Reunion of Christendom.

(From the Outlook.)

w to heal the divisions in the tian Church and reunite divided tendom is one of the problems of our. Come back to the Bishop me, cries one. Receive the gift stolic succession, cries another. t our evangelical creed, says a a fourth. We must agree to disis the pessimistic conclusion of

denominational differences were ences only of method and of temment, this last would not be a mistic conclusion. These differwill perhaps always exist. Some lways like an artistic ritual, and s no ritual at all; the cathedral e will inspire devotion in one, Salvation Army's drum and tamne in another. One will best asto the Father by the well-worn of traditional prayers; another fly, as the bird flies, by a way no ever went, The solemn right of ersion will be impressive to one, ningless to another. As in rituals, creeds. The awful doctrine of e sovereignty will inspire one courage and paralyze another dread. The consciousness of an freedom will nerve one to ac-, and crush another under a sense ersonal responsibility too heavy to orne. We might agree to dis-, and work side by side in the church, fulfilling the same misloyal to the same Master. But is not what we are doing. Our minations are sects; and our sects at strife with each other. What told the Corinthians is true to-

Out of parties have grown ms; out of schisms, contentions. st is divided. ow would it be if instead of seek-

to invent some new method of ren, we were to go back, discover cause of disunion, and repair the ng by retracing the steps which led unity to sectarianism? How ld it be if we were to inquire what the secret of the primitive unity in stolic times? and what the process ch already in Paul's time had begun and the church and split it into tacs? In Paul's first letter to the inthians he has described the proedy. Christians had already, withirty years of Christ's death, become wers of men-of Paul, Apollos, er; as, in later times, they became inists, Arminians, Weslevans, hnellites. "I summon you," cries "by your loyalty to Jesus Christ, to your one message. Heal the s you have made in the body of ist by returning to one spiritual pertion, to one spiritual purpose. r message is simple—a Messiah rified for the world, and so setting the glory of God. Neither the be, by his scrupulous preservation ecclesiastical traditions, nor the ern debater, with his new theology, bring the world to a knowledge of that can be done only by the ild of a Messiah who has been cified." The new inventions have so far, accomplished much. How ld it be to try Paul's method; to trying to cast our beliefs into one d, to express our devotions in ritual, to symbolize our consecraby one rite, or to band ourselves ther under one set of commanding ers, and instead return to this leaving each body of Christians, indeed each individual, to give message in his own way? At

inal message, this primitive mistecost the Apostles spake in differtongues, but there was no strife; erent tongues are a blessing, not a e, so long as there is one message. then the practical religion of the rew people, with its historic maniation of God in the Messiah whom ent into the world to make himself wn to men, passed over into ece, the Greek, being habituated to the force of his being into intellecsubtleties, turned the Hebrew stion, "How shall we live?" into

question, "What shall we

k?' And when that religious life

sed on to Rome, the Roman, ned by centuries to concentrate his nght on problems of organization, verted the religious problem into another, "How shall we organize Institutions of religion?" Substanall the divisions in the Church of ist have grown out of these two stions. We contend with one aner either on the question, "What Il be our church order?" or on the stion, "What shall be our religious losophy?" Sectarianism is the duct either of religious intellectulor of religious institutionalism. In one case it is Grecian, in the other nan. All attempts to secure a ren of Christendom by following er Grecian or Roman methods are eless. They will not succeed bese they ought not to succeed. ity of institution puts an end to dom of action; unity of creed to dom of thought. Freedom is worth

e than unity. We must get back reece and Rome to the Hebrew t. We must allow for differences healing. ought and differences in organizaand find our unity in agreement

question, "How shall we live?" We must recur to our simple message, Jesus Christ crucified, the wisdom and the power of God. For loyalty to a creed and loyalty to a church we must substitute loyalty to a person.

cally we propose? We reply that, in our judgment, the King's Daughters and the Societies of Christian Endeavor are doing more to promote the reunion of Christendom than all the discussions about abbreviated creeds Receive the primitive rite of and Lambeth Articles. What we pracsm in the primitive method, sug- tically propose is a serious endeavor to turn the thoughts of Christians away from the hopeless endeavor to secure unity of intellectual opinion or church order to a hopeful endeavor to secure unity in spiritual appreciation of the divine life and its great Examplar, and a spirtual purpose to promote that life in the world. It is supposed that we must agree in our opinions, or at least be united in one organization, in order to work together. That is a mistake. We must work together in order to sprinkling; if Baptists would do as the teenth century. Master did at the first Lord's Supper, invite unbaptized disciples to the communion; if churchmen would carry out consistently their own church principles, and, distinguishing between the priestly and the prophetic function, would invite unordained prophets to speak the Gospel message in Episcopal pulpits, more would be accomplished for the reunion of Christendom than can ever be accomplished by the effort to construct a platform, either theological or ecclesiastical, broad enough or ambiguous enough for all Christian denominations to stand upon it together.

In brief, spiritual unity must precede and prepare for organic unity. We must have one Lord and one faith

People are usually willing to do their duty, but they do not like to do too much of it. -[Anonymous.

Sabbatarianism.

By making a comparative study of information derived from all parts of the country, the conclusion is reached that what remains of Sabbatarianism in Scotland is largely interfused with the spirit which characterizes one of Dean Ramsay's best anecdotes on the subof disunion and indicated the secret | ject. I refer to that in which Donald | logical nose telling him the precise eunion; he has given his diagnosis makes the following speech: "Last he disease and his precription of a Sabbath, just as the kirk was skailin', there was a drover chield frae Dumfries comin' along the road whustlin', an' lookin' as happy as if it was ta muddle o' the week; weel, sir, oor laads is a God-fearin' set o' laads, and they were just coomin' oot o' the kirk -od they yokit upon him, an' a'most killed him!" Apart from this fine respect for the fourth commandment at petent men has been engaged, and the expense of the sixth, there is a good deal of subtle casuistry in Scottish Sab. clusively to journalism. batarianism. A ministerial friend of he asked one of the local worthies band's recent illness were very much whether the people would be greatly exaggerated, and that he is now in exshocked if he went down to the shore cellent health. He is having improvewould be in danger of his life! "But benefited by some of his letters to the ye ken," remarked the Highlander, "we | Times are making the main road "free can fetch ye the watter tae the manse gratis, and for nothing." It is to be on Saturday nicht, and ye may hae called "Love Road." your bath there on the Sabbath morn.'

> The Great "Unwritten Article." Dr. Edward Everett Hale sends to The Writer a merry letter addressed to him by Oliver Wendell Holmes in 1869. It describes that always interesting production, "The Great Unwritten Article":

"I shall keep your note as a reminder that I hope some time or other to take up the pen, which I have not cared to meddle with often of late. In the meantime, you may be assured that nothing that one commits to paper is ever half so good as his great 'Un- who has just died, will long be gratewritten Article.

"Like an Easter egg, that unhatched production—its unbroken shell, I mean | a rich man, he spent all he could en-—is stained—by the reader-that-is-to-be's imagination, I mean—with every Oregon towns and the woods of the brilliant hue of promise. Break it and country with song-birds from his nayou have the usual albuminous contents; keep it whole and you can feast | and today their songs are heard not your eyes on its gorgeous color, and your mind with the thought that it States. Mr. Deckum brought over carries the possibility of a Phœnix.

"Say, then, that you have the promise of an article from one of the most and many other birds. He cared for etceterable and etceteraed of our them until they became well acclinative writers, and it will be like a mated, and then set them free. signed check with the amount left

"Prophets and priests may desire it long and die without the sight, but bricks were begun in 1891 by M. Falwill die saying, 'When the great Unwritten Article does come, then you bricks are hollow, being blown like will see !" and so turn their faces to bottles and are given forms, such as the wall.

"Let us leave it unwritten, then, for the present, and think how much more with a base of asphalt, is used with precious is an infinite series of unde- them. The bricks serve as double fined expectations than any paltry performance or transient fruition.

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Me. For the questions, "What ejaculated the traveling man when he hothouse of glass bricks is of about gradually diminished in size and distributed with the state of the size and distributed and the state of the size and distributed with the size mise?" we must substitute the he thought he had missed

About People.

Princess Alix will be the third Czarina from the Hesse Darmstadt family. The first was the wife of Paul I., the second of Alexander II. Does any one ask us what practi-

The daughters of the late Tay Gould. Helen and Anna, are among the members of the Woman's Law Class of the University of the City of New York.

It is said in England that Mr. Stead has found a new hobby, having gone to Scotland to collect material for an onslaught on the owners of deerforests, chief among whom is an Ameri-

Miss Florence Marryat, the novelist, and daughter of the famous novelist, Capt. Marryat, is to deliver a series of lectures in this country on "The Mistakes of Marriage," "The New

Woman," and "Can the Dead Return?" In his lecture at Edinburgh last night Mr. Hall Caine said: "I claim agree in our opinions and unite in one for Victor Hugo and Count Tolstoi organization. If Congregationalists that, with Walter Scott, they will in the would substitute some other method time to come be recognized as the of consecrating children for that of three greatest novelists of the nine-

> "Storming, wind N. E.; churned; in the evening, son born." The son was William Cullen Bryant. The diarist was his mother. Of such stuff was made those Puritan mothers who are only beginning to be recognized as having contributed brain and muscle to the Republic.

A correspondent of the Boston Traveler says: "It can be stated on excellent authority that Mrs. Grover Cleveland is earnestly in favor of conferring the suffrage upon women, and has refrained so far from giving utterance to her views owing solely to the official position of her husband.

Mr. Labouchere says of the late Czar: "Long years ago, when he was before we can have one body or one a boy—and a strapping, sturdy boy he taught me how to go down a Russian ice mountain, and this has always led me to follow his career with interest; for no other king nor emperor ever taught me anything beyond.'

> It is related in Dean Buckland's biography, which has just come out in England, that one time he and a friend, riding toward London on a very dark night, lost their way. Buckland therefore dismounted, and taking up a handful of earth, smelled it. "Uxbridge!" he exclaimed, his geo-

> Lady Colin Campbell, who was Edmund Yates' efficient assistant in the editorship of the London World for eight or ten years before his death, has decided to have a paper of her own in London. It will be called the Realm, and will resemble the World and Mr. Labouchere's Truth. A staff of com-Lady Colin will devote her time ex-

A letter has recently been received Highland parish close by the sea, and she says that the rumors of her husto bathe on Sunday morning. ments made on his little estate in "Shocked" was not the word; he Samoa, and the grateful natives who

Wonderful William Blake, who had to die in order to be called a genius, used to be visited by the ghost of a flea, whose likeness he drew and who told him while Blake was drawing his likeness that all fleas were inhabited by the souls of such men as were by nature bloodthirsty to excess, and were therefore providentially confined to the size and form of insects; otherwise, were he himself, for instance, the size of a horse, he would depopulate a great portion of the country.

Frank Dekum, of Portland, Oregon, fully remembered by bird-lovers on the Pacific slope. Years before he became tive Germany. The birds fared well, only in Oregon, but in neighboring skylarks, thrushes, nightingales, meadow-larks, goldfinches chaffinches

Transparent Bricks for Hothouses.

Experiments with glass building cubes, hexagons, etc., that permit of ready laying. A bituminous cement, windows, giving protection against done so. One of the wires had to be both cold and heat; they are good insu- pulled out of my hand. Before this lators of humidity and noise, and they lend themselves readily to the decoration of buildings, either by their form or color. Many applications are foreseen. The bricks are neater than marble in meat markets, and especially slowly regained consciouspess I readapted for bath halls, hothouses, peated over and over again incoherent hospitals, refrigerating establishments, remarks pertaining to the accident. and buildings in which absence of "That takes a big wait off my mind," windows would be an advantage. A could see was a huge black spot, which hail.

A Talk With Mr. Benjamin Kidd. Few books have attracted so much attention in recent years as

jamin Kidd's "Social E. From the Times upwards-or downwards-the whole press has regarded the volume as one of great significance. The criticisms of the book in foreign countries have also been striking, and these not merely in the newspaper press, but in organs of opinion where judgment is delivered after mature deliberation. The author, naturally, has been much sought after by interviewers, but with one or two exceptions he has refused to be catechised. One of these exceptions was made in favor of The New Age, from which we select his views on "The Woman Movement":

"The movement toward what is called the emancipation of women is merely a part of the general altruistic movement which is taking part in our civilization. It has its motive force in the fund of altruistic feeling which is behind all the great onward movements. It is in the main a healthy social movement, and must not be judged by what a good many of the writers on the opsite side say about it. I would advise anybody who distrusts it to read the series of remarks on the subject from leading women connected with the movement which appeared in a recent number of the Idler. I think they put the case in a very fair light. Nothing could be saner, more healthy, or more sensible than the views and opinions expressed by the majority of the writers."

"You think the movement is an element for good in social progress?"

"Like every movement of the kind, there is evil in it. Anything which tends to interfere detrimentally with woman's place as wife and mother must react injuriously on the community in the long run. On the other hand, one of the most important of the results which is likely to be achieved by the movement is the improvement in the tone of public opinion as regards sexual morality. There is no doubt that the position of women under an earlier organization of society has had a great deal to do with the formation of that moral standard according to which there is one law for the woman and another for the man, and according to which-as Thomas Hardy, I think, expresses it -'it is always the woman who pays.' I think that several recent novels, whatever their faults, have, on the whole, a powerful influence for good, and tend to correct these standards. Women are becoming educated up to their responsibilities, and when men come to know that women expect from them as a matter of course just the same standard of conduct as men expect from women it will eventually mean an influence working almost exclusively for good."

"Would you open all vocations to women?"

"The restrictions placed on women by nature are so obvious and so genermine went one Sunday to do duty in a from Mrs. R. L. Stevenson, in which ally admitted by women themselves that any artificial restrictions are out of place and uncalled for."

> How Electrocution Feels. The recently expressed views of Dr. D'Arsonval on the possibility of resuscitating persons apparently killed by electricty are known to many. At present a large number of physicians, whether impelled by desire for notoriety or by zeal for science it does not become us to say, are besieging Governor Flower for permission to try D'Arsonval's method on the next convict executed by electricity. Meantime, Mr. J. E. Cutler, of Pittsfield, Mass., through whose body a current of 4,600 volts recently passed, apparently killing him as effectually as the State of New York kills its murderers, has actually been revived by artifical

"Regarding my recent experience with 4,600 volts, I give you the following facts, and quite agree with you that it is a matter of deep interest, especially in New York State:

respiration, and appears in print with

his experiences. In a letter to the

Electrical Review, New York, Nov. 21,

Mr. Cutler says:

"The accident was the result of a misunderstanding, and occurred when I attempted to examine a transformer that was being tested with a pressure of 4,600 volts. I leaned over the transformer, and the wires being somewhat in the way I attempted to push them to one side, and in so doing got the full shock through my body. For a brief instant I experienced a sensation as if being drawn downward by the arms, then everything became black and remained so for about seven minutes, during which time efforts were being made to restore respiration, conier, an architect, of Lyons. These the method used being that recommended by D'Arsonval, working the arms and diaphragm to the time of a

natural breathing. "Those standing near said I gave two agonizing groans as I fell over, but I have no recollection of having could be done I received a further shock through the hips while lying on the floor. For seven minutes there was no sign of a pulse-beat and there was every indication of death. As I

"When I first opened my eyes all I several people by their hats; the faces CHAS. CLUT

I could not see. Half an hour after the accident I could recall every incident happening before and after the few moments of total unconsciousness, that period being a total blank and a painless one as well. I remained quiet the rest of the day—the accident occurred about 10 a.m.—and was around as usual the day after.

"My nerves were not affected to any appreciable extent, and I shall experience no ill effects other than the scars from the burns, one of which went to the bone."

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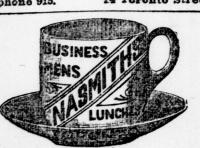
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