

HERALD AND PRESBYTER

VOL. LXXVII. No. 24.

JUNE 13, 1906.



JOHN WILLIS BAER, LL.D.,

President of Occidental College, Los Angeles, California.

THE new President of Occidental College needs no introduction to our many readers. For years he has served the Church as one of the Secretaries of our Home Mission Board in New York City, and in that capacity he has endeared himself to the hearts of the people, and given convincing proof of his administrative ability. Previous to this he was Secretary of the United Societies of Christian Endeavor. Perhaps few men have a wider personal acquaintance. Certainly no one can be more lovingly esteemed by those who know him. May great success, under the blessing of God, attend his efforts in his new work for Presbyterianism on our Western Coast.

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A PRESBYTERIAN WEEKLY PAPER.

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THE ADVANTAGES OF PREVENTION.

It is very heroic to rise superior to disaster and retrieve one's prosperity after calamity. It is great to surmount one's disadvantages, and, in spite of adversity, keep up a brave and constant spirit. Sometimes this is all that can be done. We rejoice with Job when we find the evening of his life so bright and glowing after his long and trying experiences, and we are glad to see joy and brightness coming into any life that has long endured trials and sorrow. In many cases there was no way to prevent the disaster. All that could be done was to bow before it, and then try to recover from it.

But in many cases there might have been the prevention of the disaster. In this case it is heroic to rise from under it, but there must always be the poignancy of remembering that the trouble was, at least, partially self-inflicted. The great fires of Chicago, Boston, Baltimore and San Francisco have been tremendous disasters. Perhaps none of them could have been averted. It would be criminal to have any more such conflagrations. Proper care in building, and sufficient fire enginery would prevent a repetition, and there is such warning afforded in these object-lessons that our great cities should be wise enough to take sufficient provisions against annihilation by fire. No city by the side of ocean, lake or river should be permitted to burn to the ground, and if the proper precautions are taken they will not henceforth.

The Fourth of July has for many years been a harvest time of death and conflagration. An almost insane desire for noise at any price has led to the indiscriminate use of fireworks and explosives in village, town and city over the whole country. Lives are endangered, and property is exposed to ruin by the indulgence of this riotous and almost unchecked tendency. We do not know that the same idea will ever take possession of the people that patriotism may be cultivated without the carnage and blare of the ordinary Fourth of July, as practiced in the universal community of the nation, but surely there may come some restraint of the most boisterous and wantonly dangerous elements in the interest of the safety of the property and persons of the people. Mayors and Councils might begin about this time to take some steps to safeguard the interests of the citizens, and parents who do not wish their children destroyed by lockjaw might begin to guard against the toy pistol and its imitations that are so dear to the hearts of the inexperienced but noise-loving children.

The habit of prudence is worth a fortune to any one. The word means, in reality, looking forward, and is akin to the word providence, which means about the same thing. He who looks forward, and thus, foreseeing the evil, avoids it, is making the

best sort of provision for himself. It is a special providence to one to be prudent and avoid evils which might bring consequences to be forever regretted. It is well for individuals, and it is well for communities. It is better to prevent the great forest fire than it is even to replant the blackened area. It is better to prevent the conflagration that sweeps away the city than it is even to rebuild. It is better to shut away the poisonous explosive than it is to mourn over the victims of the thoughtless folly.

The cultivation of the habit and tendency of prudence is most desirable on the part of every one. Multitudes of people inflict injury upon themselves and others, and then try to brush it all aside by the lame excuse that they did not think. But they ought to think. That is what God has given us our minds for. We ought to think. We ought to look forward. We ought to guard against evil. We ought to make provision for the future. As intelligent and immortal beings we ought to have in mind the fact we are more than mere creatures of a passing day.

"LEST WE FORGET."

We have already noted the fact that Sabbath, June 17, is the day for our churches to take collections for our stricken brethren and institutions in San Francisco and vicinity.

The pressing need immediately after the earthquake of food and other supplies was met by contributions to a general fund. The need now is money to rebuild churches and institutions and to help persons who without help can not make a new start. The conditions have not been exaggerated. Thousands of Presbyterians have lost not only their churches, but their homes and business. Institutions have lost not only buildings, but income. Churches which in their prosperity sustained our denominational enterprises must themselves be sustained.

The Assembly realized the seriousness of the situation and appointed a committee to see that aid is collected and properly applied. It also directed that collections be taken on the third Sabbath in June (next Sabbath). Let this be done, and let the money be sent promptly to H. C. Olin, Treasurer of the committee, 156 Fifth Avenue, New York.

SOME PECULIARITIES IN RITUALISM.

While respecting the conscience and the scrupulosity which certain religious bodies show in what strikes the most of us as things indifferent and unessential, we yet can not suppress our sense of wonder, if not also at times a quiet amusement, at much that comes to our notice to-day. Under the terms "accessories of worship" and "enrichment of the service," there are in vogue, in some of the ritualistic churches,

and privilege, and to be a force by making forces who shall be factors through head and heart and soul in solving life's great problems, and in subduing all things to the excellency of Christ.

HELP FOR SAN FRANCISCO.

BY REV. JOHN DIXON, D.D., SECRETARY.

There is nothing better to the credit of our people than their prompt and helpful response to the appeal of the San Francisco calamity. What the people of that city and vicinity lost and suffered can never be told. Dazed and stunned by the blow, they scarcely realize their own condition. Instantly supplied with all which their fellow citizens could furnish for their temporary needs, they at first scarcely felt the real biting of their loss. But now that reflection and calculation have come to them, they see and feel more keenly what earthquake and fire have done. The sense of loss is appalling. Bread and clothing are but a part of man's life. These being practically supplied, they perceive what is lost to them of the things that minister to mind and heart. Particularly do the Christian people feel the loss of their churches, wrecked by earthquake, or consumed by fire. The present scattering and confusion of the people who once gathered in fellowship and worship make it impossible for them to rebuild old churches. Christian people have given generously to the material needs of the entire body of sufferers. Now the religious necessities must be met. To whom shall the remnant look for further help but to their fellow Christians throughout the land, and especially to those of their own household of faith? Promptly have the different denominations risen to the help of their brethren.

Our own Church is fully awake to the needs of our people. The General Assembly appointed a committee to ascertain the needs and to devise ways and means to supply them. It is found that the old First Church of San Francisco, the oldest Protestant church in California, was destroyed by dynamite to save that part of the city which lay beyond it. The next oldest church—the First, of San Jose—was utterly wrecked by earthquake. Mizpah Chapel, down in the more densely peopled part of San Francisco, was destroyed by fire. The Chinese Church in the city and the Woman's Occidental Board of Foreign Missions Building (which is also a Rescue Home for Chinese women and girls), were both consumed. The First Church of Santa Rosa was seriously injured, and the Theological Seminary at San Anselmo, the most conspicuous public building of our denomination on the coast, had its fine library and recitation hall badly wrecked. Besides these there are many churches which suffered minor injuries, and some most seriously crippled in their work by the losses their members suffered.

The best tentative estimate of need which can now be made is \$300,000. Of the 103 churches composing the four presbyteries where the earthquake was felt, at least thirty-nine have been either wrecked or injured. The committee will appropriate money only after a most careful consideration of each case. What can be secured from insurance is yet an unknown quantity. Many of our people have been ruined and must needs begin life over again. Others have been greatly crippled. Some formerly self-supporting churches can do little or nothing for themselves and must for a time be aided by the Home Board. Yet our people there can be counted upon to do the best possible for themselves.

The reconstruction must cost more than did the destroyed buildings. Many of them were built of wood. The new fire laws of the city require that they shall be rebuilt of costlier material.

The Assembly appointed the above named committee to conduct this work of brotherly kindness and directed that a collection for this purpose be taken in every church on the third Sabbath of June, or as soon thereafter as possible. We can not think that this appeal will fall indifferently on any Presbyterian pastor or congregation. The ready assistance sent for

the needs of the body is an earnest of what our churches are waiting to do for the needs of their immortal souls.

Temporary relief is already devised by the Home Board and the Evangelistic Committee, who have combined to put up tents and conduct services in the parks and squares where the homeless people are now camping out. These will be continued until the churches can be reconstructed and repaired. But the summer weeks will speedily pass, the rainy season will soon be on, when such temporary means will be entirely inadequate. There is no time to be lost. Let every congregation respond at once, and generously.

It is the earnest hope of the committee that the offering for the repairing and reconstruction of the stricken churches and other Presbyterian institutions shall be special and supplementary, and in no case be a substitute for the regular offering to any Board. Send all remittances to Harvey C. Olin, Treasurer, 156 Fifth Avenue, New York City.

OMAHA LETTER.

BY REV. WALTER H. REYNOLDS.

The convenient nearness of Des Moines was appreciated at Assembly time by Omaha pastors and professors. Besides the Commissioners, Dr. T. V. Moore and Mr. Robert Dempster, and a number of women delegates to the missionary conferences, the following Omaha men attended some of the Assembly sessions: President M. B. Lowrie and Prof. Charles Herron, of the Seminary; President Wadsworth, of Bellevue College, and Pastors Burdick, Clarke, Higbee, Jenks, Purdy and Reynolds. In its turn the nearness of Omaha to Des Moines made it easy for a number of Assemblymen to visit our city.

Dr. Alexander Henry, Secretary of the Board of Publication and Sabbath-school Work, conducted a missionary conference with twenty of the missionaries in the First Church May 28-30. In connection with this a Presbyterian Sabbath-school Institute was held. Interesting papers were presented. The need for Sabbath-school pioneering is an imperative one in our region as it is wherever the country is not thoroughly well-cared for religiously. At minimum cost religious work is started and kept up, and the showing of results is most encouraging. Each missionary brought in, on an average, twenty-three confessors to Christ during the last year reported on, while the general average for the entire ministry of the church is only a fraction over eight. On the liberal maintenance of this work depends in large measure the future of our country.

Bellevue College Commencement events are now occupying the attention of the enthusiastic constituency. Musical, athletic, academic and social functions crowd together before the great day, June 14, when fourteen students will be graduated, and the first year of the administration of President Wadsworth will close with a bright outlook. During the summer the dormitories will be opened for guests. The view of the Missouri River and valley from Elk Hill, on which these fine buildings stand, is one of almost unsurpassed loveliness.

The Castellar Street Church, of which the writer is pastor, observed the Sacrament of the Lord's Supper Sabbath, June 3. Twelve persons, of whom all but two were on confession, were received, four being baptized at this time. This church has recently furnished leaders for a Sabbath-school in an adjacent district. It already maintains, besides the home school, which is the largest Presbyterian school in Nebraska, two well-equipped chapel schools.

The First Church observed the spring communion in May, and had then a substantial increase in membership. Rev. M. V. Higbee, pastor of Knox, and Rev. R. L. Purdy, pastor of Clifton Hill Churches, have each, as new pastors of less than a year's service, been permitted to welcome about fifty new members since coming to their fields.

A new departure has been made in the Children's Day observance by the South

Omaha Church. Dr. Wheeler, the pastor, held this service on a week-day, Wednesday, June 6.

The Kountze Memorial Lutheran Church dedicated its new building last week. The structure, with the ground, cost \$124,000, and is said to be one of the most beautiful edifices belonging to this denomination. Leading Lutheran divines were present to assist the pastor, Rev. John E. Hummon, and Presbyterian ministers were given leading place on the program in meetings held during the feast of dedication, which continued for a week. The First Congregational Church has just celebrated its fiftieth anniversary. It, too, invited a Presbyterian minister to have a part on the program. It is good and pleasant to dwell together thus in unity.

Dr. E. H. Jenks, pastor of the First Church, is at home again after a delightful journey in the Orient and in Europe.

Dr. T. V. Moore, pastor of Westminster Church, plans to sail from New York about June 14 for the other side, where he will rejoin his family, and in two months or so return with them to Omaha. Westminster congregation presented Dr. Moore with a purse containing enough to meet the expenses of this trip.

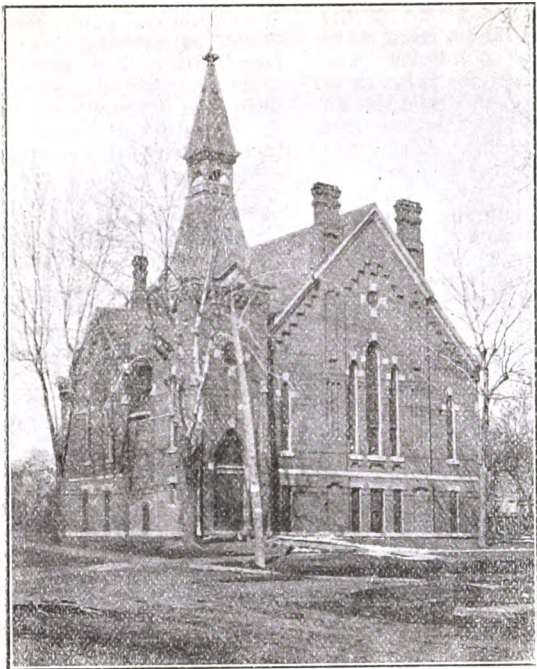
The important work for Bohemians established by our denomination in Omaha is in need of a pastor. Can not some reader of this item help us to secure a pastor for this church? If you can, in the interest of our Master's kingdom, we ask you to do so.

NEWARK LETTER.

BY RACHEL K. M'DOWELL.

The same day, Sabbath, June 17, that the great summer religious campaign will be launched in New York City, tent revival meetings will be started in Newark, N. J. This is the first time in the history of the city that such a movement has been undertaken. The services will be under the direction of the Interdenominational Evangelistic Committee, formed at the close of the month's revival in Newark, under Rev. J. Wilbur Chapman, last winter. In all the evangelical churches will co-operate in the movement. The committee has secured a tent, eighty by fifty feet, which will comfortably seat about 800 persons, has ordered chairs, special revival hymn books, and employed several workers. Major George A. Hilton, recently of California, Newark's permanent evangelist, will have charge of the preaching each night, and Grant Colfax Tuller, of New York, with the assistance of I. H. Meredith, also of New York, will have charge of the singing. Rev. Mr. Hilton expects the local pastors and visiting evangelists to help him, and Mr. Colfax will train a large chorus choir. The different churches are sending from fifty to one hundred volunteers for the choir, each set of young people to sing on specified nights of the week. A call is also being issued for ushers and personal workers. Already a secretary and an evangelist have been engaged. It is planned to hold children's meetings in the afternoon. The first two weeks of the campaign the meetings will be held on a lot near the center of the city, and later will go to the suburbs. An effort will be made each time to place it as far away from a church as possible, so that the Gospel may reach those otherwise not reached.

The summer revival meetings will be launched at a mass meeting to be held in the First Presbyterian Church, Sabbath afternoon, June 17, at which several of the special committee will make short speeches. On this are four laymen, and ministers of the Presbyterian, Reformed, Methodist and Baptist denominations. The greatest part of the money was provided by James E. Sayre, Jr., over 90 years old, and the whole movement is an outcome of the Chapman revival last winter. Mr. Sayre gave \$3,000 for theater and tent revival work, George C. Sleeth gave \$500, and more funds are being solicited. James P. Dusenberry is chairman, and Charles Grant Tittsworth secretary of the committee, which numbers eleven. Many preparatory meetings are being held.



FIRST CHURCH, BOONE, IOWA.



REV. O. H. L. MASON, D.D.

One of the prosperous churches of the Synod of Iowa is the First Church at Boone. This church was organized in 1866, when Iowa was a part of that section known as pioneer territory. With but few exceptions the church has had an uninterrupted prosperous history. The first church building was erected in 1868 and was a frame structure, costing about \$1,000. The building now occupied by the congregation is a brick church worth about \$25,000, with a manse valued at \$6,000, making one of the finest and most valuable church properties in the city. The church also supports two missions, well located in the laboring districts of the city. These missions were started several years ago and have now come to be an important part of the work of the church. The properties are entirely free from debt, and at each mission is a prosperous Sabbath-school, superintended by the elders of the First Church.

The benevolences of the church have constantly grown, and for the last few years have been the largest per member in the presbytery. This has resulted because of the large gifts to colleges by a few of our good men who believe in the cause of education, and in the cause of Presbyterian education, for this money

has gone to Presbyterian colleges and academies. The present membership of the church is about 500, and the Sabbath-school membership 450. The total contributions the past year were almost \$7,000.

Dr. O. H. L. Mason, pastor of the First Church, was called to the field in 1901. During this pastorate there has not been a single communion service at which members have not been received into the church. At the last communion service 61 new members were added on confession of faith. Dr. Mason's pastorate has been a very successful one, as is evidenced by a marked growth in the church membership and the Sabbath-school and mission work and in the church benevolences. The contribution to the church for local work and also for the various Boards has shown notable increase during his pastorate. A very marked increase in church attendance is to be noticed, and especially at the evening services. Various missionary organizations of the church and the Young People's Society have been especially prosperous, and are now in a flourishing condition.

Dr. Mason is a graduate from the State Normal School, Cedar Falls, and also from the State University at Iowa City, where he received his Master's Degree, at which institution he also took a law course, afterward taking a course in theology and

philosophy at Harvard University, Cambridge, Mass.

During the Spanish-American War Dr. Mason was chaplain of one of the Iowa regiments, having been appointed to this position by the present Secretary of the Treasury, who was then Governor of Iowa, Hon. Lewis M. Shaw. At the close of the war, on recommendation of his army officers, he was appointed in the regular army by President McKinley, but on account of defective eyesight was not commissioned. During his pastorate of five years in this city the people, especially the business men and the members of his congregation, have learned to love and respect both the man and his family, who have done so much for the uplifting of the church and the kingdom in this community. Dr. Mason has delivered the Fourth of July oration twice in his own city, and has given the address to the old soldiers on Decoration Day on three different occasions, which shows his popularity in his own home. His lecture on Cuba and the Spanish-American War, which has been given before the army posts at many of the cities, has won high commendation. Dr. Mason, however, is not so much a lecturer as a preacher, and gives it as his opinion that if some ministers did less lecturing and more preaching, there would be more recruits for the kingdom.

PITTSBURG LETTER.

BY REV. S. J. FISHER, D.D.

The first effects of the union with the Cumberland Church has been, in this vicinity, the enrollment of the Cumberland pastors in the Presbyterian Ministerial Association—a new experience for those accustomed to the limited gathering of their brethren here; and also in the proposal to unite the Second Cumberland Church with the East End Church, which is prospering under the careful pastorate of Rev. A. R. Van Fossen. The nucleus of this Cumberland church was composed of a number who left the East End Church in less harmonious days, and who can return with dignity and much possibility of usefulness to cultivate that field under this devoted pastor.

Another proposition of union is that made by the Reformed Presbyterian Church, which has an attractive lot and stone edifice, not far from the East Liberty Church, to unite with the Tabernacle Presbyterian Church, to transfer the entire property to and take the name of the Tabernacle Church, while the pastor becomes a member of the Pittsburgh Presbytery of our Church. The departure of the pastor of the Tabernacle Church, Rev. A. D. Carlile, D.D., to Brooklyn, makes the way still

more open, and makes it possible to install the present pastor of the Reformed Church, Rev. Mr. Waters, as pastor of the enlarged Tabernacle. It must be said that the Reformed Church and pastor have exhibited a most generous and devoted spirit in the proposals, which have, subject to presbytery, been heartily accepted by the Tabernacle people, and the greatly strengthened church, with its new location, and greater attractions, coupled with the sterling people, will afford a great opportunity for usefulness. The new location will inconvenience few of the Tabernacle families, and as there is a church already erected there, and seeking to develop that growing neighborhood, the East Liberty and Friendship Avenue churches will have small grounds for objection. The sale of the Tabernacle property, if properly managed, should be of great assistance in the new situation.

While the Tabernacle Church acquiesced in the request of Dr. Carlile to unite in requesting presbytery to dissolve the pastoral relation, because they felt it was right for him to go to this new charge, it was only with many expressions of regard and friendship, and appreciation of his work as pastor and preacher. He will carry with him none but memories of use-

fulness and hearty service in a field which, if not changed, can only be sustained, as Dr. Carlile says, by a sensationalism of the right sort, but for which he is not prepared.

It is encouraging to learn that the students of Washington and Jefferson College have decided to adopt the "Honor System," which, originating with the University of Virginia, has, perhaps, been most developed by and associated with the students of Princeton. This "Honor System" relies upon the personal promise and honor of the students to avoid cheating in examination; or the use of any improper assistance; and while it entirely does away with the necessity of the oversight or presence of a professor at the examination, also lays upon the students the responsibility of noting any violation and recommending a proper punishment. It is not easy in a moment to uproot the traditions and throw away the privileges of students which generations of teachers antagonism between student and teacher have built up, but no estimation can be made of the moral value of this new and better system in developing a conscientiousness in a sphere long removed from the ideas of morality.

In this connection I am reminded of two educational addresses, lately made at Cleveland, which are not only of an un-