# METHODIST CITY WORK

### INTERESTING QUESTION WHICH CONFRONTS THE CHURCH.

**Dr. Kellogg Discusses Progress, and Says the Wealthy Are Not Always the Cultured People.**

The supreme problem which confronts the Methodist family of churches at the present time is that of successful work in cities. Methodism in the country and in the small cities of the country has not suffered much, but in the large cities, West as well as East, and in the church South, as well as that North, conditions have developed that have led the Methodists to inquire into the merits of their system of government and into their methods of work. A prime consideration in the removal of the pastoral time limit last year was this city problem, and it has been the same problem that has hushed the cry, so loud last Winter, for a restoration of that limit. Discussing the Methodist situation, a New York letter in the Boston Transcript says:

"Methodism in America and in England has reached a type of men and women that Presbyterian or Episcopalian could not reach. This class has called itself the common people. The good the denomination has accomplished in reaching this class, especially in America, is simply incalculable. But as the cities develop, and there develops in them men and women of wealth, and, let us assume, genuine culture, Methodism of the old style has ceased to be attractive to them. Episcopalians and Presbyterians flourished, but Methodists show a tendency to decline. Methodist leaders admit that it is extremely difficult to hold members in a Methodist church that is located in, and must draw its membership from, a wealthy neighborhood of any large city. Of course, there are many exceptions, but the cases in which this is true are so numerous that the statistical showing of Methodism in large cities is materially affected.

"Coupled with this city problem is the one common to all churches, of city evangelization. Methodists are leading in this movement, held by many to be the most pressing question of the century. More and more the cities influence the thought of the Nation; set the pattern for people who live outside of them. If this influence is corrupt, as is charged, something must be done to purify it, else the consequences will be disastrous. This is the reasoning of these Methodist leaders who are in the National city evangelization movement. Methodists are interested in the problem, having responded to city reformers as other religious bodies have not.

"Methodists in England set the pattern for new century money-raising schemes. They have succeeded far beyond their stints, and have been followed by almost every religious body, save the establishment, in England. The bishops of the Methodist church North got themselves laughed at for a time by naming a stint so high as $20,000,000. They have more than proven the wisdom of their high aim, however. Half the amount has been raised, and nobody doubts the other half will be. Methodists in many cities are taking hold of the work of paying off debts on all their churches, and they are succeeding. The $20,000,000 mark will be exceeded, so everybody thinks, and Methodism will be put into such strong position in consequence that it can battle for itself and for its cause during the rest of the century as can almost no other religious body in America. No question but it is doing a wise thing. Methodists South have a much smaller stint, but they are succeeding with it, and both they and Methodists North and in Canada are not finding their missionary funds to be adversely affected. On the contrary, in some cases these funds are being helped in amount.

**Not a Question of Decline.**

The statements quoted above were submitted yesterday to Rev. H. W. Kellogg, pastor of the Taylor-Street Methodist Church. Discussing them he said:

"Every live church has its problems which new conditions and exigencies create. These the great Methodist church has, in common with all her sister denominations. Many of the questions which are discussed freely within her own councils do not have the same appearance when made public matters. The growth of the Methodist church in the great cities is almost as marvelous as her growth in the country places. But the question is ever before her how to make herself most useful. It can hardly be said that she has declined in any of the large cities. Indeed this is not true. She has been on the increase in every city in this country. But the question is, Has this increase been what might have been expected with her resources and supplies? Has the increase been proportional to her successes in the country? Some are ready to maintain that it is. More say that it is not. Then, naturally, reasons are sought. It is not a question of decline, but of greater success. Some have been ready to say that it is because of the time limit which prevented a man from building strong individual churches around a marked personality, such as has been done in other denominations. But there are those again who question the wisdom of building such churches and maintain that they are of transient influence and disappear with the going of the man who has been able to establish them.

"As for holding the 'truly cultured,' this is another disputable question. It is true that Methodism has boasted that she has been able to reach and aid the common people. By this is not meant the slum classes. She has never had great influence among these. Indeed, this is a comparatively new field for any church. It is a development of recent times. Mr. Wesley preached in the prisons of Europe and to the outcasts, but his great work was done among, not the criminal classes, but the laboring classes. These were sunken low in vice and ignorance, but, when once Christianized, became the substantial element of English and American society. Their low condition was the result of ages of oppression rather than deliberate and voluntary degeneration, as is the case with most of the slum classes of this country. Methodism, therefore, built out of this material a mighty commonwealth, which has done much to determine the character of English and American civilization. Green, in his admirable history, readily acknowledges this influence. In this country Methodism, with her free gospel and stirring methods, was adapted to the pioneer conditions and actually captured the Middle West. She not only went to the rough backwoodsman with the gospel of salvation, but with the gospel of education and enterprise, so that her success is one of the marvels of the Christian centuries. She built colleges, as well as churches, and multiplied her numbers by millions. She found the people poor, not with the poverty of waste and dissipation, but with the royal poverty of new conditions and daring beginnings.

"Thousands of the poor boys who were gathered at her altars became great men and rich, many of them illustrious. These have not forsaken her. In some cases they have been drawn into other churches, which were ever ready to share the spoils of her conquests after the battle was over, and have largely flourished by the fruits of her toils. I say these churches which were willing to pick their kind have succeeded in drawing away some and have built out of these. Methodism has never complained of this, but has boasted that she could furnish other churches with thousands and still replenish her ranks from those she has captured from the enemy. But there are within her communion multitudes of as scholarly and cultured as the world contains, and they feel no restraint. To say that she has lost in culture and wealth is to say what is not true. She has gained in every way. I take it that the truly cultured need not necessarily be rich, but that the educational forces of this country represent the truest culture. With this class she is abundantly supplied. Her scholars are among the honored in every land, and many of the modern movements in educational enterprises which have influenced the world have originated in her councils.

**Wealthy Do Not Represent Cultured.**

"So, if we consider the statement of attracting the wealthy and truly cultured, I prefer that the question be divided, and then I can answer it better. To say that in this country the wealthy represent the cultured is to say what is not true. The cultured are found among the wealthy, but so are the ignorant and vulgar. Some of the crudest people I have ever met were among those who have become wealthy by a great strike, and have been too ignorant to know how uncultured they are. So we find many of the most cultured among the poor, for the professions are largely poor. It is true that Methodism has lost wealthy people. She has lost some noble of this class. It is true, too, that her methods have ceased to be attractive to some. But to say this is her fault or the fault of these, is to say what no one is willing to be real positive about. The Methodist church has stood, and we hope ever will stand, for the highest spiritual life. Men with great wealth sometimes become influenced with worldly desires and ambitions. Those methods which emphasize spiritual life may become distasteful to them, and they may seek churches where they feel more at home. But we do not regard this a matter of regret on the part of Methodism, and surely not of such importance as to necessitate seeking new methods to prevent. The Methodist church has insisted on abstinence from popular amusements, which worldly people do not care to observe. No doubt there has been an unwise enforcement of rigid rules which were once necessary, that might with safety to spiritual interests be more wisely administered, if not abandoned. Add to that the fact that these rules have been too often enforced by prejudiced and narrow-minded preachers, who were more zealous for the rule than for the soul of man, it is safe to say that in many cases conscientious people have sought other places where discipline was not so embarrassing. But in spite of all, Methodism through the great West is today filled with men and women of culture and wealth, and there is no evidence of any movement away from her communion by those of this class who are truly seeking to help save this world from its sins. This is evident from the $20,000,000 gifts of her sons and daughters. Already about $12,000,000 are in her treasuries, and the time is not half up. No, Methodism has wealth and culture abundant, and if she can retain the spirit of consecration, which possessed the fathers and mothers, she will yet realize her greatest achievements. The greatest concern her leaders feel is not for holding her rich so much as to made her rich, self-sacrificing and spiritual.

"There is to be a great conference in London in the old church of John Wesley next September. It will be a notable gathering. It will represent millions and millions of the noblest of earth. There will sit in that council men high in the honors of nations, men of vast influence in the financial and commercial and educational world. It will be a body that without boast will represent as powerful and active an agency at work today for the uplifting of man as any which the world contains, by no means on the retreat, but fresh from marvelous victories and already equipped for still greater achievement. We have problems which concern us as we have always had. These include all the living issues of the times, but these will be settled and others will take their places, and the work will go on forever."

## A NEW YORK ATTRACTION.

Among the new features of the Fredericksburg for this week, the booking of the two Lamonts promises to be the greatest attraction yet offered by the house. The Elmira, N. Y., Evening Star has this to say of them:

"Elmira audiences have witnessed the work of acrobats and acrobats, but the two Lamonts at Dixie's during the first three days of this week can discount any of them for the originality of conception and the agility, grace and refinement displayed in their act. It is entirely out of the ordinary, and is conspicuously free from the boresome tumbling so common in exhibitions of its kind. The Lamonts are decidedly clever and are one of the strongest cards ever offered at the new theater."

They are undeniably the best acrobats ever showing here.

## EXCURSION.

June 4 is the first date excursion tickets to Buffalo and return will be on sale, and the Northern Pacific has arranged for special sleepers to leave Portland in both overland trains, and the A. O. U. W. delegates have selected the Northern Pacific as their official route to Buffalo. You can join the excursion and travel on the finest train in the world.

May 30 excursion tickets will be sold to points East at greatly reduced rates. Will also have a special excursion on June 7, and again on June 18. Call at the ticket office, 255 Morrison street, corner of Third, for full particulars, or if not convenient to call, write to A. D. Charlton for full details.

## PAN-AMERICAN ROUTE

**Via Great Northern Railway.**

Buffalo and return, $86. Tickets on sale first and third Tuesdays of each month, June to October, inclusive, good for 30 days. City ticket office, 122 Third street.

**A Living Testimonial.**

To all those suffering from stomach, kidney and liver troubles, Witter Springs Mineral Water is a safe, sure and complete cure. John Coleman, son of Police Officer Coleman, stands in evidence of the medicinal properties of this water. Young Coleman was in a state of helpless, hopeless collapse, but the use of this water effected a complete change, so much so that the boy's father indorses all and more than can be said in its behalf. Any one suffering from stomach, kidney and liver troubles can convince themselves as to the virtue in Witter Springs Mineral Water by consulting Police Officer Tom Coleman. This water is guaranteed to cure. Inquire at 130 Fifth street, or Woodard, Clarke & Co.

Dr. P. A. Harris dropped dead at Glendale last week of heart failure.

# PORTLAND'S NEW HOMES

### ATTRACTIVE DWELLINGS IN THE WESTERN PART OF TOWN.

**Old English and Swiss Architecture in King's Addition and on Willamette Heights.**

Three handsome new dwellings are those of Adolphe Wolfe, corner of King and Wayne streets; I. N. Lipman, 714 Wayne street, both in King's addition, and Jerry E. Bronaugh, 350 Thirty-second street, on Willamette Heights. All three command charming views and are located in the desirable residence portions of the city.

The dwelling of Adolphe Wolfe is on one of the most commanding sites of the city, from which the view of the river and the mountain peaks is unexcelled. Standing on the slope of the heights, its outlook will never be cut off by neighboring residences. The architecture is old English, and the features of the house are its five gables, and the compactness with which it is built, no space being wasted. A stone veranda runs across the front, from which entrance is to the main hall through a vestibule.

The main hall is finished in dark oak, the walls being tinted in a rich green, harmonizing with the furnishings and tapestry. The mantle is in green marble, the fireplace being fitted with old English andirons. The floors are inlaid in hard wood. The feature of the main hall is the stairway, rising with several landings from the center, beautifully built of solid oak, giving the large room with its cosy corners a homelike appearance. Off the main hall is the music-room, finished in lighter tints. The library is a pretty room, with its tints of brown, oak book shelves and fireplace of pressed brick, with mantel of oak. The dining-room is tinted in red, with finish and furniture of a dark weathered oak, the glass closet and the sideboard being built in the walls. Off the main hall there is a cosy smoking den, tinted in green, with Flemish oak finish and a comfortable window seat.

The kitchen is a model of convenience, its walls and floor being entirely of tile. The features of the upstairs are the family sitting-room at the head of the main stairway, the children's playroom, all in white tile, cedar-lined closets, and in the third story a spacious ballroom. The house is lighted by electricity.

Back of the Wolfe residence is that of I. N. Lipman, which is also of the Old English architecture. The house is placed up high on the terraced lot, and also commands a fine view. The interior arrangements are modern and artistic and the dwelling is one of the most conveniently arranged in the city.

On Willamette Heights, overlooking the city and the river, as well as the mountain peaks, is the new home of Jerry E. Bronaugh. It is built in the Swiss style and is located south of the car line on Thirty-second street. One of the charming features of the house is the wide veranda that runs along the south and east sides, overlooking the city and the river. The feature of the interior is the reception hall, in red tints and redwood finish, with book cases built in the wall. In a niche over the fireplace is a striking Indian head. A large plate glass window in this room gives an unexcelled view of four snow peaks. The dining-room is off the main hall, finished in Flemish oak, with the walls tinted in orange. From the dining-room a beautiful view of the canyon of the Cornell road is obtained. Off the main hall is a cosy smoking den, tinted in pale green. Upstairs the whole front of the house is taken up in a bedroom suite, with dressing-rooms, sitting-room and bathroom.

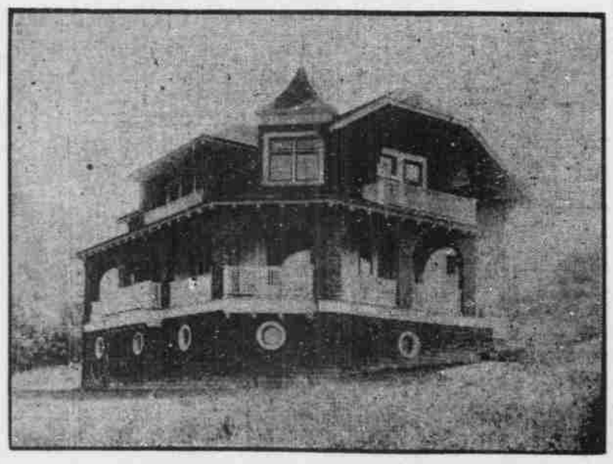
DWELLING OF ADOLPHE WOLFE.

J. F. Ford, Photo, Portland, Or.
CORNER KING AND WAYNE STREETS.

DWELLING OF I. N. LIPMAN.

J. F. Ford, Photo, Portland, Or.
714 WAYNE STREET, KING'S ADDITION.

DWELLING OF JERRY E. BronAUGH.



J. F. Ford, Photo, Portland, Or.
350 THIRTY-SECOND STREET, WILLAMETTE HEIGHTS.

**Finance Committee Meets Tonight.**

The finance committee of the Fourth of July committee will meet at the Commercial Club at 8 o'clock tonight to report progress. Following are the members of the committee:

B. Albers, E. Blazier, John Mathieson, Dan McAllen, C. T. Belcher, Geo. W. Simonds, A. Brassfield, Frank Heitkemper, B. B. Rich, E. Cookingham, W. Lipman, E. H. Kilham, A. Neppach, E. House, H. C. Wortman, Fred Merrill, J. F. Cordray, E. W. Rowe, I. N. Fleischner, H. Wemme, George Orton, D. M. Watson, L. D. Cole, D. L. Povey, Thomas Condon, Harry Schook, J. N. Gloss, J. A. Bushman, Ira Powers, J. A. McLane, Thomas Duffy, A. W. Allen, Thomas Condon, Harry Gurr, H. A. Duke, C. U. Gantenbein, Henry Wagner, William H. Barry, H. H. Newhall, Ben Fulton, E. M. Sargent, P. Zimmerman, C. H. Hill, George W. Bates, J. C. Jamieson, Paul Wessinger, A. B. Steinbach, H. L. Pittock, F. I. Fuller and H. C. Campbell.

## NEWS FROM THE EAST SIDE

**City & Suburban to Go to Brooklyn and Carshops.**

Work on the Brooklyn and carshops branch of the City & Suburban Railway will be begun when the extension on Williams avenue to Ockley Green is completed. It will take till about August to finish up in Albina, and if the company begins on the Brooklyn branch at that time it can be finished before the end of the year. This will be satisfactory to the residents of the large district interested. The company has a franchise to the Southern Pacific carshops, and right of way has been obtained on streets in Raffety's Addition. A lot and a fourth will be required off the southwest corner of the city's ground on which the old pumping station stands, on Powell and Milwaukie streets, so that a curve may be made. The conditions are that the railway company shall pay the city $250, fill up the ground appropriated for the curve and make it part of the street. This matter is still in the hands of the street committee of the Council, but will probably be disposed of by the time the work of building the branch begins.

**Hard-Worked Officers.**

The officers of the several sub-boards of trade on the East Side have almost as much work on their hands as some of the city officials. D. M. Donaugh, president of the Sellwood Sub-Board, has been working night and day since he has been at the head of that organization. Secretary E. B. Madden has almost as much business to look after as the City Auditor. His correspondence has grown enormously and besides he has the records and voluminous reports to look after and keep straight. C. K. Henry, president, and J. B. Easter, secretary, of the Eleventh Ward Sub-Board, are beginning to find out that they have no light jobs on their hands. The success of the organizations depends on the activity of the officers. They have to work themselves and get others to work, and the latter is usually the hardest part of their duties. To the credit of nearly all the sub-boards on the East Side, it may be said that they are conducted as systematically as official bodies, and are doing more to build up the suburbs than anything that could be devised.

**Quarterly Report.**

At yesterday morning's services at Centenary Methodist Church, J. B. Easter, treasurer, read a financial report for the eight months of the conference year ending May 31. It showed that $2106 40 had been collected. Of this sum $490 is for benevolences. Disbursements were also $2106 40. Current expenses have been met. Mr. Easter said the finances of the church are in better condition than for a number of years. Rev. G. W. Gue, the pastor, expressed satisfaction at the showing. Up to this date the increase in membership has been about 15 per cent. There are nearly four months more of the conference year. The indications are that the year will be the most prosperous that Centenary has had for a long time.

**Either Route Will Be Acceptable.**

The people of Sellwood and those living near the cycle path on Milwaukie road south of Holgate street will not object to the route along Milwaukee street north to Division and East Twelfth, or the route on East Ninth street. Roadmaster Steele favors building a board path along the west side of Milwaukie street. This will be satisfactory if there are no objections from residents on the street. The cycle committee of the Sub-Board of Trade favored a path along East Ninth because it was feared that permission could not be obtained to build on Milwaukie, but the committee will favor a path on either of these routes.

**East Side Notes.**

The two East Side fruit canneries are preparing to begin canning small fruit about June 10. Both have made improvements and will increase their output this year.

The improvement of East Twenty-sixth street, between East Stark and East Burnside, is finished. The street was graded and sidewalks laid. A considerable fill was made.

Information received from Oakland, Cal., concerning the condition of John Gwilt, a well-known former resident of the East Side, is that he has nearly recovered from his serious illness.

Elder D. T. Fero, a prominent minister of the Seventh-Day Adventist Church, will leave for California this week. He will become a general worker in that state. Elder Fero has been an efficient worker in the North Pacific conference for a number of years.

Dr. Wise has removed to rooms 211, 212 and 213, The Failing, cor. 3d and Wash.

**The Carroll B. Mine.**

BAKER CITY, June 2.—The second payment was made yesterday on the Carroll B. mine. This mine was bonded several months ago by C. A. Johns and associates, to W. L. Vinson, of this city. A short time ago Mr. Vinson bonded it to Mr. Letson Balliet, who yesterday made the second payment of $2000 on the property. Mr. Vinson has been taking out ore for some time which he has had worked at the Virtue stamp mill with very gratifying results. As a result of the clean-up for May, from a comparatively small amount of ore, Mr. Vinson was showing his friends a gold brick yesterday which was valued at $1500. He took out $1100 in April and expects to take out considerable more this month, as he will continue to work the mine for some time yet.

**BUSINESS ITEMS.**

**If Baby Is Cutting Teeth.**

Be sure and use that old and well-tried remedy, Mrs. Winslow's Soothing Syrup, for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic and diarrhoea.

# NOT SOLVED BY SCIENCE

### IMMORTALITY OF THE SOUL IS A QUESTION OF FAITH.

**Inquiry, Dr. Ackerman Says, Adds Nothing but Fog and Darkness to the Mystery.**

At the First Congregational Church last evening the pastor, Rev. Arthur W. Ackerman, preached on "The Evidences of Immortality." He made no attempt to cover the whole ground of evidence, but asserted that his belief in immortality was a matter of faith and not of demonstration; that scientific inquiry has little to do with the subject and nothing to add but fog and darkness to the mystery. He said in part:

"I believe that God is a heavenly Father, and therefore I believe in the immortality of the human soul. If God is a heavenly Father, man, in his essence, must be a child of God; if God is an immortal spirit, then man must be in some sense an immortal spirit. If some one should say that sin has destroyed the vital spark, we would answer that that remains to be proven. Sin is a perversion of power; it is the God-given power for righteousness turned over to the exercise of evil. A sinner is a child of God acting as if he were not a child of God. He remains a child; even though he be lost, he is a lost child, and that is the pity of it. But this relation of Father and child involves a continued relationship. If God is an eternal Father, then man must in some sense be endowed with an eternal sonship. It is not conceivable that a heavenly Father would begin a life here and never complete it, that he would ordain that the universal condition of human life would be to begin with high hopes and end with blighted hopes. If such can be proven to be the case, then shall we be compelled to give up our belief in God as a heavenly Father. And this relation means personality, individuality, freedom. Such a man is a son, not a fragment of God, thrown off as sparks fly from the iron on the anvil. To be a son, man must be complete in his being. Holding the fatherhood of God, one may not believe that the soul sinks into the immensity of the divine nature as gas rises into the great reservoir of gases in the atmosphere.

"As a Christian I believe in Christ, and therefore in the life immortal. He is the highest revelation of the conditions of this life and that which is beyond. His teachings regarding the life eternal are very one-sided. He does not answer the race question: Is the spirit in itself immortal? He rather lays the stress on the fact that through him and in him men may attain a blessed immortality. While there are grave questionings whether he ever said that a wicked soul should remain a wicked soul through an immortal existence, there is no discussion about his assertion that in him was life eternal. This teaching was strengthened by his resurrection. He came with his gospel of life, but he suffered the pangs of death, burst the bands of the grave and revealed the life that is beyond. But greater is the evidence of his character. What shall be said of the natural yearning for immortality? History, literature, art, philosophy, theology, all and always have been seeking an answer to the great question. Let it be said that reason has never satisfied this longing. It has gathered its arguments and evidences, but the soul is still hungry.

"Natural science has said many comforting things, shown us the great place of death in the development of the race, revealed the awful consequences of sin; but it does not and it can not show us what it is we are longing to be. Human experience can not satisfy it. No man has reached the top of excellence or discovered the mountain peak of human character which we know is somewhere aloft among the clouds, Conscience, the moral law within us, has never been able to show us the glory of which we are conscious as a possibility. But Jesus satisfies that yearning. Seeing him, the soul is at peace; men know that this is the kind of man they ought to be; in the depths of their hearts they know that this is the kind of man they want to be; he becomes to them a pattern, an example, a lofty ideal. And is it true that God has given us the yearning and a vision of the fulfillment of it simply to mock us? Nay; the yearning is the reminder that man was created for an immortal existence, and the character of Christ is the prophecy of what we are to become in the ages of development. And more than this, we are made to feel our true dignity in the presence of Jesus when we believe in the immortality of the human soul. He strengthens the native longing and bids us cultivate it, to be satisfied with nothing short of the eternal salvation of this human spirit.

"I can understand how inadequate this will seem to one who does not believe himself to be a Christian. It is a matter of faith in God as a heavenly Father and in Christ as the highest authority who holds out the strongest, kindest hand to save. But with such faith, it is possible to stand by the open grave in the confident expectation of a life beyond which is better, freer, more glorious and eternal."

**GOD OR MAGIC?**

**Discussion of the Religious Conceptions of the Universe.**

At the Unitarian Church yesterday morning Rev. William R. Lord spoke upon "God or Magic?" substantially as follows:

"There are two religious conceptions of the universe at the bottom of the practical choices of men: First, that this universe is constituted in reason and conducted by law; second, that it is arbitrarily guided and its conduct is subject to magical influence and control.

"According to the first conception, the absolute reason works in love by that method which we call law, and we must work in harmony with and through these laws if we would work securely and permanently. According to the second, results depend upon knowing how to work or propitiate the powers that be, or the power that is, by what acts or means may be necessary. The latter thought makes religion a superstition, politics (National welfare) depend upon special Providence or divine favor, and economics (business or material welfare) upon luck. In religion, it turns so pure and simple a religion as that of Jesus into a vast magical scheme to be worked through priestly touch or incantation, through the sacraments, baptism, confirmation, extreme unction, etc., the Roman Catholic system. In Protestantism, it keeps some measure of the power of the sacrament and turns the literature of the Jews and the early Christian writers into a magical volume whose verses repeated may charm away danger or induce good fortune.

"In politics, this magical view of the world led to the fundamental error that the Jewish Nation was in a special sense God's own, and their destiny was in some magical way to be determined. To what national catastrophies this led this people, history recalls. In America today the same notion breaks through many an address, oration or sermon, that we are a nation specially kept and divinely destined; that do what we will or may, we shall be saved by a 'special Providence.'

"In economics, this doctrine leads to every tricky means and methods to gain ends. That fortunes are not 'made'—i. e., earned; they are taken by device. No money or property is ours unless we give an equivalent to society for it. How many of the great fortunes or holdings of this world have been earned? Fortune is a fit word to express the current notion of the relation of property to us. Some men are happy-go-lucky fellows. We say truly, they are so ignorant of the laws by which bread may be eaten and comfort taken that they laugh while they satisfy themselves with the fruits of other people's labor, and even pain. Speculative enterprise is the natural way to get rich, with men who hold at bottom this magical view of the universe.

"To one whose fundamental conception is that of a universe constituted in reason and expressed in law, religion is a life of love, according to righteous methods. There are no claims of priest or of book to be used to avert catastrophe or induce blessing. The motive will give constant joy, the light of reason will light the way as far as we need to see. The right way is safe, though it leads where we cannot see. Jesus' name will not serve us here or hereafter; Jesus' hope and faith and love will.

"In politics, with this conception of the universe, all must believe in the law of love and righteousness as between nations and as between individuals, and that no benefits of trade or what else can save us the penalties of the violation of these laws. In trade, advantage and collusion for the enrichment of the few has penalties, individual and social, that broken social law must exact. The gospel of luck is in this view the gospel of darkness and barbarism, and so no gospel at all. Do justly, yea, even lovingly, or else our house is built upon sand and cannot stand.

"The magical conception of the universe is widely held, much more widely than we are apt to think. It is in us all more or less, some remnant of it. It is seen in two ways: First, in the superstitions of intelligent men and women. Who has not his superstition? His fear of the number 13, or of Friday, or that he was born under some unlucky star? Now, if there is an unlucky number, day or star in this universe, there is no God. If there be a God, he must be omnipotent and universally good. A God in whom a universe could be constituted, which had a cursed day or number or particle, would be himself evil, and therefore no God. How many people know that they declare their unbelief in God when they own their fear of one of his numbers or days. The other way in which our superstition is revealed is our susceptibility to all the new religious forms which, while claiming to be modern and up to date, which even bear the name science with them, are mixed with some taint of magic.

"There are certain recently discovered powers in this divinely constituted universe which work marvels in health of mind and body, and which are received most readily when associated with the old magical thought of the Hebrew and Christian Scriptures, these Scriptures being interpreted by an expensive volume of recent origin, held to be not less sacred. Here is a power, or here are powers, just as real and natural as light or electricity, and to be as freely and, let me say, as sacredly, used. These powers must needs be tied to a childish view of the literature of an ancient people and to a book which cannot be regarded as literature, but which is used in the same superstitious way, before people will accept and use them.

"Vast numbers of persons, under the names of medums, astrologers, palmists, etc., live off the faith of the people (and many of them not unintelligent), in a universe constituted in magic. What shall we do then? Take to the open ways of God in this world, which are highways of righteousness and truth and love. We cannot climb up into character and go into any kind of a heaven in any other way. The truth is we are afraid practically to trust ourselves upon these ways, even as a certain general in the Union Army was said to be afraid to trust himself and his army upon his own bridges, once they were built. But in all the history of men, no single soul who chose the ways of God has left a record of his regret, a confession of his mistake, while on the other hand, the fallen and disappointed hosts who have sought to conjure their way into happiness and heaven hereafter can be heard in their lament down the centuries. The spaces in this universe are all safely spanned by the bridges of God which are righteousness and truth and love."

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