. He expects to preach in Brooklyn Sunday, December 8, and then to start for Galesburg. The friends of Lombard will rejoice to hear this good news.

Many friends of Rev. W. F. Dickerman, now of Connecticut and formerly pastor of our parish in Lansing, Mich., will sorrow with him and his wife in the bereavement which has come upon them in the death of their son, which is announced this week. The bereavement bears very heavily upon them, as the young man was the center of many hopes and prayers. May the afflicted be comforted with that divine comfort which alone can serve in an hour of such heavy trial.

—Bro. W. D. Sibley, Treasurer of the Ohio Universalist Convention, and family, have been called to part with their youngest daughter, Stella, who passed away suddenly, November 20, at the home of her sister, Mrs. M. W. D. Sibley, near Somersford, Ohio. She had gone there to assist in caring for her sister; but was soon after attacked with diphtheria. From this disease she well nigh recovered; but paralysis of the heart cut in twain the thread of life without any warning. Her body was brought to the cemetery near her home, and after a service conducted by the writer, it was committed to the bosom of Mother Earth. Stella was an excellent young woman. She was a member of the church at Woodstock, and when in health was an active worker in the Sunday-school and Y. P. C. Union, and leaves the record of a good, pure life. Bro. Sibley and family have the sympathy of their many friends.