

"The Outlook"

Echoes from the Press

From the New York "Tribune"

The Christian Union comes to us this week as an old friend with a new name. Henceforth it is to be known as The Outlook—a name hitherto attached to one of its principal departments, that summing up the news of the week and commenting on it in a lucid and valuable way. There appear to be good reasons for the change, which has been decided upon after a good deal of careful consideration, and the new name certainly has a taking sound. There will be no change in ownership, management, or policy. The Outlook will be, as The Christian Union has been, primarily a family paper and at the same time a religious paper, but it will be undenominational and catholic in tone. The "Tribune" has not always been able to agree with its weekly contemporary, but we invariably read it with interest and with the highest respect for its opinions and character.

From the New York "Times"

An old friend with a new name, but otherwise unchanged in appearance, is published this week under the title of The Outlook, with the sub-title "New Series of The Christian Union." Dr. Lyman Abbott continues as editor-in-chief, with the same competent corps of assistants. The Christian Union has had for nearly twenty-five years many and distinct points of excellence, which have been widely recognized and appreciated. The paper, "broader in its scope and higher in its ideal than ever before," as now promised, will add to the number of its friends and increase its influence for good.

From the Springfield "Republican"

The Christian Union, of which the Rev. Dr. Lyman Abbott is chief editor, has changed its name to The Outlook. The new departure is one of name only, and the paper will remain the same broad and sweet and helpful influence which Messrs. Abbott and Mabie have made it. There will be many to regret such a change as a matter of sentiment, for this weekly paper is surely as good under the old name as the new, while we do not take kindly to having old friends change their names by act of the Legislature or otherwise. It makes a little unnecessary strangeness.

From the New York "Critic"

The Christian Union's "outing number" made a successful effort at color-printing, showing, among other things, the Bronx River as only Mr. F. Hopkinson Smith sees it. The Christian Union is always in the front rank in the march of dignified journalistic progress; while it seeks novelty, it carefully avoids sensationalism. Since these words were written, announcement has been made that hereafter the name of the paper will be The Outlook—an excellent title, already familiar to the readers of its editorial page.

From "The Courant" (Hartford, Conn.)

With its issue of this week The Christian Union changes its name to The Outlook. Its editorial management under Lyman Abbott and H. W. Mabie remains the same, and the adoption of a new name means that it wishes to take the stand as an undenominational religious and family paper. In vigor, breadth, high literary quality, and receptivity to all that is healthily progressive in religious and social life, this paper is excelled by none in the country, and its popularity is great.

From the New York "Independent"

Without any change of form or purpose, The Christian Union appears under a new name, The Outlook, a name taken from the title given to the first and most prominent department in that paper. The name is appropriate and will be characteristic. We are sure The Christian Union will be no less Christian for removing a designation which is found in the title of over a hundred religious journals in the country. Yet it will seek to be especially a family paper, and we are confident it will continue to deserve its popularity.

From "The Congregationalist" (Boston)

The Christian Union is to come to us hereafter as The Outlook. It believes in evolu-

tion and illustrates it. It has been a distinct and potent factor in the development of journalism during the most remarkable period of the growth of journalism, especially during the last ten years. It has ably chronicled current thought and life, and has done much to guide it into higher and nobler ways. If it has sometimes provoked opposition, it has compelled attention. While it has lived in the present, and has been very much alive, it has not ignored the past, and by its views in these directions, as well as by its prophetic vision, it has earned its new title. Its change to the magazine form was a bold but successful venture. It has already done to a considerable extent what it proposes to do more thoroughly—to combine the daily newspaper and the magazine in a weekly periodical. Its editors have high ideals and have shown power to realize them. The Outlook as a department has given to itself a large significance as the new title to the paper. We congratulate it for its past service and its promise.

From the New York "Evangelist"

Our old and valued friend, The Christian Union, comes out this week with a new name, The Outlook. In our opinion, those must be weighty reasons which justify the renunciation of all that is connoted in a worthy name bravely borne for a quarter of a century, and all the more when that name stood for all that is denoted in the words Christian Union. We give here the reasons which have moved the editors of this paper. To us they seem hardly adequate; yet we heartily wish the paper God-speed under its new ensign.

From the "Advance" (Chicago)

The Christian Union has changed its name to The Outlook. Either name is good. The new one, like the "Advance," has the advantage of using but a single term to designate it. The thing which any live journal is intent upon is to see, and help its readers to see; to see what is, and so what ought to be thought and done about it. And yet the fact of first importance about any outlook is its point of view. It is the personal revelation and teaching of Christ which give the true point of view in every endeavor to make clear the real meaning of life, and it is only this kind of outlook that can point and show the way which the true advance of the world must take. The Outlook, under the hitherto shining banner of The Christian Union, has gained distinction, and while the "Advance" has at times had occasion sharply to differ from it in respect to certain questions, specially in matters of religious teaching, we earnestly rejoice in its strong insistence that the Christian life of our time needs to be full of vision, in the all-around application of the law of Christ to the life of to-day. If Drs. Abbott and Mabie and the rest like the new banner better than the old, nobody need quarrel with them over their preference.

From the New York "Christian at Work"

It is in the spirit in which we should greet an old friend who should inform us that for good reasons he had had his name changed, that we welcome The Christian Union, which now comes to us bearing its new title, The Outlook, a name which it has made familiar by use in its columns. The "Christian at Work" has realized in its own experience how newspapers often outgrow the specific significance of a title; and now that our contemporary has thought best to exchange the old name for a new one, as being broader in significance and better adapted to indicate its aims, while we shall miss the familiar appellation, we give no less hearty welcome to The Outlook. While we have not been in entire accord with the utterances of The Christian Union—as it was not to be expected we should be—we have always recognized the ability and breadth of spirit which have characterized its editorial management. These, we have no doubt, will be further amplified in the new series, and we extend every wish for the future prosperity of The Outlook.

From the New York "Home Journal"

The Christian Union has always occupied a position in the forefront of all the more serious problems of the time, and its most distinctive

function has been that of the watchman on the tower who surveys the surrounding encampment and looks far into the distance to detect the signs of coming change. Hence especially the appropriateness of the new name, The Outlook, under which name its old friends will be glad to give it a renewed welcome. And to wish, as we do, that under this name it may add to its present circle an ever-widening circle of new friends, is only to express a wish in the interests of the highest culture, the largest liberty of thought and faith, and the purest social influence.

From the "National Baptist" (Philadelphia)

The Christian Union (New York), founded by Mr. Beecher, has changed its name to The Outlook. The paper remains, as in the past, broad, able, progressive; with its social and industrial aims we are very greatly in sympathy, though not always with its theological positions.

From "The Week" (Toronto)

The Outlook is the new name chosen by its management for that old, well-established, and deservedly popular journal The Christian Union. An excellent paper it is, and we doubt not that even old subscribers will soon be pleased with the new, progressive, and suggestive name.

From the "Union and Advertiser" (Rochester, N. Y.)

The Outlook is the new and more appropriate title that The Christian Union will hereafter bear. When this able journal was established, the special aim of its owners and editors was to promote closer relations between the various denominations in this country. The title chosen was then quite appropriate. But within recent years, particularly under the editorship of Dr. Lyman Abbott and Hamilton W. Mabie, the publication has been very much broadened. It has not only represented Church unity, but a great deal more: it has represented human unity—the brotherhood of man; it has represented all the forces that make for the betterment of the race socially, politically, and materially, as well as spiritually. Although it had long ceased to be a denominational publication, it was constantly spoken of as such, the title misleading those unfamiliar with its catholicity. Wisely, therefore, it has been decided to change the title, but not to alter the aim and character of the publication. The Outlook will still continue in the future as in the past to encourage all that is best in life and to condemn all that tends to thwart the attainment of the best. It will also continue to discuss impartially and with breadth of knowledge all significant events and movements in religion, politics, and literature. Articles of travel, those descriptive of charities, sketches of men eminent in all the useful walks of life, stories, and special contributions to meet the tastes and requirements of the family, will likewise continue to be found in its columns. In a word, The Outlook will be a better Christian Union under another name.

From "Unity" (Chicago)

With the first of July issue the familiar face of The Christian Union is changed and bears at its head the new title, The Outlook. Although the ownership, editorship, form, and purpose remain, we are told, unchanged, yet the change is very significant. It is one more attempt of earnest and devout men who feel the great ties of ethics, science, and religion binding together those things which creeds, sects, and theological terms and traditions divide, to escape the travail of the denominations; to avoid the trammel of the words which confuse. As the editor implies, the paper has been larger than its title in spirit and purpose, and this is an effort to find a name that, to say the least, will be as large as the paper's ideals. In this struggle to reach the larger constituency The Outlook has the keenest sympathy of "Unity." Our estimate of this paper is well known to our readers. We confidently believe it will still more merit the judgment we have heretofore expressed, viz., that "it is the best family paper published in America."

[See editorial on page 112.]

Correspondence

Another View

To the Editors of The Outlook:

In your issue of July 1 you quote Dr. Wilton Merle Smith as saying, in reference to the Briggs case: "The judgment of the General Assembly can in no way settle the matter. It must be settled at the bar of the court of final resort—the court of the world's scholarship." If by "the matter" to be settled Dr. Smith means the truth of Dr. Briggs's teachings, he is unquestionably right. Truth is never settled, and, in the nature of things, never can be settled, by ecclesiastical decree. But if, as seems probable, Dr. Smith means more than this—means that the question whether Dr. Briggs's teachings square to Presbyterian standards or not cannot be finally settled by the General Assembly, it seems to me, a layman, that he is in error. That "a man [a non-Presbyterian, or perhaps even a Presbyterian layman] may believe now just as he did before the decision," I cheerfully admit; but that a Presbyterian minister, holding to the truth as taught by Dr. Briggs, may, after the condemnation of such teachings by the highest judicial tribunal of the Church, still hold the same views of truth and at the same time retain his position in the Presbyterian ministry is not so clear. Ministers have heretofore held views at variance with the Confession of Faith, and have justified themselves by the plea that there was a latitude of belief allowed them by the Confession large enough to warrant them in giving adherence to the teachings of the new theology. But that support is no longer available. "What is written is written," says the Supreme Court of the Church. Dr. Briggs's teachings may be true in the abstract, but they are not true from a Presbyterian standpoint.

Dr. Smith seems to confound the prescribed mode for constitutional changes in the Church with the prescribed mode for the hearing and decision of litigated questions when he says, "That was the opinion of the Assembly, not the judgment of the whole Church." The decision of the constitutionality of the apportionment act of 1892 was the opinion of the Court of Appeals of the State of New York, not the judgment of the whole people; but it settled the law for every citizen. Henceforth that question is no longer open in this State. If the law is unwise, it must be changed by the Legislature. So, in the Presbyterian Church, judicatories are established for the trial of causes, and the decision of the highest appellate court in any case ought to be binding upon the ministry of the Church so long as the Constitution remains unchanged. In the Briggs case there is no question of constitutional change, but simply one of the interpretation of the law as it is written. And that is a question for the General Assembly as the supreme judicatory of the Church.

Your editorial comment in the same issue to the effect that "if the Presbyterian Church possessed a judicial tribunal to which cases at issue could be submitted, and by which the principle involved could be decided with some appearance of judicial and impartial temper, the ministry in that Church would be in honor bound to accept such decision as final," reminds me of the country lawyer who always had two remedies when beaten in justice's court; he could appeal, or he could go down to the tavern and swear at the court. Dr. Smith and the others who agree with him cannot take an appeal. They seem to be adopting the other alternative. "There were not five men in that Assembly who were competent to judge of the matter."

Not only "the first thought of the layman," but the second and third thoughts of one layman at least, lead him to agree with Dr. Ecob. G. F. S.

Rochester, N. Y.

Turkey and Our Missions

To the Editors of The Outlook:

It appears that the friends of missions do not comprehend the gravity of the situation in Turkey.

Those who have read the reports in the

daily and weekly press for the past few months know of the combined efforts of the Government there to suppress the evangelical institutions of that land.

During the past two or three years the stories of extortion, oppression, persecution, and injustice in every form, if written, would cause the blood of every free-born American to boil.

The greater part of this movement is directed against the evangelization, enlightenment, and general education which the missionaries of the American Board and the representatives of the American Bible Society have introduced.

We have official information that it has been decided by the Council of Turkish Ministers at Constantinople that all foreign and parochial schools must go, and that the Mohammedan school shall be the only educational institution in the land of the Sultan. This means an official attempt to return to the conditions that prevailed one hundred years ago.

The immediate result of the decision was the burning of the Mission Seminary at Marsovan, by a mob inspired by the Governor of this province. Two professors of Anatolia College were then arrested and were sentenced to death. A professor in Euphrates College has been under arrest for some time.

The work of extermination has begun, and missionaries are severely taxed at every turn to defend the work of sixty years. The native pastors, teachers, and evangelists are more or less unsettled, for they see some of their number condemned to death after a farce called a trial, and they know not when their turn may come.

Arrests without a shadow of a cause, and condemnation to long terms of imprisonment, to banishment, or to death, without anything that could be called a fair trial, are common occurrences upon all sides.

Under these circumstances it is of the utmost importance that the missionaries and the far more severely persecuted native brethren, and the churches in the Ottoman Empire, feel that the Christians of America are standing by them.

It is also necessary that the Turkish Government understand that these institutions are not unsupported, but that they have the backing of their Christian constituents in this country.

And yet the missionaries are informed that, just at this point, they must retrench in their expenditures. Native laborers who have nobly defied persecution and danger for years are discharged, and colleges and schools are not supported as they should be at such a time as this.

Government officials take note of these things, and conclude that American Christians are not vigorously backing up the work, and so they are encouraged to employ their oppressive measures with renewed vigor.

Is this the desire of the churches of our land? Why do they not, at this time, come to the help of the Lord to crush out this crusade against his Church?

Special contributions for the work in Turkey are exceedingly necessary, and that, too, at once.

It would be well for the churches to hold special mass-meetings, addressed by those who have carefully investigated the subject. Let an intense sentiment be aroused against such injustice. This matter calls for immediate and vigorous action.

Prayer is important, but prayer with works will accomplish more. *.*

Young Women's Summer Conference

To the Editors of The Outlook:

This year there has been held at Northfield the first Summer Conference for Young Women, having its part in the series of numerous Women's Conferences which is making so signally characteristic the last decade of this woman's century.

It had been felt for some time, as the growing interest in the young men's conferences had shown how largely they were enjoyed, that some special provision must soon be made for young women. The advisability of such a con-

ference was discussed with Mr. Moody early in January, and, with that keen interest he always manifests in every broad movement, he at once gave it his hearty approval. So efficiently was the canvass made by the International Committee of the Young Women's Christian Association, and so warm a welcome was given the announcement, that the Conference has registered 170 delegates, representing thirty-one schools and colleges, as well as numerous city Young Women's Christian Associations and a goodly sprinkling of delegates from Christian Endeavor Societies. The representation includes young women from McGill University, Montreal, on the north, and Bryn Mawr and Swarthmore on the south; Ohio Wesleyan University on the west; as well as Cornell, Vassar, Syracuse, Elmira, Smith, Mount Holyoke, and a number less well-known institutions; while Wellesley, with a delegation of twenty-one, including the college Glee Club, has held the lead.

The entire tone of the Conference was earnest, deep, and spiritual, but a mere outline of the work done must suffice here. Two of the morning hours were taken up by classes in Bible study, one led by Robert E. Speer—well known as a leader in the Students' Missionary Volunteer movement—which studied the Gospel of Mark inductively; the other class, in charge of Mr. James McConaughy, of Mount Hermon Seminary, was called the Personal Workers' Class, and here different members of the class brought forward difficulties they had met in trying to lead others to Christ. The two closing hours of the morning were occupied in the discussion of methods of specific Christian work in cities and colleges. In each of these one or two short papers opened the way for general discussion of the topic under consideration, and the response was so hearty that each day the hour closed with much unsaid. The afternoons were given up to rest and social relaxation and enjoyment.

The evening platform meetings were addressed by such speakers as Mrs. L. S. Bainbridge, Superintendent of the Woman's Branch of City Missions in New York City; Robert F. Speer, on the Student Volunteer movement; Miss Grace A. Dodge, on the Working-Girls' Clubs; the Rev. H. P. Beach, of the Springfield Training-School for Christian Workers; as well as on two evenings by Mr. Moody himself. Mrs. A. J. Gordon, of Boston, presided over the Conference during the meetings when Mr. Moody was forced, to be absent, and added greatly to their spiritual vigor and earnestness.

The last session, held Thursday evening, June 29, was addressed by Richard E. Morse, International Secretary of the Y. M. C. A.; Miss E. K. Price, International Secretary of the Y. W. C. A., and many others.

Said Mr. Moody, in closing: "Don't be in a hurry to go. Stay and take each other by the hand, and remember that you are warmly invited to come back next year, and many years after, until you can bring your daughters and granddaughters with you; and may God be with you till we meet again."

ANNIE M. REYNOLDS.

Northfield, June 30.

Can Plants See?

The mysteries of vegetable life are not yet all explored. An Indian botanist has made experiments which induce him to say that some plants can see. Whether the inference can be accepted or not, these experiments go to show that the plants made an effort to reach supports placed at a little distance, and grew toward these supports wherever they were placed. The plant was a convolvulus, and when a long pole was placed near it, and in such a way that the tendrils would have to turn away from the light to reach it, they invariably did so, and within a few hours trained about it. That certain plants have the sense of touch is well known. The leaves of several species of Mimoseæ exhibit a peculiar irritability when touched or shaken. The ancients believed that trees were inhabited by nymphs; and Tasso, in his great epic of "Jerusalem Delivered," makes trees groan and bleed when wounded.—*Albany Times-Union*.