

## Notes From Newton Centre.

The Hill which but a few days ago was throbbing with life is now still, save for the workman in the field and the occasional visitors to the library in the shape of a few students who are remaining here during the summer. The rest of the students have gone to their fields of labor or to places of rest. The President has sailed for England.

The venerable Dr. Hovey has been dangerously ill, having been threatened with a severe attack of pneumonia. I am very glad, however, to say that he is now out of danger, and is making sure though slow progress toward recovery.

The great event of last week was the FIFTIETH ANNIVERSARY of the International Young Men's Christian Association. This great gathering of world-wide representation, met in Mechanic's Institute, Boston, June 11th to 16th. Large numbers were present, particularly from the cities of the United States. The public was eager to attend the sessions especially in the evening, so that often there was as large a number present as 8000 or 9000, and once, when there were speakers from the army and navy, the estimate was put at 10,000.

QUITE A STIR on the calm surface of the convention's proceedings was caused by a vigorous protest against the acceptance of an invitation to a reception in the rooms of the Art Museum. The ground on which the protest was made was that an institution containing so much nude statuary was not a fit place for a promiscuous gathering of ladies and gentlemen. There were a goodly number who felt that the objection was sane and wise. Officially, however, the protest was unheeded, and its only apparent effect was to largely augment the attendance at this prominent social function. The question whether the nude in art is conducive to elevation of morals or to the cultivation of the æsthetic sensibilities has not yet been finally settled, nor can it be effectively dismissed by "official" decree.

The Y. M. C. A. has had a wonderful growth during the fifty years of its existence. Today there are 1476 associations, of which 1354 are reported to have a membership of 263,477. In buildings, real estate, and miscellaneous the Y. M. C. A. has property to the value of \$21,716,102. On this continent there has been a constant gain in the larger cities, while in places of 5000 people or less there has been a regrettable decline in the work of the association during the last fifteen years. In the United States the growth of the Order seems to have been commensurate with the development of supervising agencies. The international phase of the work dates from 1854, the State and Provincial from 1866, and the Metropolitan from 1887. The needs of this year call for \$160,000. Of this amount \$80,000 are still to be provided. An attempt is being made to raise a jubilee fund of \$1,000,000. About one half has already been subscribed.

The bill of fare furnished by the International Committee was extremely rich and varied. Men, eminent alike in the field of religion and letters, made splendid contributions to each session. Men like Presidents Faunce of Brown University, Patton, of Princeton; Hall, of Clarke; Northrup, of University of Minnesota, Washington, of Tuskegee Institute, Bishop Potter and Rev. Dr. J. M. Buckley, etc., brought messages of great power. It was a matter of general regret that Dr. T. L. Cuyler was unable to be present as was expected, owing to the word of the specialist under whose care the doctor has been obliged to place himself. Added to this magnificent array of platform ability, the immense exhibit presenting graphic suggestion of the extensive and varied operations of the Y. M. C. A. well repaid careful attention.

One of the very pleasing things came on Friday evening, when the chairman announced that the son of Sir Geo. Williams, the founder of the Y. M. C. A., was on the platform and would read two very interesting telegrams. This gentleman was greeted with a splendid ovation. The congregation accorded him the Chataqua salute in a vigorous manner. The first telegram was from Earl Roberts, who commended heartily and gratefully the splendid work of the Y. M. C. A. in South Africa. In response the great assembly broke forth into loud and prolonged cheering. The second telegram was from the secretary of Edward VII, presenting the King's greetings and congratulations and expressing his desire and intention to aid in any way within his power the great and good work in which the Y. M. C. A. is engaged. In appreciation of this the demonstrations of the congregation knew no bounds. Handkerchiefs waved vigorously from thousands of hands. "Three cheers for the King" sounded heartily from a multitude of lips. Spontaneously, the entire assembly sang most lustily "God save the King." Then the chairman called for three formal cheers for King Edward and the vast auditorium echoed with "Hip, hip, hurrah" in a way that gave every Britisher un-speakable pleasure. But some reader may wonder how all this came to pass when so much passes through the press of the United States that is antagonistic or at least unfriendly toward Great Britain. Does not the explanation lie in the fact that this assembly which re-

sponded heartily to cordial sentiments toward England was one of nobility and culture, representative of the higher elements of the nation? There were no election processes to aid nor Irish contingents to conciliate by bombastic phrases against the British Empire such as is often deemed a necessity by the party press of the Republic. It is highly gratifying that this attitude toward Great Britain and the colonies prevails among the thoughtful classes of this country.

Though this Anniversary Convention was held in New England's Centre where Unitarianism has its firmest seat, the Trinitarian atmosphere of the Association was marked. Both in prayer and address honor was accorded to Father, Son, and Holy Spirit.

With cheer then do your task,  
For ease think not to ask,  
No duty shunned.

It was refreshing to hear from speaker after speaker, such sturdy evangelical sentiments as breathed through these and kindred expressions: "Obligatory morality cannot be had without religion;" "First Corinthians has done more to revolutionize society than the ethical writings of all pagan authors put together;" "Without recourse to the blood of the atonement there can be no true conception, to say nothing of realization, of obligatory morality."

Perhaps the address that most completely captured the audience and was received with the greatest enthusiasm was that delivered by President Booker T. Washington, of Tuskegee Institute, Ala., who spoke as the representative of the negro race. His address was keenly humorous, bustling with epigrammatic turns, and delivered with great power. He began by saying: "I am an ex-slave but I speak tonight for 30,000,000 free colored citizens of the Southern States." He said the Negro was the only race that had come to America with a special and pressing invitation. The white man came to this Continent under the protest of the leading American citizens! But the white man sent to Africa and at much expense brought the colored man to this land. Now when there were some elements of discord, some were suggesting that the black race ought to betake themselves out of the country. "But," continued the speaker, "since you brought us here at such expense and inconvenience, we're going to oblige you by staying. And I am persuaded that there is among us both, patience and forbearance and Christianity enough to permit us to work out our destinies on this Continent side by side." "The colored race ought to be judged by its best, not by its worst. The Negro in the great cities hasn't half a chance." Before him are wide-open doors inviting him to all the demoralizing and destructive forms of life but he is barred from the avenues that open toward helpful and elevating influences. Once a man who was standing on the outskirts of an immense crowd that was being addressed by the eloquent Frederick Douglas, enquired "who it might be that was speakin' so finely." When told that it was the great Negro orator he said he never knew before that "a nigger could spake like that." His informant told him that Mr. Douglas was not a whole Negro, that he was a Mulatto, only half Negro. "Well," came the reply of surprise, "if he's only half nigger and can spake like that, what in the world would he do if he was a whole nigger?" "So," urged Pres. Washington, if the black race can produce such splendid specimens a can be named, with only half a chance, what might be accomplished if the race had a whole chance!"

Starting from meagre beginnings, the Y. M. C. A. of the South has gained wonderful results. It has now a membership of 4,500. It has contributed a splendid service toward dissipating narrowness, prejudice and ignorance regarding the truth and has wrought nobly to usher in a brighter day of broader sympathy and accuracy of knowledge of the Bible together with appreciation of its transcendent teachings. Mr. Washington is himself a noble illustration of what the grace of God can do for the Negro. A. F. NEWCOMB.

June 19.

## An Open Letter From a Telugu Christian to the Christians of the Maritime Provinces.

DEAR EDITOR:—I shall feel highly obliged if you will kindly publish the following letter in your valuable journal.

DEAR CHRISTIAN BROTHERS AND SISTERS:—You have been sending for 25 years your brothers and sisters as missionaries into our midst. By their earnest labors many perishing souls have been rescued and brought to Christ, the unique Teacher and Saviour of the universe. In one way, we owe our salvation to you and to the missionaries you sent. We heartily appreciate your noble work. The brothers and sisters you sent here are almost trying with their heart and soul to light the benighted houses of this land. They have succeeded in many cases. Don't think that your gifts and their labors are in vain. Do not look for the quantity of converts in your mission fields but to their quality. May God, the Lord of hosts, bless your mission and give it abundant fruit!

You are all aware that the native heaven is yet too small and feeble to leaven the Telugu lump. Therefore I, on behalf of the Telugu Christians, beg you to send

some more zealous, spiritual, cultured young men and women to our midst. If you are wishing to come to India, do not look back having put your hand to the plough. Come here and assist us in reaping the harvest with your Canadian strength and faith; we shall also assist you as far as we can.

In your Telugu field a good school is wanting to train the young Christians of different stations and to improve the germ of knowledge planted in them and at the same time to impart the gospel in a better way to the bright Hindu boys side by side with the Christians. Oh! what a blessed thing it is to have good schools in your field with required apparatus, well cultured teachers and spiritual preachers to lead Bible lessons and talks.

As I was converted to Christ while I was reading in a Christian school, I believe that many other young men of my land would be led to Christ, if they would attend such schools as are provided with gifted preachers.

If you are going to send a new missionary into our midst, kindly send one who is an M. D.

Although there are some exceptions here and there, you must all remember that one preacher or teacher or doctor from home is equal to a hundred native workers in many respects. Your presence will be felt by us as well as by the Hindus.

Brother in Christ, what will you do for the Telugas—your own people in your own foreign field? Will you go personally to this beautiful land to seek a few souls for Christ? Or will you generously contribute to send some earnest, able missionaries from among you? Or will you help to appoint native workers with necessary supply? If you care for your foreign mission and wish that the work among Telugu should succeed, you shall do any of the above; if not you will do none. More in my next, if the Editor is good enough to publish what the Telugu write. P. VERRACHARVULU.

Bhimpatam, India, 21st May.

## Power to the Faint.

Isaiah begins the fortieth chapter of his prophecy with the words "Comfort ye, comfort ye, my people, saith your God." In the twenty-eighth verse he declares that the Lord "fainteth not, neither is weary." Then, in the twenty-ninth verse, he declares that this unwearied One takes a special interest in those who are unlike himself—that to the faint he gives power. Then, after declaring that even young men grow weary, he is inspired to reveal to us the secret of rejuvenescence and of parental vigor. It is waiting on the Lord.

This promise in the Old Testament was repeated in spirit, though in different words and imagery, by our Saviour, when he said: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." (Matt. 11: 28.)

This is an age of weariness, because it is an age of close competition and of intense and morbid activity. While many seek relief in suicide, there are many who, being afraid to die, stagger on fainting under their burdens. To all these comes the great Physician, comes with the balm of Gilead—the tonic of the gospel. He says: "Wait on me, take my prescription, and you will not only be well, but be strong. I will give you not only quickened vitality, but power."

I went to consult an eminent physician the other day. In the ante-room were nearly a score of men and women. They were waiting, and some of them had to wait an hour or more. Why did they wait? They were weak and weary, but they had faith in the doctor. It was so that the disciples waited in that upper room in Jerusalem. They had been sadly disappointed when Jesus was crucified. But they trusted in his promise, and waited for its fulfilment. On the tenth day they were endued with power from on high." (Luke 24: 49.)

The trouble with most of us is two-fold: First, we do not realize how faint we are, and think that we can renew our strength by what we call recreations—cardinal and temporary anodynes. And, second, we do not take God at his word. We do not believe that he is ever willing and waiting to give "power to the faint." If, at the end of this nineteenth century, all the faint and weary could realize that their strength is in God, and that the greater their need the freer and more abundant is his grace; and if, feeling this, they would wait upon him, in their closets and sanctuaries, not merely during a week of prayer, but continuously and persistently, until he sees that they are ready to receive the Holy Ghost, would not 1901 be a Pentecostal year?—C. E. B., in Herald and Presbyter.

## The Vision.

JOB IV.

In awful thoughts from visions of the night,  
When slumber deep falleth on man, a message  
Was brought to me, a part thereof I heard.  
Fear smote my soul with trembling, till I quaked,  
Up stood my hair, a spirit rose and passed,  
Before my face, and stood; no form could I discern;  
An image was there, and silence; then I heard  
A voice saying, Shall mortal man be found  
More just than God? More pure than he who made?  
He trusteth not his prophets, angels too,  
With folly chargeth he, and will he trust  
Weak man / who springeth from the ground—and dwells  
In house of clay, which like a moth is crushed?  
All day, without regard, are they destroyed;  
They perish, and the spirit passeth out,  
Sightless, thoughtless, into eternal night.

ARTHUR D. WILMOT.