

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 collected and always welcome.

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 orders payable to A. M. JOHNSON, Cashier, or Universalist Publishing House, Western Branch.

UNIVERSALIST PROFESSION OF FAITH, ADOPTED 1858.

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.

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

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 5.

Editorial.

Mrs. Humphrey Mrs. HUMPHREY WARD the author of Robert Ward's Wise Warning. In a special application to the Unitarians of England, but of comprehensive bearing on the general religious situation among alleged liberalists in both England and America.

REV. DR. MCGLAUFLIN, our pastor in Atlanta, notes as one of the good results of the recent Southern Conference held in that city, the increased interest of the press in the teachings of the Universalist Church.

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."

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.

whose ways are not our ways and 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 negated by the orderly and sublime laws that are 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 chain alike atom and planet, matter and mind, growth and decay, health and sickness, life and death, and all things, 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.

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 he 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 not 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 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 labored the material for the several stages of being through faith and not by observation.

its inspiration. Its noble ideal was not possible to Homer and the pagan poets, and might almost be regarded as a poetical paraphrase of the great sermon ever delivered on earth, the Sermon on the Mount. More directly, however, its phraseology is akin to one of the noblest of the Psalms, the cxxxiii:

Behold, how good and how pleasant it is 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 unbeliever. 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 unknown," 'The future,' trusts unto that Power alone He dare disown.

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

There is no unbeliever, And day by day and night, unconsciously The heart lives by that faith the lips deny, 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, impressionable 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 impressionable 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 there 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 wants of the living being that is to be.

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

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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 consciousness of perpetual being. From youth

to senility he labors in the faith of continued existence. Universal humanity is possessed of an assurance of life beyond death. Universal humanity is pressed by a resolution to make more or less preparation 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 man."

AN OLD EDITOR RETIRES.

Rev. John C. BURRIS, 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. Burriss 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. Burriss 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 limited 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. Burriss commits the responsibility of publication to other hands. Relieved from the care of the paper he will travel through the Southern 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 all ways nearest to his heart, the preaching of the "glorious Gospel of the blessed God." His address will be as heretofore, Notasulga, Ala. His valentary 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 I 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 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 CHICAGO 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, survive their parents, and all have

reared families more or less numerous. Twenty-eight grandchildren and fourteen 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, 1865, 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 partook of their generous hospitality. Notably among these were the Reverend, 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 Shiloh, 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 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 attended their respect to her memory by their presence at that occasion. C. A. K.

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 aggregate 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 scepticism; to organize 'charities' which preserve self-respect 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 few revival has lately been brought to a close. In the last services the leader announced 90 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, 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 it."

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, our Wausau, Wis., pastor and his family are in great sorrow on account of the tragical death of their son at Kansas City. Many friends throughout 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." A scripture lesson was from the same book. In all probability this is the first discourse of the kind delivered in our modern times.

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

On Thursday Mr. and Mrs. Johnson 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 Hopkinsville: "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 mastery of 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 and State."

Wayside Notes.

Showing the Drift of the Times.

Major Pond, who is managing Dr. Watson's tour, says: "Jan MacLaren" is more in demand than any other foreign lecturer who has ever visited the United States.

At the European Woman's Congress at Berlin in October, 15,000 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 1533: "For the expenses of bringing a heretic from London, 14s. 8d.; for one and a-half loads 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 ex-moderator, is quoted by The Mid-Continent as saying to a caller the other day, in deep distress: "I do not know what I have done 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), 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 co-education 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.

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CENT-A-DAY HELPERS.

Pledges on the Cent-a-Day plan, duly signed, was received at the office of the Financial Secretary during the four weeks ending Nov. 28, 1896, as follows:

Table listing names and amounts of pledges for the Cent-a-Day plan, including locations like Troy, Pa., Atlanta, Ga., Somerville, Mass., etc.

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RECEIPTS DURING THE SAME PERIOD FROM OTHER SOURCES THAN CENT-A-DAY PLEDGES:

Table listing names and amounts of receipts from other sources than Cent-a-Day pledges, including locations like Brockton, N. Y., All Souls', Individual, etc.