

telegraphs that he thinks there is little danger of the disease spreading.—The evidence taken by the court martial now examining into the causes of the Victoria disaster is strongly to the effect that the blunder was Admiral Tryon's; witnesses declared that Admiral Tryon himself declared that the collision was all his fault before the vessel sank.—The coroner's jury which investigated the loss of life at the burning of the Cold Storage Building at the World's Fair, Chicago, brought in a verdict charging with criminal negligence Mr. Burnham, the Director of Works of the World's Fair; Fire Marshal Edward Murphy, and President J. B. Skinner and Secretary Charles A. McDonald, of the company which owned the building; Chicago papers state that the investigation was far from thorough.—An Indian prince, his Highness the Rajah Rajagan, of the province of Kapurthala, has arrived in New York on his way to visit the World's Fair.—Street Commissioner Thomas S. Brennan, of New York City, whose conduct in office has been severely criticised, has resigned, and Excise Commissioner W. S. Andrews has been appointed in his place.—The will of the late Anthony J. Drexel, of Philadelphia, leaves to trustees the sum of one million dollars for the erection and maintenance of an art gallery, museum, or other public institution, to be placed near Drexel Institute.—The Chicago World's Fair was closed last Sunday.



A Step Backward

With sorrow and indignation we learn that the Prudential Committee of the American Board has reconsidered the vote which it took April 11, whereby the Rev. William H. Noyes was appointed a missionary in Japan. The correspondence and action of the Committee are described on another page. The action of the Committee in appointing Mr. Noyes gave great satisfaction to all friends of the Board and of the cause of missions. It was regarded as a recognition that a man who had been unreasonably distrusted by the Committee at home had proved himself by his service abroad to be worthy of confidence and honor. In the correspondence from which we make selections elsewhere three facts are clear. First, the resolution of the Committee making the appointment is unconditional except in regard to certain minor details concerning the transfer of Mr. Noyes from the Berkeley Temple Mission to the American Board; secondly, Mr. Noyes unqualifiedly accepted the appointment, subject to the arrangement of similar details; and, third, the Committee had no more facts before it when its action was taken in July than in April. Nothing in the correspondence indicates that Mr. Noyes holds views in conflict with those commonly held in the American Congregational churches. In a manly way he states his position, and gratefully accepts the honor conferred upon him by the appointment. Twice within the year the entire Japanese Mission has asked that Mr. Noyes be appointed by the Board. For five years he has been in Japan, and has proved himself an able, consecrated, and brotherly missionary. He had already appeared before a large council in Boston, and submitted to a long examination, after which he was recommended by the council for the missionary service.

How long will the Congregational churches endure such trifling? The future will show that this trouble in the American Board had its origin in personalities rather than in principles, that it is continued by personal prejudice, and that so soon as those prejudices are eliminated the troubles will cease. This last action of the Committee will

deepen the conviction in the minds of many men who have been loyal to the Board that the only way out of its present pressing difficulties is by an entire change in its management, and by an insistence on the application of the council system to the ordination of missionaries as well as of ministers. Those who think that the liberals are agitating simply for the purpose of agitation little understand their temper; and those who imagine that the liberals are few in numbers must shut their eyes to facts. The National Council at Minneapolis represented the churches, and, as is well known, was overwhelmingly opposed to the present policy of the Prudential Committee. It expressly called the attention of the missionary societies to a declaration of principles in which creeds of acknowledged weight were declared to be sufficient for both home and foreign service. The extreme conservatives may have a majority among the Corporate Members, but they are in the minority in the churches. The churches are tired of this controversy. They welcomed the appointment of Mr. Noyes as a sign that the Committee recognized that it should represent the whole Board and not one faction; that it was willing to give a "liberal" interpretation to Dr. Storrs's letter.

One of the most memorable scenes at the recent meeting of the Board at New York was when two reports were presented by the Nominating Committee, the minority report being read by Professor George P. Fisher, of Yale Theological Seminary. The gentleman who presented the majority report offered a compromise. Professor Fisher declined to accept it, saying that the only way to get rid of the difficulty was to get rid of the cause. Professor Fisher was right; an increasing number of those who have favored moderate action are beginning to ask if it is not time that the cause of the difficulty were removed. Several associations and conferences have already expressed themselves as favoring a change of administration. We commend the action of the Naugatuck Conference and of the Connecticut Association to other similar bodies. Let the wishes of the churches now come to the front. They give the money, and their preferences should be respected. We believe that not only a large majority of the churches, but also a large majority of the missionaries, are opposed to the present policy of the Home office. We leave it to our readers to decide whether a man of the ability, consecration, and proved fidelity of Mr. Noyes should not be appointed a missionary when the only objection that can be made to him is contained in the following words: "Those who do not hear the message in this life I trustfully leave to God. I do not claim to know God's method of dealing with them, but I do not refuse to think about them. I entertain in their behalf what I consider to be a reasonable hope, that somehow, before their destinies are fixed, there shall be revealed to them the love of God in Christ Jesus. In this, as in every question to which God has given no distinct answer, I merely claim the liberty of the Gospel." If such an utterance is enough to prevent appointment to the foreign missionary service of the Congregational churches, then those churches in the future must be content with inferior missionaries or must speedily get a new appointing power.

Our readers should keep a few facts clearly in mind. This is not a controversy concerning continued probation, for no one wishes to make that doctrine part of a creed for the Board; it is a question of simple liberty—whether or not such men as are honored and useful at home shall be eligible to the foreign missionary work. Many of the most conservative among Congregational leaders are in favor of a liberal policy. It would be possible to have every executive position in the Board filled by an extreme conserva-

tive and yet the whole difficulty cease. We do not ask to have beliefs changed; but there will be no peace until there is a very general change in the personnel both of the Secretaries and the Prudential Committee.



The Witness of Character

The most convincing evidence of immortality is to be found, not in argument, but in character; for there is often in high and beautiful natures a quality which carries with it the conviction of its own continuance. It was this mysterious element of character which made Hume declare that whenever he thought of his mother he believed in immortality! The Rhone, sweeping impetuously past the quays and under the bridges of Geneva, conveys by its very velocity an impression of the heights from which it has come; the Amazon, by its very breadth and volume, testifies to the vastness of waters into which it pours itself. So there are natures so pure and high that they bring with them the consciousness of having come from God; while the force of their moral impulses and the steadfastness of their loyalty to spiritual ideals predict the nobler life to which they move, as the seed predicts the flower it is later to grow and the fruit it is later to bear. Christ was more than the truth he taught; he was the Truth itself. There was that in him which made the resurrection morning credible and the ascension natural. To put such truth into the thoughts of men was to be the greatest of teachers; but to live such a life in this troubled world was to be a Saviour of humanity.

For nothing imparts life but life; knowledge cannot do it, nor wisdom, nor strength, nor any gift or grace; life flows only from life; and not until knowledge, wisdom, strength, and grace become vitalized by incarnation in a human life have they power to reproduce themselves in others. Abstract talk about patriotism leaves the boy's imagination cold, but one glance at a living hero and his heart leaps up with joy that, after all, the dreams of youth are true. Beauty has made many a pen eloquent, but the soul is not moved until the vision comes before it, and thenceforth words are not needed. Love has many beautiful tributes in the books, but no one understands its mystery and its sacredness until it possesses his own soul or he sees it shining from the soul of another. The world is full of these noble incarnations of truth and goodness and purity; and this revelation of the divine realities is continued age after age in countless households and in unnumbered communities. Many a patient, quiet woman has been to her children a chapter of that great Bible of life which God is continually writing; many a wife has been, to a husband less noble and steadfast, as the light of a star which no darkness could quench, and whose gentle shining has been a part of heaven to him. Fortunate are they whose ideals, unrealized in their own characters, walk beside them in the daily ministry and fidelity of others, and who are bound, therefore, to faith in the nobler possibilities of life. For no one can live day by day with the integrity and love of another, manifesting their presence and their power as naturally as the earth manifests the vitality within it, without being convinced, not only of the reality, but of the immortality, of these great qualities. They who possess them are not the prey of death, for death belongs to time; but these beautiful spirits are not of the earth, any more than the thought of the poet is of the words he uses, or the vision of the sculptor of the marble which suggests but does not contain it.

And yet the words and the marble are precious and

necessary; they are not the thought, but they convey the thought to us, and they bring the vision within the boundaries of our seeing. They translate for us that which is above us, and by the very beauty of the form in which they come they convince us of their reality. In like manner, and with a kindred power of persuasion, the divinest truths are continually coming to us, speaking to us, abiding with us. They are not like shining mountain summits, filling us at the same moment with longing and with despair; they speak our language; they share our lot; they are of our household. Purity, righteousness, fidelity, love, dwell with us in forms and faces so familiar that we sometimes forget for the moment what they reveal; but their message is so clear that we cannot long miss its meaning. They do not testify of immortality; they are immortal. And there is no diviner privilege bestowed upon men than this power not only to realize God's thought in their own natures, but to reveal that thought, beyond all doubt and questioning, to others. The good, the pure, and the beautiful who are with us are witnesses from heaven, and bring the air of their home with them into this troubled world.



To Reach Men

The series of articles now appearing in *The Outlook* under the general title "How to Reach Men" is significant not only by reason of the contents of the articles but by reason of that general title. Truth has always had supreme value for the best minds, but its value for saving men from sin, misery, and degradation was never so clearly seen before. Men are learning that the sublime order in which they find themselves yields its secrets slowly to intellectual curiosity, but swiftly for the ends of character. We are not here to have the great questions about the ultimate ends of being answered, but to grow in wisdom and strength for the doing of the work of the day. The great questions besiege every thoughtful man and convey a constant impression of the greatness of the soul and of its destiny, but they lead us on and lend dignity to daily work and duty; they are never answered. Truth is given us in this world for the purposes of character-making, and not to satisfy intellectual curiosity. To love truth and pursue it is our immortal destiny; but our concern now is rather to clear our vision and train ourselves in righteousness and strength than to discover the ultimate secrets of existence.

Such truth as we have learned is now focused on the saving and building up of men more directly and more effectively than ever. Christ came, not to answer the questions of men about their origin and their future, but to tell them how to live and to teach them how to die. The science of living is now the foremost, as it has always been the most concrete, of sciences, and to this science all knowledge is tributary. Theology has grown more reverent and more helpful; it is learning a humility which makes it less eager to discuss the nature of Deity and more eager to aid men in the daily struggle against temptation and the daily struggle for righteousness and peace. It is less resolute to define the nature of sin and more resolute to save men from its ravages. It is less dogmatic in deciding how Christ put on the garments of humanity and more zealous to bring humanity within the sphere of his love. It cares less for logical completeness and more for the power to light and lighten the burdens of life.

As with theology, so with church organization; the supreme interest is more and more the service of man. That