Sermons Heard in Various Seattle Churches Yesterday

JAPANESE, DR. STRONG THINKS, ASSIMILABLE

Pastor of Queen Anne Congregational Church Pleads for Square Deal for Those Now in United States.

ALWAYS WILLING TO MEET OUR OVERTURES

Trip to Island Kingdom Convinces Speaker Orientals Can Be Worked Into Scheme of American Democracy.

The Rev. Sydney Strong, pastor of Queen Anne Congregational Church, last evening preached the third of a series of sermons on "America and Japan" from conclusions the minister arrived at on his recent tour of Japan. Dr. Strong said in part.

"Can the Japanese be assimilated? Among thoughtful Americans, the discussion of the relation of America and Japan has arrived at this stage: Should Americans and Japanese say to each other, 'We like you, we think of you as equals, we will trade with you, we will learn from you, we will cultivate friendly relations,' but so different are our ideals, our home and church and state, that it will be better for both of us to live apart.

"It is said the Japanese cannot be assimilated in our Western civilization, which has a democratic basis and demands homogeneity. To be sure, the question of assimilation at present is largely theoretical; for there are only 50,000 Japanese in America. The Japanese government is holding strictly to the 'gentleman's agreement' and *her people are not migrating to America*—there are fewer here now than four years ago.

"All that she is asking is that her people who are here shall be treated with courtesy, and justice accorded as to equals and friends. However, in the back of the American mind, there lies the question of assimilation. Americans are also raising the question about other aliens, about Slavs, Italians, Bohemians. Can these be assimilated? If not, then it is better for all concerned that they do not come.

Believes Them Assimilable.

"How about the Japanese? Can they be assimilated? Can they become a part of our big democratic family? Before the right relationship between Japan and America is reached this ground must be thoroughly gone over. For myself, I believe them to be assimilable.

"The nation that has the power of assimilation shown by Japan in her own national life, is sure to be assimilable wherever her citizens go. The two things always are found together.

"Take for example the Japanese colony in and about Seattle. At first thought it would look as if they kept by themselves and took no part in American life.

"The Japanese show distinct but *courteous effort to enter into American* life. Their merchants join the commercial bodies, subscribe to all civic affairs and go wherever welcome. The Japanese Christian churches in Seattle are prompt to do their part and the pastors modestly but faithfully do their share. Indeed, the majority of the local Japanese would prefer not to build up distinctly Japanese Christian churches, but to scatter in the various American churches of the city, but they receive little encouragement.

Prompt to Meet Overtures.

"The Japanese of Seattle meet every overture looking toward friendly relations with promptness. Where there is a want of assimilation, it usually is not their fault. Their children are in the public schools, they 'rally round' the stars and stripes, they adopt as many American ideas and customs as permitted; they learn English; study American history; are acquainted with Longfellow, Emerson, Washington and Lincoln, and understand and appreciate the American spirit.

"But can the Japanese be worked in to our democracy? Assuming that they *are a noble people—that in certain* forms of art, in ability to organize to the point of minute details, in courtesy, cleanliness and family discipline, they are our superiors—after all, can they, being Orientals, be worked into our scheme of life? Let me mention a few things:

"They reveal many democratic ideas —they have the open mind, which is fundamental to democracy. They stand for the 'open door' in international politics, quite as much as America. In their village and town life, there is a good natured fellowship between all classes. I was impressed on the steamships by the comradeship shown between officers and sailors. I am informed that the same is true in the army and navy.

"The students in the universities of Japan purposely dress in simple attire to show their disregard for external wealth. In fact, with the majority of the Japanese money is a secondary consideration.

Benevolent Socialism.

"The Japanese government is a kind of benevolent socialism. It is in the labor world, however, that the greatest concern is felt by Americans. Can the Japanese be worked into our industrial scheme of things? It must be said at the outset that the labor world of Japan is quite different from ours. Women are employed by thousands; child labor is common. Labor is not organized as with us. Things are rapidly changing and for the better.

"When we turn to the Japanese question in America, it is fair to say that they do much work, in farming, for example, that would be done by no one else; it is also fair to say that they are rather keen on securing good wages. Those Japanese I have known are good buyers, good livers, and not disposed to lower wages.

"If the Japanese were permitted to join the ranks of organized labor I have the conviction that lowering of the standards of living or wages could not be charged against them. My advice to organized labor is to invite them to join the ranks, for among them would be found some of the ablest champions of the causes dear to the unions.

Displacement Everywhere.

"Of course, the Japanese occasionally displace American workmen. This displacement process, however, is going on everywhere else all the time—among ministers, lawyers, physicians, merchants, teachers, baseball players, farmers, etc. There is no one who is not liable to be displaced; in other words, 'to lose his job.'

"It acts as a spur and aids Providence to provide the best. On the whole, it is a good thing. It is hard on the individual, maybe, but good for the community. If a thousand Japanese enter into our industrial world and displace a few Americans, it must not be overlooked that these same Japanese buy groceries, clothes, books, hammers, autos, etc., and so make places for as many Americans as are displaced.

"The solution of the 'Japanese problem' will be *found* in our according to Japan full recognition; to treat with her on the basis of sincere friendship and equality, to grant to her people who are in our borders the *same privileges* we grant to the people of the favored nations, to the English and to the Germans. This is the way Japan treats Americans who come to her shores. If at any time it seems to our nation that too many Japanese are coming, a 'gentleman's agreement' will rectify the situation. But the Japanese who are here should be treated as are those from other favored lands. To do otherwise will be unfair to a noble people and a source of permanent irritation and danger."

DR. JONES PREACHES ANNIVERSARY SERMON

Pastor of New First Baptist, Who Came Here Year Ago, Makes Rousing Plea for Spiritual Democracy.

TELLS WHAT HE THINKS TRUE MISSION OF CHURCH

Pledges Himself to Fight Ignorance, Selfishness and Unkindness—Thanks Flock for Loyal Cooperation.

REV. CARTER HELM JONES.

THE first anniversary of the new First Baptist Church, and the anniversary of Dr. Carter Helm Jones' coming to Seattle as its pastor were celebrated at a rousing service held yesterday evening, the pastor preaching on the topic, "Our Church—Its Message and Mission." A spiritual democracy and church personality were the demands made by the popular pastor on his enthusiastic congregation.

Dr. Jones expressed his gratitude for the loyal *cooperation extended* to him during the year and made solemn promise that so long as he occupied that pulpit he would preach salvation from ignorance, from selfishness and unkindness as the true mission of the church.

"This message of salvation," Dr. Jones said, "concerns you in your store and shop and school, in your office and upon the street, and touches all men everywhere.

"Our message is a message of brotherhood which shall take in all men wherever they live and whatever they do. This must be a democratic church if it represents Jesus Christ, the great commoner, that of us it might be said—*the common people*, the great people who did His work, hear Him gladly as He is proclaimed here. One other word I want to add: Our message and our mission is a message of inspiration.

"The gospel of Jesus Christ is not a gospel of 'Keep off the grass.' The gospel of Jesus Christ is not a gospel of do not. The gospel of Jesus Christ is not the caustic scolding gospel that is always stopping things. The gospel of Jesus Christ is the salt that is to be *applied* in the wondrous chemistry of His power both to save and to sweeten."

PREACHES ON TRAGEDY OF BARTER IN SOULS

At the Westminster Presbyterian Church Rev. Frank M. Silsley preached last night on "The Tragedy of the Sale of Souls," *taking his text from Joshua* vii, 21, which tells of Achan appropriating the spoils of war. He said in part:

Achan knew the command of the Lord not to appropriate any of the spoils of war, but when he saw the Babylonian garments and the wedge of gold, he yielded to temptation. He hid the gold and the finery under the earth in his tent, but he was no match for Providence. Discovered and convicted, he was stoned to death.

The spirit of Achan is dramatically and effectively active. Philanthropists are few, social workers are few, altruistic souls are scarce, but an host is pressing hard for the rare Babylonian garments and the wedge of gold. The lust for gold grips not only Shylock of fiction, but the actors in real life. Meat packers who sit down to a $125,000 breakfast challenge not only the man who is struggling for life, but challenge the law of God concerning the willful appropriations of spoils.

It is the spoils system in life that is behind the crooked cleverness in business, and the designing search of a young man for the hand of a rich man's daughter for the sake of her money.

There are also souls given to extravagant ideals of life. Hard times would be reduced to a minimum if life were simplified. Extravagant ideals prevail. In social circles one's standing is too often measured by the cost of the hat.

Extravagant Ideals.

Extravagant ideals may be said to possess most men. There is overindulgence of habits and a too expensive standard of life. There is enough prodigal indulgence in eating, drinking and smoking to build several churches and other worthy institutions in this city annually.

Think of Christ's life! It was not weighted down with extravagance. He never boasted of the money He expended upon entertainment and when He did gave a feast as to the five thousand, it was for the poor.

He was not given to finery and show and "splash" and abnormal hours of life, but every night lifted up innocent lips to the Galilean sky. He did not put functions first but the Kingdom of God. Many a young woman today is sad and rebellious because she thinks she cannot conform to extravagant ideals pursued by some well-known person who may be receiving $2,000 a week for doing a "dance" act. She cannot understand the justice of it. She cannot understand why another should be able to roll in luxury and she be under the necessity of striving so hard to make ends meet.

The tragedy of the sale of souls is going on. The only escape is to seek the liberty that is in Christ Jesus.

Date Contradicts Infidels.

A fine edifice erected by infidels as a lecture hall bears upon its cornerstone the date of its building, graven with the usual letters—"A. D." In the year of our Lord! The civilized world has no other way of reckoning time. Every newspaper, book, and coin points back to the birth in the little town of Bethlehem. Every history of events before His coming points forward along the centuries to that one central event. It is a reckoning that has come about not by the decree of prelates or *emperors*, but by the world's acknowledgement of the Christ as the most important fact in human history. Even those who deny Him must still do homage to Jesus of Nazareth in every legal document they sign, in every letter they write.—Selected.

Why smear one's own worries into every gap of talk?

POSITION OF CHRISTIAN CHURCH IS OUTLINED

Rev. F. E. Lakin, Pastor of Ballard Congregation, Makes Statement Concerning Objects of His Denomination.

FIFTH IN SIZE AMONG PROTESTANT BODIES

Dates Existence From First Years of Nineteenth Century and Followers Met With Much Opposition.

Rev. L. E. Lakin, pastor of Ballard Christian Church, preached yesterday on the Christian Church and its position in the religious world. The address, instead of being a sermon in the generally accepted sense, was a statement of what the Christian Church really stands for, its objects, aims and ambitions. Mr. Lakin said in part:

Among the Protestant bodies in America the fifth largest is a people calling themselves Christians or Disciples of Christ. They date their existence as a separate religious people to the first years of the nineteenth century. At first they were but voices in various religious denominations pleading for the union of all God's people by a restoration of the Christianity of Christ and His inspired apostles. This distinctive plea was most unpopular in the religious world at that time and the people holding this positon were regarded as heretical. Many of them were excluded from fellowshp in their respective denominations. In other cases where they were in the majority and were the controlling power others withdrew from them, and thus after a time they were left without religious connection, not because of their wish, but because of circumstances over which they had no power.

Jesus once asked His disciples, "Who say ye that I am?" Peter was the spokesman in answering, "Thou art the Christ, the Son of the Living God." Jesus made answer that this statement of fact was the Rock on which He would build His church. When the apostles went forth they preached "Christ," and "determined not to know anything else but Christ and Him crucified.

Creed of Church.

When men in the apostolic times desired to be followers of the Nazarene they subscribed to but one article: "I believe that Jesus is the Christ." This is the only confession of faith required by the people calling themselves Christians, or Disciples of Christ.

We have sometimes said that we have no creed; we have meant that we have no articles of faith to which we subscribe. Christ is our creed. To the great question, "What think ye of Christ?" we have constantly and persistently answered, "I believe that Jesus is the Christ, the Messiah, the Divine person, and not a system. It is a life, a spotless life, a matchless life, and not an attempted explanation or series of propositions. Our creed is not based on human speculation, but on a divine manifestation. Our creed is Christ Himself.

Our creed is something to be understood. Christ appeals to the human understanding. An understanding of Him is essential to life. He came not only "in the fullness of time," but He came in a human form that He might be more perfectly understood. Jesus appeals to us because He was so humanly divine. Human creeds are often problems perplexing even to the educated; the Inspired Creed is easily understood and adequately comprehended by even the most illiterate.

Though simple our creed, it is both profound and comprehensive. Though all can adequately understand this simple article of faith, no one has ever yet perfectly comprehended it. It deals with things divine. It tells of spiritual realities. The life of the student can be most profitably spent in studying "the mysteries of Godliness." One problem solved tells of others demanding solution. One truth comprehended tells of others that are inviting.

Our creed is something to live, as well as something to understand. It is not only something to live, but it is life itself. Paul says:

"For *me to live is Christ.*" Christ is the life of His disciples. The acceptance of this creed means the life of God in the soul. The acceptance of this creed makes Christ the dominating power in human life, it makes Him governor, prince and king. It means the expulsion, the destruction of sin. It means the transfiguration of character. It means a vital concern in the welfare of humanity, for Jesus was and is thus concerned, and where His spirit is. He is. Where Jesus is there is life, for "He came that they might have life and have it more abundantly."

The disciples of Christ use only authorized scriptural designations for themselves, and look upon all sectarian appellation as disloyalty to Christ, and productive of divisions among His people. They therefore reject all denominational names. For the church they accept such names as Church of Christ, Churches of Christ, Church of God, Christian Church, etc., because such names are scriptural designations.

The ordinances of Apostolic Church were two: Baptism and the Lord's supper. These the disciples of Christ have attempted to observe according to the ancient custom and order. As there is no doubt but that immersion was the original and primitive act of baptism, and as all regard immersion as baptism, the disciples of Christ practice this baptism and no other.

The Christian churches also eat the Lord's supper as a memorial ordinance. They thus commemorate the death of their Lord, and following the apostolic precedent they observe this ordinance weekly, and "on the first day of the week." They do not sit in judgment over those who partake, but simply urge each man "to examine himself."

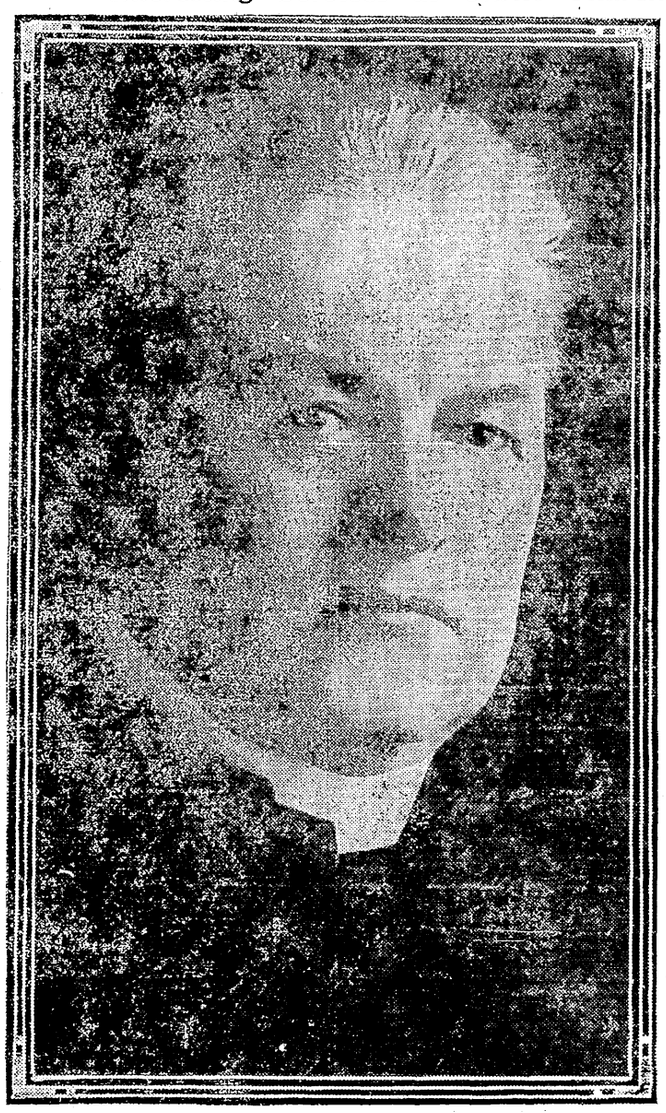
The New Testament Church was simple in organization and government. The Apostolic Church was regarded as one body, but for the sake of order and convenience this one body was divided into churches or congregations. Thus we have the "church" and the "churches." The church comprehends the whole body of believers; the church in any community comprehended and included all the believers in that community. In each and every congregation there were two classes of officers: elders and deacons. The elders were designated as pastors, bishops, overseers, teachers; they were the divinely designated spiritual overseers of their respective congregations. The duties of the deacons were secular. They were chosen to administer the business of their respective congregations. The churches were congregational in government, and were independent one of the other. There was no central ecclesiastical body of any kind, no authority above the independent congregation other than the authority of Christ.

The disciples of Christ today take the New Testament Church as their pattern in organization and government.

Master Musician's Work.

It takes the pressure of the fingers on the strings of the violin to produce the sweetest music. So God must often press His fingers on the souls of men before the soul will give forth the music *that is pleasing* to our Maker. It is not from the open string that the sweetest chords are heard, but from those that feel the pressure of the Master's hand. So "no chastening for the present seemeth to be joyous but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."—Southern Churchman.

Episcopalian Bishop Who Presides Over Interesting Services at Christ Church



RT. REV. FREDERIC W. KEATOR.

The Right Rev. Frederic W. Keator, bishop of the diocese of Olympia, was a Seattle visitor yesterday and preached at three services at Christ's Episcopal Church, Forty-seventh Street and Brooklyn Avenue. An early morning service for children and communion occurred at 9 o'clock, the bishop preaching especially for the younger members of the congregation. The regular morning service was held at 11 o'clock, and at 5 o'clock Bishop Keator preached a special sermon in anticipation of the Feast of St. Michael.

Bishop Keator, with Bishop Peter T. Rowe, of Alaska, and Rev. Ernest V. Shayler, rector of St. Mark's Church, will leave for New York in a few days to attend the general convention of the Episcopal Church. The conference will open October 8 and will continue for four weeks.

WHY GOD CREATED EVIL IS DISCUSSED

Rev. J. D. O. Powers Inclined to Notion That Science Would Accept Dictum of Old Serpent and Eat Apple.

Taking for his topic "Why God Created Evil," Rev. J. D. O. Powers, pastor of Boylston Avenue Unitarian Church, yesterday preached in an interesting manner, basing his comments on the character "Allison Parr," in Winston Churchill's novel, "The Inside of the Cup." Dr. Powers said in part:

In Churchill's novel, "The Inside of the Cup," Allison Parr is one of the highly endowed new women, who has a brain and insists on using it. She is the most powerful solvent force at work in the life of Mr. Hodder, the rector of St. Johns. In one of their many conversations she says to him: "But why do you insist on authority? As a modern woman who has learned to use her own mind, I simply can't believe, if the God of the universe is the moral God you assert him to be, that he has established on earth an agency of the kind you infer, and delegated to it the power of life and death over human souls. Perhaps you do not go so far, but if you make the claim at all you must make it in its entirety.

"Your ancient monks and saints were not satisfied until they had settled every detail of the invisible world of the past and the future. They mapped it out as if it were a region they had actually explored, like geographers. They used their reason and what little science they had, to make theories about it which the churches still proclaim as the catholic and final truth.

"But now you forbid us to use our reason. If I did that I should lose myself, the only valuable thing I've got. I see no one upon whom I can rely but myself and I am convinced that self-sacrifice—at least indiscriminate, unreasoning self-sacrifice—is worse than useless and to teach it is criminal ignorance. None of the so-called Christian virtues appeals to me. The only happiness I can see in the world lies in self-expression."

What Salvation Means.

Commenting on this, we may have shocked many of you by saying that we did not believe that the world is to be saved by the vicarious sacrifice of Jesus, or any other prophet of mankind. Sacrifice holds a divine place in the economy of life—but sacrifice will never save the world and keep it right; salvation will come only by the consecration of all the power of a human soul to justice, righteousness, purity, peace, love, to all those virtues which are universal and fundamental, the foundation and the crown of life and of civilization.

We all realize that a great gap exists today between the doctrines taught by the churches and those taught by our schools, and that the one contradicts the other in the most vital and essential things of life; and that, like Allison Parr, we cannot accept the old decries of the church without losing ourselves, the only really valuable thing we possess. This revolt is more far-reaching than even men like Churchill realize.

Take this problem of salvation from evil. Note the position of the church and contrast it with what modern science teaches. The two positions are as far apart as the poles and have nothing in common.

The church accepts the notion that evil and sin came into the world when Eve ate the fruit of the forbidden tree, and that through that simple and natural act of eating an apple, perhaps as delicious as any Washington orchards produce, man became totally incapacitated and incapable of ever doing good again or of being saved except he come to Jesus, whom God, in his infinite mercy, sacrificed for the world.

The most of us believe, with Allison Parr, that neither God nor any other power ever delegated to the church or any other institution the power of life and death over mankind, to decide that a few should go to heaven and have eternal life and that the vast majority of mankind should be destroyed or punished forever. It is our belief that only a few even in the churches believe that any longer.

RABBI SAMUEL KOCH DEFINES INITIATIVE

Text From Exodus Suggests Theme of First Post-Vacation Service Sunday at Temple de Hirsch.

Rabbi Samuel Koch, after his summer vacation, resumed regular services at Temple de Hirsch Friday evening of last week, preaching on the topic, "Self Initiative." He said in part:

"'When God saw that Moses turned aside to see then He called unto him.' Ex. iii., 4.

"The text tonight suggests the theme of self-initiative. When we of ourselves turn aside to see, then God calls us. If we wait until God calls us *before we turn aside to see*, we shall sleep in shiftlessness for aye. The torpidities that were destined for us shall sail by to another, because we would not bestir ourselves to hail them. Strength comes only with the stroke; work precedes reward. Nor shall our indolence invert nature's law.

"We cannot grow by proxy. If we would reap we must sow, and according to the sowing will be the reaping. The bread we have cast upon the waters shall come back to us. If it was musty from indolence, the salty brine shall not make it sweet. If we have scattered no crumbs of energizing action, stimulating thought, *creative sympathy*, why tread the beach of life's ocean peering into the offing for returning sails? Too many lives remain incompleted edifices because the builders in their slothfulness have rejected the chief cornerstones. If only they had exerted themselves to investigate the potential beauty of the misshapen blocks! Had they turned aside to see, how bounteously would God have spoken to them.

Philosophy of Success.

"Our text is the philosophy of success, concentrated into a pellet. There are no unearned increments in the economics of manhood. The universe pays us dividends only on bona fide stock. We get out of our work what we put into it, but no more. Exchange is the basic principle of civilization. We take away from the world's department store values proportionate in degree and kind to the things we have placed upon its shelves.

"Interest is the first exercise in the drill of fortune. Attention is the second. Concentration, the third. If we are not interested in the people about us, why should they be interested in us? If we pay no attention to the facts that speak to us, how shall we become aware of their attention to us? Unless we sidestep to the events of life, they will not sidestep to us. If Mohamet goes to the mountain, the mountain has already come to him.

"According to our advances will be life's overtures. The difference between the successful man and the failure is this: The one exerts himself sufficiently to step aside to see, the other does not. The one is the incentive of action, the essence of lassitude is the other.

"The men who step aside to see appear as fortune's favorite sons. On them Fate is forever smiling, for them the stars shed auspicious influence. Theirs is the touch of gold. The seeing eye that sees not, this is not theirs; nor the hearing ear that hears not, nor the responsive heart that feels not. Though waves rage they reck not; though storms howl they care not. Lightnings may blast and thunders bellow, their way is sure. In their day, they turned aside to see and God is forever calling to them.

"To insist that we step aside to see before we hear the voice of God resounding, is not to banish communication with deity from our lives forever. This side stepping involves no eccentricity of manner, nor does it demand the impossible from us. The mystery of mysteries is the commonplace. The humdrum, prosaic facts of every day, conceal a magic that veriest fiction cannot match. To have God call us, we need only to step aside to see that the extraordinary is the ordinary. The men who sidestap hear God calling to them from the daisy in the crannied wall, no less than from Niagara's waterfall. We count aeons by ages but geniuses by the score. Too few men appreciate the details of existence.

GLAMOR THROWN OVER ANCIENTS' EXISTENCE

Dr. Gowen Declares It Needs Observations of Such as St. Paul to Show Misery of Greece and Rome.

SINNED SO DEEPLY THAT THEY WERE PAST FEELING

Because of Extent of Their Transgressions, They Had Lost Ability to Appreciate Their Gross Errors.

The Rev. H. H. Gowen, preaching yesterday at Trinity Parish Church, took for his text the words of Ephesians iv., 19, "Past Feeling." The expression, he said, comes from one of two famous descriptions by St. Paul of the ancient heathen world.

Sometimes such a glamor has been thrown over the social condition of the Greek and Roman world as to lead the ignorant to lament that "Great Pan is dead." It is then that such accounts as those given in the Satires of Juvenal and St. Paul's Epistles to the Romans and Ephesians come to mind to restore our gratitude for the light shed by Christianity upon human life. Such passages show us that the Gentiles had in many instances sinned away the very sense of sin and had sunk into a state of perfect alienation from the life of God.

Moreover, worse than the actual sins and immoralities of which they were guilty was the state of mind and spirit into which their sins had brought them, a life of such callousness and petrifaction that they could only be described in the phrase "past feeling." This is one of the most permanent impressions we gain from a study of the ancient world, a sense of hardness, the drying up of the milk of human kindness.

It was as obvious at Ephesus as at Rome; obvious in domestic life where the slave could be crucified for the most trivial slip and where the crime of infanticide had sapped the most fundamental of human feelings; obvious in social life where men and women were accustomed to see in the gladiatorial sports the most awful sufferings of men and animals with a smile.

The world was, in sober truth, the *"hard heathen world"* of which Matthew Arnold has written. Into this world the religion of Jesus Christ entered to restore the graces of pity and sympathy. The compassion of Jesus was one of those qualities which most struck the imagination of the time. His sympathy for childhood, His gracious respect for womanhood, His outreaching love for the sinner and the outcast—these were the things that contrasted in the mind of the multitude so strongly with even the religious atmosphere of Judaism. These things made the difference between His teaching and that of Scribes and Pharisees, whose dry pedantry had become so distasteful to men.

It was seen with admiration and wonder that the true man was not without the grace of tears, tears at the grave of His friend Lazarus, tears of patriotism for the obstinate impenitence of Jesrusalem, tears of sensitive apprehension in the case of His own agony in Gethsemane.

Jesus Becomes Revelation.

So Jesus became the revelation of a God. Who is Heart as well as Mind and Will; a God of whom it might be said, in the words of the psalmist, "Yea, like as a father pitieth His own children, even so is the Lord merciful to them that fear Him," a God to whom one might pray. "Put my tears into Thy bottle; are not these things written in Thy book?"

It should be recognized, therefore, that, according to the Christian conception of things, feeling is an essential part of the perfected character. The emotion shared with our fellowmen, the *grief felt for human suffering*, the child's tear telling of a wounded heart, the tear of a penitent sinner pleading for reconciliation with God—all these have their place in the discipline of human life. We may say that Christianity has been one continuous struggle for the sincere expression and maintenance of genuine feeling.

It has interpreted for us the mystery of the pain of living. It has made real the appeal of Christ to the heart, whereby so often the waters of sympathy are made to flow for the refreshment of a thirsty world.

Thus it must always be a sign of dechristianization and return to paganism when we find men relapsing into the old callousness and selfishness, when we find the sacred and beautiful emotions of pity and compassion superseded by cynicism and suspicion.

The hardness and selfishness of a world allowing itself to become petrified in heart must be a more terrible danger even than the world's flagrant acts of sin. It is such a world that Sigismund Goetze has painted under the title of "Despised and Rejected of Men." It is a picture of the Christ bound to a pedestal in the midst of a heedless passing crowd.

On either side, with hard, cold faces, pass the men and women of the world, the splendidly dressed ladies hastening from one pleasure to another, spurning as they go the little ragged child with the bunch of violets and the newsboys crying out the latest sensations of war and crime and the betting ring.

In the background stands the great angel of pain and from the sky a great company of angels look down in wondering amaze.

An Optimist's Notes

By REV. HUGH ELMER BROWN.

CHRISTIANITY is not the religion of sorrow and gloom; it is the religion of the morning and carries in its heart the happiness of heaven.

Facial longitude is not the badge of the Christian.

It is a gray old fallacy that Christ was a gloomy leader. He faced the bleak North; he also faced the sunny South.

Stevenson wrote after a severe hemorrhage, "Literally no man has more outlived life than I; and still it's good fun."

He who never sees with smiling perception life's lesser incongruities, lives in a somber world.

Some men move through life like glaciers, growling and groaning; others move like a band of music.

The sense of humor is one of God's best gifts. We need to train its strength for the higher services of men; its flashing beam for the discovery of folly; its lambent play for the cheer of weary hearts.

Unless all omens deceive, there will be more laughter in the next world than in this.

Full, deep-chested laughter, mellow laughter, may thrive only in the soil of a good man's soul.

Lycurgus set up the God of Laughter in the Spartan eating halls. He knew that "the merry heart" doeth more good than many after-dinner pepsin tablets.

CHRISTIAN OBSERVER ROUNDS OUT CENTURY

Widely Read Organ of Southern Presbyterian Church Reviews Changes in Field in Centennial Number.

PROSPERS IN FACE OF CHANGING CONDITIONS

Religious Press Generally Not Flourishing—Weeklies That Win Introduce New Type of Journalism.

By THE RELIGIOUS RAMBLER.

The centennial, this month, of The Christian Observer of Louisville, has brought once more into renewed discussion the whole subject of the religious newspaper. The situation has been one of grave concern among church leaders, for the general decline of the church press is commonly looked upon as a lack of vital, personal interest in the things of religion on the part of the members of the churches.

The matter is brought graphically forward by The Christian Observer, itself one of the most successful of church papers. It is the leading organ of the Southern Presbyterian Church, although it has a wide reading outside of its own denomination. Some Southern Presbyterians consider it rather too "liberal," but the circulation books are evidence that the vigorous and modern journalistic policy of the staid old Observer is not so construed generally. Its own review of the century through which it has existed, furnishes a graphic picture of the changes that have taken place in the realm of religion.

Within the pages of the American religious press there has been a periodic discussion as to which can claim senior rank. The claimants eventually narrowed down to two. The Herald of Gospel Liberty of Dayton, O., a publication of the Christian Church, alone disputing The Christian Observer's title. It celebrated what it claimed to be a century of continuous existence in 1908. The Presbyterian Banner, of Pittsburgh, will be a hundred years old in 1914, and The Congregationalist will reach the century mark in 1916.

Old Watchman Passes.

The distinction of having been longest issued under the same name was held, until last month, by The Watchman, a Baptist paper, of Boston, which merged a few weeks ago with The Examiner, of New York, after having borne the one title continuously since 1819.

The question with these various papers is entirely one of continuity of issue. All of them have witnessed transfers of ownership, change of name and mergers with other publications. The Christian Observer itself, like the fat kine of Joseph's dream, has absorbed twenty-one other religious papers in the course of years. The percentage of mortality among religious papers is even greater than that among dailies.

The editors of the church papers seem generally inclined to disallow The Herald of Gospel Liberty's claim to priority; because, for a considerable period it was a bi-monthly magazine, and not a religious weekly; and missed an entire year's issues.

The only breaks in The Observer's history were one week in 1889, during its removal from Richmond to Philadelphia; three weeks at the outbreak of the Civil War, when President Lincoln suppressed it, causing the return of the office of publication to Richmond; and at the close of the war, when Richmond was burned.

Name Dates From 1839.

Philadelphia, the capital of American Presbyterianism, was the first home of The Observer, which in the beginning was named The Religious Remembrancer. There were various changes of ownership and name—The Philadelphian and The Philadelphia Observer being used at times—until Rev. Amasa Converse took charge in 1839. The following year the present name was adopted, and has ever since been used.

Moreover, the paper has remained to this day in the Converse family, the present publisher being a young Louisville layman, Harry P. Converse. The *Converse name has become familiar* throughout the whole Presbyterian communion; for the editor of a religious paper gets closer to his readers and has a stronger hold upon them than even the editor of a country weekly. His is peculiarly a family newspaper.

All the controversies that have raged within the Presbyterian Church during a century have been reflected in the pages of The Observer, which followed the fortunes of the South during the sixties.

No other religious weekly now issued is quite so much of a "family" paper in the sense that the title is deserved as The Observer. It abounds in news of *the churches and especially of* the church workers. The readers are treated as one big family, all interested in each other.

Human Interest Strong.

Doubtless it has been the dominant factor in determining the peculiarly personal interest which Southern Presbyterians take in their foreign missionaries. The births and weddings and deaths in the mission circle are all faithfully reported. The Southern concern for "folks"—what newspaper men call "human interest," is faithfully mirrored in The Observer.

Whereas doctrinal controversies dominated the pages for most of the paper's life, it is today, chiefly concerned with religious news, general and local. The variety and extent and cosmopolitanism of the Christian activities reported in every issue of this historic paper would make its early readers rub their eyes. A fac-simile of the first issue forms part of The Observer's centennial number.

A really amazing fact, revealed by this paper, is that there are still some families which have taken the paper continuously for a hundred years. Of those who have taken it for more than seventy-five years, a long list is printed. The editor says, "It is probable that the Christian Observer has several thousand subscribers who have had the paper in their homes two generations or more."

Despite the prosperity of The Observer, the recent history of religious journalism has been rather a dolorous one. The mortality among the old-fashioned papers, which once were rated amongst the country's leading publications, has been great. The New York Observer, which recently came to an inglorious end, was a notable instance of this.

The reasons for the decline among church papers are various. One is the growth of religious tolerance; people are not particularly affected by the sectarian argument; and the paper whose editorial staple is abuse of other denominations finds subscribers growing ever beautifully fewer. The inability of the small papers to maintain a level of contents up to the plane of the modern taste has driven many readers to the few large religious papers. Advertisers have been withdrawing their patronage from the church press by the wholesale, and the worthy have suffered with the unworthy. The increased attention paid by the daily newspapers to religious matters is reputed to be a factor in the situation. Then, as a haunting spectre, there is the possibility that the lack of support for religious papers is due to sheer absence of interest in religion on the part of families from which this form of journalism once drew its support.

The sense of humor is the playground in the city of the mind.

Humor is love's laugh.