## Universalist.

J. S. CANTWELL. D. D., EDITOR.

THE EDITOR is assisted by able writers in a departments. The interior and Western States are represented by regular correspondents. News from the churches solicited and always welcome. \*.\* All articles intended for THE UNIVERSALIS

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FIELD AGENT. T. I. MOORE.

HOW TO REMIT.-The yellow address-slip on the paper each week shows the expiration of the subscription. Make all checks, money and express salist Publishing House, Western Branch. 12 Do not trust currency in the mails. Remit by postal money order, registered letter, draft check, or by postal or express order, payable as above UNIVERSALIST PROFESSION OF FAITH.

ADOPTED 1803.

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 manking.

We believe that there is one God, whose nature is Love, revealed in one Lord Jesus Christ, by one Hob Spirit of Grace, who will finally restore the whole family of mankind to holiness and happiness ш. We believe that holiness and true happiness aseparably connected, and that believers ought

rably connected, and that believers ought to il to maintain order, and practice good wor ase things are good and profitable unto men.

SATURDAY, DECEMBER 5.

### Editorial.

MRS. HUMPHRY WARD Mrs. Humphry the author of Robert Ward's Wise Elsmere, sounds a Warning. note of warning in special application to the Unitarians of England, but of comprehensive bearing on the general religious situation among alleged liberalists in both England and America. She remarks that what is wanted now is "not criticism, not rationalism," this has been had in abundance, but "enthusiam, faith, imagination." M s. Ward has done her full share in advancing the interests of rationalism and developing an undue prominence of the critical spirit. She is now moved to warn those who respect her opinions that criticism has gone far enough and that they cannot dispense with the Christ of the Gospels. Her words are timely and we hope they will bear fruit among a wider constituency than that which she addresses. The supreme need of the times is no longer criticism or rationalism, but enthusiasm and faith, and the application of the plain teachings of the New Testament and the historic facts in the life of Jesus. With these as the staple of pulpit instruction, Christianity will be made anew a living force in the world's civilization and lead on to an ever vic

orious future.

REV. DR. McGLAUF-.Results of the LIN, our pastor in At-Southern lanta, notes as one of Conference. good results of the re-

cent Southern Conference held in that city, the increased interest of the press in the teachings of the Universalist Church. The editor of the Atlanta Journal asked a number of ministers of the different churches to prepare statements of the faith which they severally held. This request was complied with and the contributions were printed, together with one setting forth the teachings of Universalism. In presenting this sympo sium the editor of the Journal took occasion to say, that the recent conference of Universalists in the city had stimulated thought and comparison of creed. Mr. McGlauflin in reporting this, remarks: "It does not become us to beast, but how any one can read the belief of the partialists and Universalists-side by side-and not discover the superiority of the latter, is not easy for your correspondent to determine. Several have discovered it and have written concerning the same." Thus the good work of Christian enlightenment goes on. The Southern States are a splendid mission ary field. With faith and patience Uni versalism may yet occupy the ground.

## THEORIES OF THE UNIVERSE.

THE great problem of evil has tasked the mind of man in all ages. In what distant era the Book of Job was written we know not; but its author debated this question, and reasoned himself into the conclusion that from God is the darkness as well as the light, that good and evil are a part of his great plan and have some common meaning of blessing; and he finally added, "Though he slay me yet will I trust him." Not so happy were the ancient Persians in their conceptions of the universe with its contrasting chapters of sunshine and storm, good and evil, virtue and vice, joy and woe; for they concluded the world is the battle ground of two rival creators and contestants for the mastery-a benevolent divinity and a malevolent one-equally striving for mastery.

Hence they saw one God busy flinging forth beauty to charm the eye, and the other hanging out deformity to torment it; the one scattering the seeds of fruit and flower, the other sowing tares; the one inspiring the mind and heart of man to beautiful thoughts and kindly deeds, and the other fostering falsehood and malice.

But this theory is at once negatived by the evidence which a more careful survey affords, that the lights and shades are laid on the great picture by the same hand; and that they interblend to heighten the good effect in a general harmony. In effect the so called evil is found to be good and not evil, and must be traced, directly or indirectly, not to an evil God, or Christian satan, but to an infinite Wisdom and Love,

whose thoughts are not our thoughts. On the other hand, the atheistic

theories have usually traced the bright and dark sides of the universe to the play of chance—the aimless and random cast of blind forces. But these theories are again negatived by the orderly and sublime laws that are | Psalms, the exxxiii: now seen to govern the universe and in whose development we can trace a benignant purpose amid all the various operations of Nature. This is surely no world of chance, and the only dispute that can ever arise between science and religion will be as to the source of those laws that enchain alike atom and planet, matter and mind, growth and decay, health and sickness, life and death, and all thigs, in short, that are or ever will be,-all atheistic science claiming they are in the nature of things and eternal; and religion claiming that they issue from an infinite mind and will, who is at once author and executor.

This latter is the Hebrew and the Curistian view. Back of all the diverse scene it places God, and deems him responsible alike for origin and final outcome. Creator and Governor is He. He spake and it was done, and in his hand is the supreme scepter. "The earth is the Lord's and the fulness thereof; the world and they that dwell therein," says the psalmist; and Paul exclaims, "Of him, and through bim, and to him are all things; to whom be glory forever." And he even affirms that man in his weakness and peril was created such as he is. "not willingly," but "by reason of him" who, of his own accord, subjected his creature to "vanity."

To God he ascribes the fact that man is not made an angel, but a weak and erring creature, dwelling in these lowly vales of time, and moved often to tears of pain and sorrow, pity and disappointment. Behind all the ignorance and sin, and the midnight shadows, stands the creative divinity; and nothing is in origin or issue but has from that source its permission to be, and means good now and forevermore. No grander faith than this is possible for the human mind to embrace; no more consoling and comprehensive thought is the heritage of the human heart amid its longings for peace and rest in view of the various mysteries of existence.

### SHAKESPEARE AND THE BIBLE.

THERE are two books with which every literary student should be profoundly acquainted, Shakespeare and the Bible. The one will tell him more of man in this world than be will find elsewhere in one volume and the other alone solves the enigma of human life and destiny.

But these two books, so indispensable to the scholar, the thinker, the poet, and people in general, are n usually associated together except in the sense of universality; the one represents the loftiest achievement of the human intellect and imagination, and the other the Divine Will as interpreted to man. Perhaps of all books that enter into the world's thought the volume we call Shakespeare is least associated with ideas of Scripture. And yet, as a lecturer in New York pointed out last week, Shakespeare was as familiar with his Bible as with the book of nature and the human heart. "There is scarcely a character in Scripture," said the lecturer, "that he does not mention in his dramas, and some of them are referred to many times." Not only be. does Shakespeare mention Scripture characters, but his knowledge of Scripture is shown in his plots and his language. One of these references to the Bible shows also that Shakespeare had even a critical knowledge of the Scriptures. To quote from the lecture referred to:

"In a reference to Job, Shakespeare not only shows his familiarity with the story of that afflicted patriarch, but removes a stigma from the memory of one who was, without doubt, a very worthy and pious woman. We are informed in King James's version of the Bible that Job's wife said to him: 'Curse God and die.' Now, in Martin Luther's version it is 'Segen sie Gott, und Sterben,'-Bless God and die,' and Shakespeare must have attached this meaning to the words, or have seen them so translated, when he made Falstaff say, 'Bless God and die, I am as poor as Job."

Still another instance when Shakespeare caught inspiration from the Scriptures is the beautiful and famous speech of Portia about the

quality of mercy: It droppeth as the gentle rain from heaver Upon the place beneath; it is twice blessed;

It blesseth him that gives, and him that takes. Tis mightiest in the mightiest; it be comes

throned monarch better than his crown; His sceptre shows the force of temporal power, The attribute to awe and majesty,

Wherein doth sit the dread and fear of But mercy is above this sceptred sway: It is enthroned in the heart of kings, It is an attribute to God himself,

And earthly power doth then show likes God's

When mercy seasons justice.

as a poetical paraphrase of the greatest sermon ever delivered on earth, the Sermon on the Mount. More akin to one of the noblest of the

Behold, how good and how pleasant it s for brethren to dwell together in unity It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments;

As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore.

#### FAITH AND ITS ANALOGIES.

FAITH is positive belief. It amounts to an assurance. The world is full of faith. It lubricates the activities of life. It is characteristic of many of the instincts of the animal kingdom. No rational human being conducts the commonest affairs of life without it. He must believe or enterprise is dead.

There is no unbelief. Whoever plants a leaf beneath the sod And waits to see it push away the clod. He trusts in God.

Whoever sees, 'neath winter's field of snow The silent harvest of the future grow, God's power must know.

Whoever says, "tomorrow," "the un known" 'The future,' trusts unto that Power

He dare disown.

The heart that looks on when the eyelids And dares to live when life has only woes God's comfort knows.

There is no unbelief, And day by day and night, unconsciously The heart lives by that faith the lips

God knows the why. Faith is a kind of prescience. The whole realm of animated nature is permeated with this invigorating foresight. Every moment in nature is a forecasting of the future. Both human and animal existence is moved by miraculous, impressional insights of things and conditions to come. Note the instinct of birth and the incubation of fowls and birds. By what miracle does the mother bird seek seclusion and safety and build her nest? Why is her house prepared for the needful warmth as well as secrecy? By what wisdom does she sit the appointed time upon the waiting eggs? In the hunt for her own food why does she return within the moment that would be fatal to the expectant life of her young? Who shall declare that there is not here an impressional foreknowledge of coming events, an instinctive faith in the advent of the progeny for which she prepares an habitation and devotes the warmth of her body? Without affirming that the mother bird is conscious of this material foresight, yet she executes her labors as if the future were open to her inspection. So unerring is the instinct and so universal to its class

that we are led up to premise that nature's conduct in the present is a preparation for the future. The development of the embryo in mammalia may go on without the consciousness of maternity. Nevertheless they are positive proof of the coming being. One kind of insect will deposit their germs of life in flesh, another in wood, another in living animals, another in the soil, others in water, in birds, in fishes, but always with an unerring foresight of the

They work by faith and not by sight of the being that will have need.

wants of the living being that is to

There is also a practical foresight in vegetation, analogous to faith in man. The oak hath wrought in the acorn; the wheat in the kernel, the corn in the germ, and the flower in its seed. The labor in not in vain. It is unerring. The future existence of each germ and species is abundantly provided for because the instinct of faith hath made liberal provision for every future necessity The providential supply is assurance that a future awaits the posterity of each particular kind.

Moreover, the individual in other cases provides for itself in a manner which implies faith in its future. The silkworm builds herself a house of a thousand yards of silk in seventy hours of time. She keeps out water and storm and cold. She practically foreknows that herself will long be the tenant of that silken house. She has adapted the building to the ends in view. Her instinctive faith hath been equal to a rational one. The wisdom of the present hath provided for the necessities of the future. It is as if the insect mother laborated the material for the several stages of being through faith and

not by observation. And is there not a natural theology in all these things which bears upon the doctrine of man's immortality? The pre-natal foresight of the coming being and of the coming necessities, is proof of existence yet future. Man himself is also possessed of this prescience. Faith in what he hath not yet seen is the chief force behind his ambitions and the supply of his daily bread. Man has a conscious-

whose ways are not our ways and its inspiration. Its noble ideal was to senility he labors in the faith reared families more or less numerous. not possible to Homer and the pagan of continued existence. Universal Twenty-eight grandchildren and fourpoets, and might almost be regarded | humanity is possessed of an assurance of life beyond death. Universal humanity is pressed by a resolution to make more or less preparation directly, however, its phraseology is for that life beyond death. This is a part of the common religions of the world. Even the fraction of people who pretend to possess no religion whatever have a shadowy consciousness that the spirit will live after death has closed the eyes. A law of faith unto themselves works within themselves. Every human being hath a "secret dread and inward horror of falling into naught. The soul shrinks back on herself and startles at destruction. The divinity within us, and heaven itself point out a hereafter, and intimate eternity to A. T. T.

### AN OLD EDITOR RETIRES.

REV. John C. BURRUSS, of Alabama, announces in the last issue of the "Georgia Universalist" that he has disposed of the list and good will of the old Universalist Herald to Rev. J. M. Bowers, the publisher of the former paper, who has recently entered our ministry and begun the publication of the "Georgia Universalist" at Canon, in that State. This paper has appeared monthly for six months past. The proprietor announces that after January 1, 1897, the Georgia Universalist will be issued twice a month, or possibly weekly, and that the old name may be given to the combined papers. "We lean considerably to the old title" says Mr. Bowers in announcing the

change. We copy the announcement of Bro. Burruss of the sale of his subscription list and his retirement from the field as the editor and publisher of the Herald. In length of service on one paper Bro. Burruss is the veteran editor of our denomination. For over forty years he has managed the Herald and made it a welcome visitor in Universalist homes in the Southern States. From the beginning it has been a missionary sheet, with only a limite I circulation, and attended in recent years with a discouraging delinquent list.

It has been maintained only by unceasing toil and self sacrifice on the part of its owner. Now that age comes on apace, and the burden has become too heavy to bear any longer, Bro. Burruss commits the responsib.!ity of publication to other hands. Relieved from the care of the paper States and correspond with his old friends through the paper which will take the place of the old Herald. We wish him an abundant success in his labors as an evangelist and many years of usefulness in the work always nearest to his heart, the preaching of the "glorious Gospel of the blessed God." His address will be as heretofore, Notasulga, Ala. His valedictory follows:

"Brethren and Friends: - For several years I have occasionally felt that I would like to be released from the active duties and responsibilities incumbent upon the editorial and publishing business, and this desire has become more deep-seated with the lapse of time. For more than forty-two years have 1 edited the Universalist Herald, and in parting with it, I feel almost as if I were parting with a dear child.

"I have nursed it through sunshine and storm, amid many vicissitudes, feeling from the bottom of my heart that the doctrine it has so long and unflinchingly defended is true. That it is the best faith ever cherished by man; and one which is so much in harmony with the character of God, the mission of Christ, and the teachings of the Scriptures when understood.

"I have arranged with Rev. John M. Bowers to supply you with his paper, through which I hope to keep in touch with you as associate editor, trusting you will give it a cordial support, and cherish it as the Herald's proxy. In so doing, you will not only aid in the general spread of Universalism in the South, but you will gladden the heart of Bro. Bowers and myself and enable us to press forward with renewed energy. I therefore request that you do all you possibly can in behalf of the paper, and may I urge it upon such as are indebted to me (and there are many) to make an honest, earnest effort to settle; which they can do, either with Bro. Bowers or myself."

### A PIONEER UNIVERSALIST OF CHI-CAGO GONE TO HER REST.

After a long period of ill health, continuing upwards of twenty years, borne with great Christian fortitude and patience, MRS. SARAH A. KIMBELL PASSED to a higher life November 24, 1896, at her home, No. 1417 Kimbell Avenue, Chicago, which had been her abode for upwards of fifty years.

Mrs. Kimbell was born in Cazenovia N. Y., April 8, 1816, and came to Chicago with her father's family in 1836. Her father, Nehemiah Smalley, died soon after settling in Chicago. The following year she was married to Martin N. Kimbell, who had also come to Chicago the previous year from the State of New York, and they settled at once upon the primitive prairie home five miles north west of the court-house site, where they resided continuously the remainder of their lives. Here were born to them eight children, all of whom grew to maturity, and, with the exception of one daughter, The entire passage is Scriptural in | ness of perpetual being. From youth | survive their parents, and all have | and State."

teen great grandchildren are now living. Six sons and one daughter were with Mrs. Kimbell during her final sickness, ministering to every possible want, but being in her eighty-first year, she could not longer resist the continued strain upon her vitality. Her husband preceded her to the better world from the same house February 13, 1895, and the same six grandsons, bearing the family name, acting as pall bearers, bore the remains of each of them to their final resting place in Union Ridge Cemetery.

Mr. and Mrs. Kimbell were life long and consistent Universalists, and their descendants, profiting by their teaching and example, are worthily striving to fill their respective stations in life by emulating them. During the latter part of their lives their age and infirmities prevented them from taking any active part in church work, but their interest continued unabated.

The First, Second and Third Universalist churches of Chicago, were all recipients of their liberality in the early days of their organization, and many of the pioneer expounders of the liberal faith were frequent visitors at their home, and partock of their generous hospitality. Notably among these were the Reverends, W. E. Manley, Otis A. Skinner, W. W. King, James H. Tuttle, and others. They were among the original and constant subscribers to the "Better Covenant," afterwards the "New Covenant," and now THE UNIVERSALIST, and when failing eyesight prevented Mrs. Kimbell's reading, she watched for the weekly arrival of the paper with great interest, and it would be read aloud to her by some of her grandchildren with precise regularity. The heroism and patriotism of the

Spar'an mothers of old were reproduced

in her during the dark days of the Republic, when, at the breaking out of the War of the Rebellion, she sent her three eldest sons with her prayers and benediction to battle for their country. They served in the famous Battery "A" Chicago Light Artillery. Her oldest son, Charles B., was severely wounded at the battle of Shilob, and was brought home on a cot and nursed back to health and strength by the loving care and attention of the mother and sisters. The other two sons, Julius W., and Spencer S., served till the close of the war and returned home safely. In addition to sending three sons to the army Mr. Kimbell himself spent many months during the war on the hospital steamers of the Mississippi and Ohio rivers, and in the sanitary department, nursing and caring for the sick and wounded. Immediately after each great battle in which the battery was engaged, Mr. Kimbell would go to the front and assist in caring for its wounded and bringing them home as soon as they could be transported. Mrs. Kimbell's numerous descendants he will travel through the Southern and friends, while mourning her loss here, rejoice in her emancipation from a suffering body, and with a true faith, happily anticipate the blessed time when they will all be united with her never more to part. Her memory will ever serve as a beacon light to guide their footsteps through life. Impressive funeral services were conducted at her old home. November 27, by the Rev. Robert Jardine, and many life long friends attested their respect to her memory by their presence on that occasion.

## THE MINER MEMOIR.

The publisher is happy in being able to report that all of Dr. Emerron's Life of Dr. Miner is in type except the Index. that in a few days the pages will go to press, and that orders may be sent at once. It will be a royal octavo with illustrations, in best style of the printer's art. The price will be \$2.00. Orders are solicited. Address the Western Branch.

## Universalist Personal.

Rev. L. W. Brigham is with us again for a few days and is a welcome presence at the Western Branch. His health is greatly improved.

Rev. B. F. Snook, onr Wausau, Wis. pastor and his family are in great sorrow on account of the tragical death of their son at Kansas City. Many friends through out the West will sympathize with them in this terrible bereavement.

Sunday evening, Nov. 15, Rev. J. P. Mac Lean preached in the Universalist church, Greenville, O., on "The Gospel of St. Peter." His scripture lesson was from the same book. In all probability this is the first discourse of the kind de livered in our modern times.

Rev. Augusta Chapin, D.D., was amor the passengers on the Campania arriving in New York from Liverpool, Nov. 28 Her health, she reports, is perfectly re stored by her year of rest and travel abroad, and she is now ready for a win ter's work. Dr. Chapin will visit Boston before returning to the West.

On Thursday Mr. and Mrs. Johonno gave a lunch party to the settled pastors of the Oak Park churches and their wives in honor of Rev. and Mrs. Rowley. There were present, Rev. Mr. and Mrs. Rowley, Rev. Mr. and Mrs. Hoyt, Rev. Mr. and Mrs. Anderson, Rev. Dr. and Mrs. Pooley, and Rev. Dr. and Mrs. Hulbert.

A local Kentucky paper speaks in high terms of a lecture delivered by Rev. G. R. Taylor, of the Universalist church in Hopkinsviile: "The subject was 'Cheerfulness' and it was presented in a very agreeable and forcible manner. Mr. Taylor is scholarly, and discussed his subject with eloquence and masterly ability. He interspersed the lecture with numerous sallies of sparkling wit and delightful humor. The whole lecture was an enjoyable. intellectual treat. Mr. Taylor has a fine voice and an excellent delivery with a commanding address. His lecture is one worthy of any audience and would be highly appreciated by anybody."

"If I might control the literature of the household," said Francis Bacon, "I would guarantee the well-being of Church

# Wayside Notes.

Showing the Drift of the Times.

\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\* -Major Pond, who is managing Dr Watson's tour, says: "lan Maclaren" is more in demand than any other foreign lecturer who has ever visited the United

----At the European Woman's Con gress at Berlin in October, 12,000 women gathered together. Many topics were discussed, politics alone being prohibited. It is said, however, that at the next congress this restriction will be taken away.

--- The following significant extract appears in the municipal records of Canterbury dated 1535: "For the expenses o bringing a heretic from London, 14s. 8d. for one and a-half load of wood to burn him, 2s.; for gunpowder, 1d.; a stake and staple, 8d."

----The National Congress will assemble in Calcutta about the time Dr. Barrows is due there. Preparations are in progress to give him a cordial welcome in all the large centers of India. More educated Hindus will listen to Dr. Barrows than have ever heard any one man on the subject of Christianity. No man has ever had such a unique opportunity.

-A prominent Presbyterian, an exmoderator, is quoted by The Mid-Continent as saying to a caller the other day, in deep distress: "I do not know what has come over the Presbyterian Church. Look at my desk. It is literally covered with letters from churches seeking new pastors. and from pastors seeking new churches There is a spirit of restlessness and dissatisfaction everywhere. I do not know what to make of it." Some of the other churches might make a similar report.

---The Pall Mall Gazette (England) has been investigating the indebtedness of the world and finds it amounting to five billion, eight million pounds sterling, or in round numbers about nine billion dollars. The world's debts are not decreasing any either, but have increased during the past twenty years, three-quarters of a billion pounds sterling. France heads the list of nations, with big debts (\$6,000,000,000) Great Britain stands second. Russia third. Italy fourth, and the United States fifth followed by Spain as sixth. The annual interest approximates \$1,250,000,000.

-Dr. Temple, the new Archbishop of Canterbury, is already in hot water with the Liberals. In an address at a church convocation he complained of free education, and specially objected to the salaries which he said were too high. The Daily News replied that the Archbishop's criticism of the salaries of school teachers was both impudent and contemptible. For "as head master at Rugby Dr. Temple received £4,000 (\$20,000) yearly; as Bishop of Exeter he received £5,000 (\$25,000), as Bishop of London he received £10,000 (\$50, 000), and as Archbishop of Canterbury he will receive £15,000 (\$75,000.)"

-- Col. T. W. Higginson, who began his reminiscences in the Atlantic Monthly for November, refers thus to co-education in speaking of his preparation for college: In general the ill effects of a purely masculine world were very manifest in the school, and my lifelong preference for coeducation is largely based on what I saw there. I could not help noticing-and, indeed, observed the same thing in another boarding-school, where I taught at a later day-the greater refinement, and I may say civilization, of the day scholars, who played with their little sisters at home, as compared with those little exiles who had no such natural companionship. -The Standard (Baptist) remarks

and the advice is good for Universalists and their "Cent-a-Day" plan and the "Two-Cents-a-Week" recommendation of the Y. P. C. U.: "Let us press the matter of systematic giving in our societies. If the church has any plan for that purpose, let the young people work under it, rather than attempt something new. But if the conservatism or inertia of the older people prevents the general adoption of the weekly pledge system, the young people's society may do great good by leading the way Two cents a week is a pretty small sum but if paid by every member, the aggre gate is respectable, and the moral influence beyond estimate."

----Did you notice that significant sign of the times-the National Jewish Women's Council in New York recently? This Jewish movement began with the Congress of Women at the Columbian Exposition in 1893. Zion's Herald says: "Its growth since then has been remarkable. Forty-six sections are now in operation. with a total membership of more than 3. 000: there are 600 active workers in the New York section alone. Canada has two sections. Their purposes are social, religious, philanthropic-to bring about closer relations among Jewish women; to promote a thorough study of the Bible, particularly the Hebrew faith, ethics, history and literature, thus combating skeptieism to organize 'charities' which preserve selfrespect by providing for self-support."

-The Interior (Presbyterian) says: "The most fatal error of evangelists is exaggeration. 'He is an honest man,' our friend said to us the other day, 'and I would believe him upon any subject of which he may speak, except upon the number of his converts.' In one of our suburban communities a tent revival has lately been brought to a clo e. In the last services the leader announced 900 positive conversions. The principal churches engaged in the conduct of these services show to date about seventy-five additions. For our own part we made up our minds years ago to have as little as possible to do with a man who "talks big." There are so many virtues that have truthfulness for a basis that a defect in veracity is like to prove in the end a defect in all foundations of character. -A very remarkable deliverance

was recently made by a young man at his examination for a Congregational pulpit, and he was appointed :- "I beg to remind you that at my subsequent examination by the Council then convened, I distinctly repudiated the substitution or satisfaction or governmental theory in any form. When you say that Jesus of Nazareth must die on the cross in order to induce the great God of the universe to pardon men, you confess your faith in a God who, if he exists at all, is a devil-a God whom no honest man in time or eternity can by any possibility love. Those were my sentiments December 15th, 1895, and they are my sentiments still. If the theory of the atonement held by evangelical Congregational churches is the theory which I deny and repudiate in these words. I want to know it, and I want the world to know

## ACKNOWLEDGMENT.

CENT-A-DAY HELPERS.

Pledges on the Cent-a-Day plan, duly signed, were received at the office of the Financial Secretary during the four weeks ending Nov. 28, 1896, as follows: Upper Lisle, N. Y.... Victor, N. Y .... Troy, Pa., Additional..... Rome, N. Y..... Atlanta, Ga., additional Somerville, Mass., additional Springfield, Mass., additional.... Tufts College, Mass., "Providence, R. I., 1st Church, additional... Chicago, Ill., 2nd Church..... Honeove Falls N V Boston, Mass., Gr ve Hall, additional Feasterville, S. C.... Charlotte, N. C ... Sylvania, Pa... New York City, 4th Parish, additional..... Philadelphia, Pa., Church of Messish, addi-Taunton, Mass., additional..... Seneca, Kan. Total Receipts from payments on account of Cent-

a-Day piecess during the same period: Dexter, Me .. Somerville, Mass Breoklyn, N. Y , All Soul's.... Maine-burg, Pa..... Hinsdale, Ill. Notasulga, Ala..... Marblehead, Mass.... Tufts College, Mass.

Boston, Mass., Roxbury Parish..... Providence, R. I., 1st Church..... 7 65 Upham's Corner, Mass..... Stoughton, Mass., (G. C ).... Attiebore, Mass... Honeoye Falls, N. Y... New York City, N. Y., 4th Parish..... Bridgeton, Me. Columbia, S. C. Feasterville, S. C .. Deering, Me... Portland, Me., Congress Square..... Ashley, Mo ... St. Clement, Mo Jersey City, N. J.... Water oo, Iowa..... Springfield, Mass... Worcester, Mass., 1st Parish.... Lo sell, Mass., Grace Church..... Natick, Mass..... Sylvaola, Pa.... Tioga, Pa..... Taun ou, Mas ..... Receipts during the same period from other sources than Cent-a-Day pledges:

Brooklyn, N. Y., All Soul's, Individual, for Conventions..... Barre, Vt., Individual, Weirs Pledge '96 for General Convention .... Prov dence, R. I., Church of Med ator, Y. P. M. A., for General Convention Jamaica Plain, Mass., Individual, General Convention debt. Blue Island, Ill., Individual, General Convention. Rev. Q. H. Shinn, General Missionary co lections for October, General Convention ... Williamstown, Vt., Individual, Weirs Pledge '96, General Convention.... liiamstown, Vt., Weirs Pledge '96, Gen-vention (Western Missions)..... Northfield, Vr., Individual, Barre Pledge General Convention..... Bellows Falls, Vr., Individual, Barre Pledge General Convention. Canton, N. Y., Individual, General Con-Re 1 Wing, Minn., Individual, General Conventi n ...

Kingston, N. H., Parish, General Con-Stamford, Conn., Sunday-school, for General Convention.... Franklin, Mass., Parish. General Con-Everett, Mass., Individual, General Con-Lisbon Fails, Me., Parish, General Cor vention... L'sbon, Me , Parish, General Convention Financial Secretary, Supply at Newtonvil'e, Nov. 8. General Convention .. Rochester, Vt., Parish, General Conven-

Phi'adelphia, Pa., Church of Messiah, Individual, General Convention...

Norfolk Association of Churches and Sunday-schools, Collection for General Convention.

Taunton, Mass., Individual, General
Convention. Receipts during the same period on of Japan Mission: Boston, Mass., Shawmut. Buffalo, N. Y.. Church of Messlah, (1896)

Somerville, Mass ..... Newtonville, Mass.... Galesburg, Ill., (1896). Providence, R. I., First Church.... Stamford, Conn , (1896)..... Geneva, N. Y. Marlboro, N. H.... Potsdam, N. Y..... Brooklyn, N Y., 1st Parish ...... 11 00 Fitchburg, Mass. Berlin, W. Va.... Brownsville, Md..... Thompsonville, Conn..... Attleboro Falls, Mass..... Chatham, Mass..... Readville, Mass..... Racine, Wis.... Canton, N. Y..... Wakefield, Mass.... So. Boston, Mass.... 44 (1896)

Bo ton, Mass., Grove Hall.
Philadelphia, Pa., Church of Messiah ...
Claremont, N. H.
Rockland, Me.
E. Montpeller, Vt. Mass .. Newark, N. Y. Trov. Pa.
Springfield, Pa.
Springfield, Ohlo.
Foxbo'o, Mars
Readfield Me., (1896).
Feasterv.l'e, S. C.
Feasterly Mass

Fort Ann N. Y... Monroe, Wis... Nott'ngh'm N. H... Verett, M. ss

\$280 99