

himself reports that in the church in Oakland the subjects have a much larger scope in the evening, and that then attention is often given to the consideration of social questions in their ethical relations. To the question of "after-meetings" most replied that they had them occasionally, but not regularly. To the question as to what use is made of the young men, the reply from most was that they are asked to take part as ushers, and in extending invitations to the evening services. In these large churches we see no mention of the Sunday Evening Club which has been so successful in many churches. All these churches report a much smaller attendance on Sunday evening, and yet all are situated where there are great masses of people. May it not be that the smaller evening service is due in part to hesitation to adopt other means than the "simple preaching of the Gospel"? We do not believe that that should ever be subordinated to anything, but fishers of men should remember that there are many ways of attracting the attention and securing the assent of those whom they are sent to reach. Many churches are always full in the evening, and our experience of the London churches is that the attendance is usually quite as large in the evening as in the morning, if not larger. We believe this would be true of most city churches if the difference in the character of those who must be reached in the evening were more generally recognized, and the methods adapted to the floating classes who, if at all, must be reached in very different ways than by what is usually called the "simple preaching of the Gospel." Mr. Rader has done a good service by calling attention to important facts—may we not say to an unfortunate condition? Now will some one show how the churches may be kept as full at the second service as at the first?

Westminster Chapel in London, which is distinguished as being the largest Congregational church in the world, has been some seven years without a pastor. It has just called to its pastorate the Rev. W. Evans Hurndall, M.A. Mr. Hurndall is something less than fifty years of age, a graduate of St. John's College, Cambridge, and has had a phenomenal success in the East of London. He came to the city as a business man, and was so successful in his Christian work that he decided to enter the ministry. Refusing the suggestion of those who would have him begin at once, he made careful preparation at Cambridge, and then returned for his great work. About two years ago his health failed, and he went abroad for rest. Last summer Westminster Chapel invited the Rev. A. H. Bradford, of Montclair, to supply its pulpit for two months, and at the end of that time gave him a unanimous and enthusiastic call. Mr. Bradford thought best to decline the call, and the pulpit has been vacant until now. Mr. Hurndall's previous success in the metropolis is promise of a new and brighter day for Westminster. When Samuel Martin was its pastor, it was as prominent in London life as even Mr. Spurgeon's Tabernacle. Westminster Chapel easily seats three thousand people, and has an ideal location for a great city church. On one side of it stretch the palaces of Belgravia, and on the other lie the slums of Westminster. It is very near to the "Members' Mansions," and will probably be attended by a larger number of Members of Parliament than any other church in London, with the exception of Westminster Abbey. The congregations have sadly diminished because there has been no pastor, but last summer the chapel was thronged, and there is every reason to believe that under the ministry of Mr. Hurndall the prosperity of the days of Samuel Martin will return. This church is often called the Congregational Cathedral of London, and no other so well merits the distinction. It is located on James Street, near Buckingham Gate, about midway between Buckingham Palace and the Houses of Parliament.

#### Vivekananda and the Missionaries

We are informed that Swami Vivekananda, of whose intolerant denunciation of foreign missions mention has been made in these columns two or three times, is about to come to New York to repeat his addresses here. We desire, therefore, once more to call attention to the correspondence between him and the Rev. Robert A. Hume, of Ahmednagar,

India. Mr. Hume is one of the most liberal and yet loyal missionaries of the American Board. He was born in India, and knows that country probably as well as any man not belonging to the Indian race. The correspondence between these two men, as it appeared in the "Detroit Free Press," has been republished in a small pamphlet, and may be secured at the rooms of the American Board in Boston, and also from the Rev. C. C. Creegan, D.D., Bible House, New York. "Vivekananda's own standing in India may be inferred from the following quotation from 'Unity and the Minister,' which is the official organ of the Brahmo-Somaj in Calcutta, of which Mr. Mozoomdar is the leading member." We quote as follows: "The Indian Mirror" has published several long leaders in praise of the Neo-Hindu Babu Norendra Nath Dutt, *alias* Vivekananda, in some of its late issues. We have no objection to the publication of such panegyrics on the Sanyasi [monk], but since the time he came to us to act on the stage of the Nava-vindavan Theater, or sang hymns in one of the Brahmo-Somajes of this city, we knew him so well that no amount of newspaper writing could throw any new light on our estimate of his character. We are glad that our old friend lately created a good impression in America by his speeches, but we are aware that Neo-Hinduism, of which our friend is a representative, is not orthodox Hinduism. The last thing the latter would do is to cross the *kalapau* [the ocean], partake of the *mlechha* food [viz., food of outcasts—that is, of Christians and foreigners], and smoke endless cigars and the like. Any follower of modern Hinduism cannot command that respect from us which we entertain for a genuine orthodox Hindu. Our contemporary may try to do his best to promote the reputation of Vivekananda, but we cannot have patience with him when he publishes glaring nonsense."

#### The Kumi-ai Churches of Japan

The annual meeting of the Kumi-ai churches of Japan, which was held at Kōbe during the first week of April, was a gathering of unusual spiritual power, and one which has resulted, so far as can be seen, in great blessing to the churches, which have recently been somewhat disturbed. The Kumi-ai churches are those which are the outgrowth of the missions of the American Board. The membership is, we believe, larger than that of any other body of churches which have sprung from denominational missions in Japan. At this meeting seventy churches were reported. The gathering was anticipated with a good deal of anxiety. There has been much to disturb and distract Christian work in that country during the past year or two. The causes are difficult to enumerate; they were partly political, partly the result of the teaching of those who hold unevangelical views, and probably very largely the result of the republication in Japan of the works of those who make light of supernatural Christianity. Under somewhat trying circumstances the missionaries have conducted themselves with the greatest discretion, realizing that the Japanese must come in their own way to the positions which they will finally occupy in Christian thought and ecclesiastical organization. The sermon before this meeting was preached by Mr. Yamanaka on the text "I have loved you," and seems to have been the keynote to all the meeting. The missionaries were not members of the body, but all references to them are said to have been kindly and appreciative. The result of the meeting has been most satisfactory. One missionary writes: "The devotional exercises, the sermon, the Lord's Supper, the prayers that earnestly sought God's presence and blessing, the exhortations that recognized difficulties as well as Christ's power to conquer them—all were on an unusually high plane. No one could hear those prayers without knowing that they were not the thought of the hour, but were the rich results of long spiritual preparation for the meeting." Another missionary says that during the sessions it became "evident that the general trend is strongly and safely within evangelical lines, although the bounds of fellowship will be very wide." This is not peculiar to those churches; the same tendencies are equally evident in the Presbyterian churches and those of other denominations. Perhaps the most significant act of the meeting was the invitation, unanimously voted, to ask Mr. Moody to come to Japan for an evangelistic campaign.

## Sunday-School Lesson

### Who Hath Woe?<sup>1</sup>

By Lyman Abbott

"Mixed wine" is old wine that has become strong by being mingled with the lees. "Red wines" are said to be most esteemed in the East. "When it giveth its color" is, rather, when it sparkles or bubbles. The lesson is here, therefore, against convivial drinking, drinking not to quench thirst, not as a beverage, but as a social enjoyment.

Distilled liquors were unknown to the ancients; the art of distillation, though not absolutely unknown, was comparatively little used until a much later period; and much of the evil of modern drunkenness has come from the free use of the product of the still. But this passage affords quite conclusive evidence that the use of wines is not a sovereign cure for drunkenness; and also that the evil is not unknown in warm climates, though it may be greater in the colder regions.

There are three possible uses of alcoholic liquor:

1. It may be used as a medicine. I believe that there are certain abnormal conditions of the body in which no medicine is so effective. Speaking generally, alcoholic liquors are useful, if at all, to men past middle life; they are not only dangerous as a temptation, they are ordinarily injurious, even if used in moderation, in men under middle life and in full possession of their physical powers.

2. They may be used as a beverage. They may take the place of cold water. Probably it is true that there are localities where pure water cannot be readily secured, and where the common wine of the country is safer as a mere quencher of thirst. Yet this condition does not exist so often as men imagine. A friend of mine once asked a gentleman who had lived much in Paris, "What is the matter with the water there, that Americans cannot drink it?" "Nothing," he replied, "except that the wine is so good and so cheap." That was many years ago. It is not so good now. Substantially universal testimony agrees that the common wines of the Continent of Europe are far from good. Ordinarily, water quenches thirst better than wine or beer. And water can always be made safe by boiling it.

3. The most common use of alcoholic liquor is that indicated in this passage from the Proverbs. It is used, not truly as a beverage, but as a stimulant, and as an aid to social companionship. It is drunk, not to quench thirst, but to promote conviviality—for half-sensuous, half-aesthetic enjoyment. Substantially all saloon drinking is of this kind—that is, it is either for stimulation or for conviviality.

Whatever may be said for the other forms of drinking—whatever of the necessity of alcohol as a medicine, or even of its value as a beverage—for which latter use in my judgment the arguments are more specious than sound—no serious argument can be presented for its use as a social stimulant and a means of conviviality. Whether it is punch at a reception or champagne at a dinner-party, alcoholic liquors taken to loosen the tongue, promote the flow of conversation, create conviviality, are always and entirely bad. For their effect physiologically is, not to stimulate the higher nature, but to paralyze the powers of self-control. The man talks more freely, not because he has more to say, but because he has less control, less of that judgment which leads to reticence. And as he drinks more his conversation becomes more foolish, until it ends in absolute imbecility. It may be laid down as an axiom that alcohol does not stimulate either the intellect or the affections; it lessens control by the reason and the judgment.

It is against this convivial drinking that the writer of our paragraph directs his condemnation. Sooner or later it brings woe, sorrow, contentions, babbling, useless wounds, redness of eyes; sooner or later it beth like a serpent and stingeth like an adder.

Whatever you may think of the use of wine as a medicine, whatever you may think con-



cerning its harmlessness, or even its value as an accompaniment of your meals, beware of convivial drinking in all its forms. It is always dangerous, and never justified.

## Correspondence

### The Coal Strike—The Operators' Side

To the Editors of *The Outlook*:

You call attention to the article of Professor Edward W. Bemis in your issue of May 12, asking your readers to "read the article through," which I should have done in any case. For what Professor Bemis says about the violation of contracts, if it be true, and I do not doubt it, there is neither excuse, palliation, nor defense; but there is, nevertheless, something to be said on the other side.

In every question there are always two sides, and it seems to me that in this instance, as in many others, the side of the operators fails to get any hearing at all.

In the first place, the ability to pay any wages at all—except at a loss—must come from the operator's ability to get at least as much for his product as he pays for it. Now, I purpose to speak only of operations of which I have personal knowledge, viz., coal-mining in West Virginia and western Pennsylvania, and in those only of the shipments made by river. A short time before the strike the quality of Pittsburgh coal most largely shipped brought in the Cincinnati market \$1.12½ per ton in barges. Let us take the lowest scale of wages proposed by the miners as the basis of the cost of this coal—that is, 60 cents per ton. I cannot say with certainty what the cost of loading this coal into barges in the Pittsburgh district is. On the Kanawha River in West Virginia it amounts at some mines, where hauling outside is necessary, to as much as the mining; but as very little of this is done at Pittsburgh, the cost will be considerably less. Let us put it at one-half, or 30 cents per ton; cost of towing (500 miles), 25 cents per ton; royalty, 12½ cents per ton; total, \$1.27½. Now I am satisfied that in the actual working these figures would be more rather than less; besides, I have added nothing for the cost of selling, nor for wear and tear, which in the coal business is very great.

The figures given above are for what is known as lump coal—that passing over a one and a half inch screen. There are two grades made, known as nut and slack, for which neither the miner nor the landlord gets anything.

These, and the profits from the somewhat maligned stores, are what the operator will have to recoup himself with for the loss on lump; and, without going into details, I will simply say that they will not do it.

A word about the mining stores so much talked about. It is difficult to rightly characterize them. There are stores and stores, as is the case about many other things in this world. The writer once heard a man boast that he had made fifty per cent. profit out of his store, and at once expressed his opinion of the matter in as fitting language as he could command. It depends largely upon the kind of man an operator is; if he is greedy and rapacious, the men suffer; if decent, I do not think they do. Most mines are so located that the men would not have access—I speak now of West Virginia—where there is much, if any, competition, and it is not yet proved that the average merchant is less rapacious—given the chance—than the average coal operator. In order to get at the real truth of the matter each case would have to be tried on its merits, and I am inclined to think that, on the whole, the showing would not be a very good one for the stores.

But we come now to what is the most important part of this controversy. It is asserted in many quarters, and believed in, I have no doubt, by the miners, that if a uniform scale of wages could be agreed upon, and the agreement carried out, this would determine the price of coal and so obviate the whole difficulty. To my thinking, no greater fallacy exists. It has no standing whatever, unless there is coupled with it the absolute power to restrict the output of coal. If more coal goes to market than there is demand for, the price falls as inevitably as water runs down hill, and it is this matter of supply and demand that determines the price of coal, and not the price paid for mining it. The sooner this is recognized, the better for all parties concerned. To restrict the output in the soft-coal business, scattered as it is over a large extent of country, with a large number of operators, and as many more at liberty to become such, would simply be an impossibility.

But suppose it could be done, you would simply be establishing a monopoly, or, if you please, a trust, and would make laborers in other occupations, who are in as great stress as the miners, pay more for their coal than they otherwise would.

JUSTICE.

### Another Kind of "Humor"

To the Editors of *The Outlook*:

While I was reading the readable paper of Mr. Adams on American humor, I was expectantly waiting to see if he would also mention the uproar of laughter which an oath causes, from feminine or masculine lips, on the stage of a first-class or second-class theater in any of our large cities. Is not this on a par with the grinning caused in back-country districts by an individual putting out a leg over which the unheeding may stumble and fall, or wearing a horse-collar for fun, and the like barbarities? If an actor or actress will only say "damn" occasionally through a play, the dullest and stupidest melodrama or farce is seemingly saved from failure.

What is it that makes an oath in the theater so deliciously irresistible to the very best classes of American audiences? In England, France, and Germany before the best audiences a "cuss-word" must have point or special appositeness, or be ripped out by provocation, to be regarded by itself as something gleefully to roar over in laughter. Not so in New York theaters, even before the selectest gatherings. If a young and pretty actress will only swear occasionally, the deacons, wardens, and church trustees in the house are ready, you would think, to take out the horses and themselves draw her home in giddy triumph. The more serious part of the audience is always the more bewitched by this "humor."

F. D.

### The Poor and Doctors' Bills

To the Editors of *The Outlook*:

The question is, Is it true? Some people state facts, and some state their own impressions. Whether a fact or a fancy sketch, a man tells a story, and it is about a poor man at the Park—a poor man, but he can afford his cheap tobacco, a rank poison, if a slow one, and which it is said but two animals in the world will touch. That is instinct. The man is reflecting. That is well; some people do not reflect. Perhaps about a sick child—"one of the blessings of the poor being that, in case of sickness in the family, the doctor's bill must be thought of first of all."

This man must have lived in an exceptional world! Another of the blessings of the poor is that they are hardly ever expected to pay their bills.

"Pay a doctor!" said one of them. "I never expect to pay a doctor. Why, you can get doctors enough any day without paying them."

Evidently this man of the dreamer's fancy was exceptional.

There are no men who give more of their time and strength freely than our doctors—in the hospitals, in the dispensaries, in the clinics, days and weeks and months of work, and often unacknowledged; while, in the Reports, the men who give money appear in full force.

We used to write in our "copy-books," "Time is money." That's what they have to give, and that is given freely.

A woman will dress herself poorly, leave her carriage

## Hood's Sarsaparilla

Vitalizes and Purifies The Blood

And gives it power to carry health to every part of the body. The appetite is restored and the stomach toned and strengthened; the kidneys and liver are roused and invigorated; the brain is refreshed and the whole system built up and rejuvenated by Hood's Sarsaparilla, the peculiar medicine.

## Hood's Sarsaparilla Cures

Hood's Pills are carefully prepared and are made of the best ingredients. Try a box.

<sup>1</sup> International Sunday-School Lesson for June 17, 1894.—Prov. xxiii., 29-35.