LET US GIVE THANKS.

CHICAGO CHURCHES UNITE IN EXPRESSIONS OF GRATITUDE.

The Rev. Simon J. McPherson Moves His Audience to Tears at a Combined Service in the First Presbyterian—Dr. Bristol, in Evanston, Gives a Hopeful Outlook in a Sermon on "Political Optimism"—Dr. Goodwin, at the Union Park Congregational, Touches Up Mr. Debs.

The Trinity, Methodist, Christ Reformed Episcopal, Plymouth Congregational, Immanuel Baptist, and Second Presbyterian Churches celebrated Thanksgiving with the First Presbyterian Church. The congregation was unusually large and the service unusually interesting and impressive. The musical features, which were brilliant and effective, were Sparks' variations on "Jerusalem the Golden" as a prelude on the organ, by Dr. Clarence Eddy; the new "Thanksgiving Anthem" of John A. West, by the quartet; and the hymn "Holy, Holy, Holy" to Blumenthal's music, by the congregation. The pastor, the Rev. Dr. Barrows, made the invocation, the Rev. Dr. J. T. Leake read the scriptures, Bishop Cheney offered the Thanksgiving prayer, and the Rev. Simon J. McPherson delivered the Thanksgiving sermon.

The sermon of Dr. McPherson was a radical departure from Thanksgiving precedents, and of such singular beauty and eloquence it probably never will be forgotten by those who heard it. After a brief reference to the usual subject of Thanksgiving, it confined itself to the person and character of Christ as the paramount blessing of humanity. Much in the style of Schaff and Bushnell, and yet with refreshing originality, the speaker analyzed the character of Jesus. As he proceeded, however, analysis turned to eulogy, and eulogy melted into devotion, and the closing effect on preacher and congregation was something uncommon on such occasions. Dr. McPherson's affecting subject completely overcame him, and his feelings choked his utterance, while the bowed heads and fluttering handkerchiefs in the pews indicated that tears were flowing all over the house. It looked as if the Thanksgiving had been metamorphosed into a revival service. The feeling was so great that when Dr. Barrows rose to give out the last hymn, which the printed program said would be "America," he said he knew every one present recognized it would be out of place after such a sermon. He asked the congregation to sing the hymn beginning:

O could I speak the matchless worth,
O could I sound the glories forth
Which in my Savior shine.

What Dr. McPherson Said.

Dr. McPherson's sermon was in part as follows:

"Thanks be to God for his unspeakable gift."—II. Cor. ix., 15.

Are we already impatient for the turkeys that are roasting? Let us pause long enough to thank God that our country has again garnered great harvests, that our markets are full, that our homes are favored, and that our personal comforts are numerous. You may reply that the times are hard. But this fact may at least raise overestimates of necessaries, even if it do so by decreasing our luxuries. It may prove to us that both wealth and poverty involve moral responsibilities. It may rebuke current extravagance, and convince us that nations, like men, are incapable of living by bread alone. It may disturb Mammon's usurpation of Jehovah's throne. It may even teach us that charity is a blessing to givers as well as recipients, and so woo us toward truth and love.

You may also demur that the last year has brought the threat of economic and social upheaval. But we may at least be thankful that the threat has aroused a growing multitude of good men of various opinions to study these questions honestly and thoroughly and has shown that their final and fundamental solution is moral. These things force the necessity of seeking rest in the commandment of Sinai and the golden rule of Christ. The recent elections also had elements for which we should give thanks to God. Aside from the general result, for which I care little, let us be thankful that they have brought moral issues to the front. Speakers on both sides have appealed to the moral bearings of such apparently secular questions as tariff and finance. The civil and, yet more obviously, the municipal evils abounding are at bottom moral evils. That fact is demonstrated and met by the multiplication of citizens' committees, good government clubs, anc Civic Federations. But on account of the work done by the Constitutional Commission, by the Legislature's Investigating committee, and, most of all, by the tireless and heroic persistency of Dr. Parkhurst, the Savonarola of the American pulpit, New York has been the crucial instance. That reformer himself has declared the campaign was a distinctly moral one and that it was religious because founded upon the ten commandments. "Righteousness as opposed to unrighteousness made out the entire issue." There should be national thanksgiving for this political recognition of the moral and Christian basis underlying all society. When political lines become identical with ethical lines humanity's battle already is half won.

Melody of Peace and Good Will.

We should give deep thanks that Christianity still remains to us, not as a decadent force but as commanding a more comprehensive and intelligent recognition and a more vital and intimate obedience than ever. It certainly is making no negative apology for itself. It neither fears critical comparison nor seeks compromising alliance with bastard religious systems. It is positive, aggressive, exclusive, the only authoritative, saving, and divine way of life for ourselves and for all men. That is the loudest hosanna of our Thanksgiving. We exult in the assurance that Bethlehem's morning song shall yet fill all time with its melody of peace and good will, and shall resound with innumerable harmonies throughout the cycles of eternity.

But what is this Christianity? The word itself does not even appear in the New Testament. In all essential particulars Christ is Christianity. This dear religion of ours is an intensely personal thing—personal in its founder, and personal in the whole mass of its beneficiaries. Christ himself is our song. It is not Christianity; an abstraction we cannot sing. It is not the church; institutions are but the staff, the notes, the symbols of his inspiring music. It is not even the Bible; that is only our score-book. Christ himself is our song, concrete, vital, expressive, rhythmic, universal. In solitude or thronging crowd, in individual, domestic, social, political, economic relations in life or death, and throughout the life immortal my Christ, your Christ, humanity's Christ is our sole and sufficient psalm, lullaby and hymn, serenade and love lyric, choral, elegy, oratorio, and eternal requiem. He is the theme and inspiration of them all. Gift of gifts, thanksgiving of all thanksgivings—thanks be to God for his unspeakable gift. That is why I would specially concentrate attention this morning upon our supreme blessing, which more than surpasses all others, because it conserves whatever is thankworthy in every one of them. It is far more than enough for the hour. Its implications are inexhaustibly rich and uplifting.

Personifies Law and Love.

Christ, and he alone, personified both law and love at once. Without neglecting the absolute standard of righteousness, without missing the utmost tenderness of compassion, this Christ illustrated all that he ever taught, and actually did whatsoever he commanded. Never, because he had learned by bitter experience how difficult righteousness was, and how easy sin, did he let down the standard of right, nor make light of the exceeding sinfulness of sin. On this side he maintained inflexible rectitude. Righteousness was the girdle of his loins. Not only had acts, but evil thoughts and wrong dispositions met his calm, inviolable condemnation. The moral law never had a more inflexible and authoritative voice than that of Christ.

But I may have suggested enough to stir our gratitude, even when every other ground of thankfulness has been removed. Perhaps, in some great Moslem festival, you may have seen the dervishes at their worship. Swaying their bodies backward and forward, and from side to side, more and more violently, they whispered, chanted and shouted, chanted and whispered but one word, their name for Lord, Allah, Allah, Allah, until the bodies swooned away with ecstatic weariness. As I one day sadly watched them, in Cairo, after the return from Mecca, it suddenly occurred to me that, after all, they might afford a misapplied example of our own best method of thanksgiving. To us also one name is above every name. That dear name we would as constantly repeat; not with their Mohammedan ignorance in iteration, nor with their dull fear of fate. But with abounding trust, and hope, and love, and gratitude, we should determine, like St. Paul, not to know anything save Christ, Christ, Christ, Christ, the unspeakable gift of God.

BRISTOL ON "POLITICAL OPTIMISM."

He Preaches at a Union Thanksgiving Service in Evanston.

A union Thanksgiving service was held yesterday morning at the First Congregational Church in Evanston. The congregations participating were those of the First Methodist, First Presbyterian, First Baptist, First Congregational, and Emmanuel Methodist Churches. The sermon was by the Rev. Frank M. Bristol, D. D., pastor of the First Methodist Church. Prayer was offered by the Rev. Dr. N. P. Hillis. Other clergymen on the platform were the Rev. S. J. Herben, the Rev. Dr. J. F. Loba, and the Rev. H. A. Delano. Dr. Bristol's subject was "Patriotic Optimism." His text was:

Behold I send an angel before thee.—*Exodus*, xxiii., 20

Dr. Bristol said in part:

If there were no dawning tomorrows in the heart of man and in the heart of nations what comfort or inspiration would the memory of all the glorious yesterdays convey? Every blessing of Providence, every victory of right and truth, every achievement of human intellect and heart, like a golden bell, hangs high in history's cathedral tower to join the everlasting chime that prophesies each brighter day and better age. One of the noblest powers of the human mind is hope—the power of looking into the future with a smile. We believe in the past and boast of what it has been, and all the world is now familiar with our story. Have we less faith, less confidence in the future than in the past? Shall our children be less than our fathers were? Cannot God be as good or man as great as he has been? Or is the universe exhausted, humanity effete, providence bankrupt? I plead for an optimistic Americanism today, a hopeful, cheerful, confident spirit that believes in the country, in its soils and climates, in its genius and institutions, in its products and people and high destiny. This is not the time for a lugubrious pessimistic sermon on the evils and dangers which some people imagine are always threatening the life of the nation. The cheerful, smiling optimist has done more to save the country from financial shipwreck than all the wiseacres who have grumbled and growled and prophesied evil. We look back upon a year of trial only to thank God that the old ship of State has demonstrated the strength of its timbers and has been able to weather as severe a storm of industrial agitation as ever swept the seas. The last year has done much to strengthen our faith in the law of the land. Now checks have been added to new guarantees of freedom and the Constitution of the United States, the strength of the government, and the dignity of freedom never seemed more secure. God's angel has led us to peace and security. Even if we must borrow from the time to come and mortgage some of the light of tomorrow to help us through the gloom let us smile upon adversity and render thanks for blessings still in store. With higher mounts of vision to be climbed, with richer soil to be tilled, with sweeter songs to be sung and brighter dreams to be dreamed, with stronger character to be developed and grander history to be made, "behold (saith your God) I send an angel before thee." One of the encouraging signs of our political progress and security is to be found in the fact that this great free people are learning to take party defeats and party triumphs in the patriotic and optimistic spirit. With the growing good-nature of American patriotism we are coming, in these political defeats and disappointments, to agree with Lowell in his view of the larger democracy when he says: "There is no good in arguing with the inevitable. The only argument available with an east wind is to put on your overcoat." Happy the man, be he Democrat, or Republican, or Populist, or Third Party Prohibitive, who has a good comfortable, philosophical overcoat of patriotic American optimism to put on when struck by the east wind of political defeat.

TOUCHES UP DEBS AND THE POLITICIANS.

The Rev. Dr. E. P. Goodwin Preaches at a Congregational Union Service.

Union Thanksgiving services were held yesterday morning by the First, Union Park, and Leavitt Street Congregational Churches in the Union Park Church. Dr. E. P. Goodwin of the First Church preached, Dr. F. A. Noble of the Union Park Church read the scripture, and Prof. Scott of the Leavitt Street Church led in prayer. Special music was sung by a quartet. The pews were fairly well filled. The collection was devoted to the Hospital for Women and Children and the Destitute Crippled Children's Home. Dr. Goodwin's sermon dealt with the reasons the nation has for thanksgiving and the things which will insure its stability in the future. His text was the two following passages from the bible:

Give thanks unto the Lord, for he is good; for his mercy endureth forever. Psalm, cvii., 1.

Righteousness exalteth a nation, but sin is a reproach to any people. Prov., xiv., 34.

Dr. Goodwin said in part:

The people owe thanks for the large measure of fruitfulness which has filled the granaries of the land. There have been sections that suffered from drought and other causes, but this country is remarkable in that it rarely is afflicted with widespread failure of the crops. The people should be thankful that they are no worse off financially. True enough banks have failed, business has become depressed, and railroads have gone into the hands of receivers, but such reverses carry lessons with them. If people could learn to rent cheaper houses, wear cheaper clothes, and get along with fewer diamonds and feathers, there would be cause for thanks. It is a cause for thanks that Congress did not adopt all the plans proposed for the Nation's good. It didn't keep the government printing presses running day and night making promises to pay, and it didn't go into the counterfeiting business by authorizing the free coinage of a dollar that would be only worth one-half to two-thirds its stamped value. Thanks are due that there has been no war in the land and that there is no sign of war in the future. It is matter for great thanks that labor has had too much sense to be swept from its feet by an unscrupulous leader in an attempt to redress grievances it knew not of. The people should be thankful that the National Government stepped in and stopped the trouble when the local authorities and a higher authority were inactive. Gatling guns and sabers are not the usual means of securing peace in this country, but when the safety of the people is endangered by the cowardice or political chicanery of its servants the cannon, the sword, and the bullet are the only means to vindicate the government. [Applause.] But finally the safety of the country depends on God's law, and the only agency to expound the law is the church. Purification of politics never can be effected by the great parties. Both are wedded to spoils. They talk about purity and reform, but wink at anything which leads to success. Statesmen stand on the low ground of economy. Such an ethical standard cannot make men righteous inherently. I do not think much can be accomplished by the enfranchisement of women. The queenliest place for women is in the home and the church, where they can do more to shape the character of citizenship and government than in dividing into political factions. Under all the national troubles lies the greed of gold and the tendency toward skepticism and disregard of Sunday. There is but one way to reach these things and that is through the agency of the church. The Bible is the only true text book of political economy.

The service closed with the singing of "America" by the congregation.

CHRISTIANITY AND THE COMMONWEAL.

The Rev. J. T. McCrory Says They Are Vitally Connected.

Union Thanksgiving services were held under the auspices of several of the West Side Presbyterian churches yesterday morning at the First United Presbyterian Church. The Rev. H. S. Jenkinson of the Scotch Church, the Rev. C. E. Morse of the Ninth Church, the Rev. T. D. Wallace of the Eighth Church, the Rev. J. T. McCrory of Pittsburg, Pa., the Rev. F. Campbell, D. D., Jefferson Park Church, and the Rev. H. H. Van Vranken of the Garfield Park Church, participated. J. T. McCrory preached the Thanksgiving sermon. Among other things he said:

That there is a vital connection between Christianity and the commonweal no believing Christian can doubt. Has not the Nation declared it is a Christian Nation, and do not the multitudes who throng to the churches upon this national holiday afford the most incontestable proof that there is a vital connection between this commonweal and the Christian religion? The history of the Thanksgiving day service shows the depth of Christian feeling at the Nation's heart. For a long time its observance was intermittent, but for the last thirty years there has been no year in which it was forgotten. George Washington recognized the connection between Christianity and the commonweal, but the proclamation which inaugurated the regular yearly observance of Thanksgiving day was that of Abraham Lincoln, issued in the midst of the civil war, when two great victories had blessed the Nation and the hopes of patriots for the ultimate preservation of the Union were high. From that year till now no President has ever omitted the yearly proclamation.

ADDRESSES BY THREE CLERGYMEN.

Interesting Union Services in St. Paul's Universalist Church.

Union services were held yesterday morning at St. Paul's Universalist Church. The Rev. A. J. Canfield, pastor of the church; the Rev. L. J. Dinsmore of the Church of Our Father; and the Rev. M. H. Harris of the Church of the Redeemer each delivered a brief address. The song service was unusually good.

Dr. Canfield insisted there was much to be thankful for if the mind would survey the situation in the broadest sense. While it was true the world had met and was passing through a period of great depression, yet the civilized nations of the earth were at peace. The observer is compelled to admit a spirit of broader and deeper sympathy was filling the hearts of men at large. The individual advance might be disappointing, yet the great percentage of truth, justice, and humanity was rising, slowly perhaps, but surely. Men are learning the stern truth that to possess their own rights they must not infringe the rights of others, and this spirit is the very foundation of Christ's teachings.

The Rev. L. J. Dinsmore spoke of the landing of the Pilgrim fathers. He said among other things:

The Pilgrim fathers found much to be thankful for, even on the bleak coast of New England. We, surrounded by all the comforts of our modern life, can surely find much to be thankful for if these courageous men saw the grace of a generous God in their desolate surroundings. Our life is a higher life, our freedom is greater; we stand on a higher intellectual plane. For this we should give thanks. Again we should feel satisfaction in the thought that the solidarity of our great republic has not yet been shaken—that the heart of the great American people is still pledged to right and duty. There are thousands whose hearts are filled today with kindness and sympathy for their unfortunate fellows, and this sympathy is being shown in a practical manner in countless ways. This is an evidence of the Christ spirit, and when there is so much true charity abroad it is not the time to despair.

The Rev. M. H. Harris said in brief:

All over the world sunlight is flashing from countless human hearts towards those who are in need of sympathy. While nations and individuals suffer much, yet there are those who deny the existence of a logical agency in the affairs of men. But the pages of history are full of the story of the rise and fall of nations. Some may designate all these evidences of a divine potency as disorganized events, but the best minds are be ng forced to the conclusion that the power of a ruling providence runs through all. The different motions of the earth are solving facts of God's great problem. We, the American people, should be thankful that plenty has been with us, though there are some sad features to be thought of. The evidences of a lack of fidelity, truth, and honor in our political life are abundant. The curse of greed has entered men's hearts. They must be regenerated or else we are lost. An acceptance of Christ's principles is the only way in which the standard of our political and social life can be raised.

PROF. SMALL TALKS TO STUDENTS.

Prospects Which the World Holds Out to College Men.

Prof. Albion W. Small delivered the Thanksgiving address yesterday morning in Cobb Lecture Hall. "Help Wanted" was the subject of his talk upon the prospects which the world in all departments of its activity holds out to the college man.

Dr. Small said in part:

The sauce of life to men of conscious latent power is not the amount of work already done in the world, but the amount still to be done. A finished world would deserve Dante's inscription over the gate of hell: "Abandon hope all ye who enter here." No one ever has described a heaven of completed bliss that sentient beings would not struggle to escape from after a brief confinement. Happiness is less in having than in hoping. The issues of life are found, first, in view of the possible things not yet realized, and, secondly, in the liberty the ends which these possibilities contain.

Dr. Small reviewed the so-called professions in the light of the inducements they offer to the student and suggested the reforms for which the professions are waiting. The speaker decried scholasticism and ethics hastily and inconsiderately applied to changing conditions of life; and, on the other hand, believed the business world too often adjudges ethical principles by their would-be devotees who are found in the train of reform movements. The student who knows how to make a tallow-dip has but little place in this age, but he who can cheapen electric light is the glory and benefactor of his time. Integrity and industry is a combination which forces itself upon the attention of every epoch and never fails to find reward for its possessors.

RECTOR WILSON TOUCHES ON POLITICS.

Recent Election Shows What Public Conscience Can Do When Aroused.

Thanksgiving services were held yesterday morning at St. Mark's Episcopal Church, Cottage Grove avenue and Thirty-sixth street, the rector, the Rev. William White Wilson, preaching a sermon on "Returning Prosperity" from the text:

Save now, we beseech thee, O, Lord; O, Lord, we beseech thee send now prosperity.—*Psalms cxviii, 25.*

The rector referred at length to the period of business depression through which the country is passing, and said it was vain to expect sudden relief, however sudden the depression may have been. Inattention and indifference to the duties of citizenship, he said, had been the causes of much of the trouble. The great change brought about politically *during the last month* showed what could be accomplished when the public conscience was aroused. The people always would respond and overthrow what appeared to be established conditions if made to feel something corrupt was interfering with their prosperity. A few years ago people said there was no use in trying to reform our systems of government; but it had been seen lately it was of some use. Recent events had demonstrated it was worth while to attempt reform in public affairs. The nation was not yet entirely given over to political corruption; abuses could be rectified if all good citizens would coöperate for the common welfare.

LA GRANGE CELEBRATES THE DAY.

Union Services Held in the Congregational Church—Dr. Hanford Preaches.

Thanksgiving day in La Grange was celebrated by a union service yesterday morning in the Congregational Church. Dr. Thomas H. Hanford of the Church of the Multitude preached on "An Ancient Theme for a Modern Thanksgiving." A liberal collection was contributed for a Thanksgiving dinner for the poor of the Rev. Mr. Hanford's parish.

DEBS WILL BECOME A LOBBYIST.

He Will Work with the Wisconsin Legislature for Labor Laws.

MILWAUKEE, Wis., Nov. 29.—[Special.]—Eugene V. Debs will appear in the rôle of a lobbyist at Madison during the session of the Legislature this winter. Some important measures in the interests of the railway employés of the State will be introduced, and Debs will be on hand to manage legislative measures in the interests of railway employés' organizations, and he will have much to do with framing the proposed bills. Among the most important measures which will be asked for will be the establishment of weekly pay-days for employés instead of the monthly pay-day system now in vogue. Another important matter will be the compulsory employment of at least two brakemen or trainmen on every passenger train, one of whom shall always be on duty at the rear of the train. Mr. Debs has notified leading local members of the order he expects to be on hand to confer with them in the interest of this class of legislation and that he will appear in person, if necessary, before the Railroad committee of the Legislature at Madison and furnish reasons why the measures should be adopted.

Frederick Wilkins, who has been Superintendent of the County Asylum for Chronic Insane for five years, resigned today to enter the legal profession.

JAMES LICK MONUMENT UNVEILED.

In Front of the City Hall in San Francisco and Cost $100,000.

SAN FRANCISCO, Cal., Nov. 29.—The James Lick monument was unveiled today. When James Lick died he left an estate of several million of dollars to be expended in various public improvements and institutions. Among the institutions bearing his name is the great observatory on Mount Hamilton. One hundred thousand dollars was set aside for a monument descriptive of California to be erected in front of the city hall, and this was dedicated today. E. P. Mastick gave a history of the Lick trust. Willard B. Farwell, orator of the Pioneer Society, delivered an oration. The main material of the monument is granite supporting massive bronze figures of heroic proportions and also bronze panels of historical design, illustrating the growth of California from its early history to the present day. The top figure represents Eureka as typical of California. This is 12 feet high and weighs 7,000 pounds. Beneath are four panels portraying "Crossing the Sierra," "Vaqueros Lassoing a Bull," "Trappers Trading Skins with Indians," and "California's Progress under American Rule." On the main shaft is a large bronze portrait of James Lick and on the back are draped the bear and American flags.

PREACHED SIMPLY AS A SUPPLY.

The Rev. Dr. Samuel G. Smith of Minneapolis Talks of His Chicago Sermon.

ST. PAUL, Minn., Nov. 29.—[Special.]—Regarding his sermon in Dr. Swing's church in Chicago last Sunday the Rev. Dr. Samuel G. Smith said today: "That church is without a pastor, and must have some one for a supply from Sunday to Sunday, if it keep open at all. I went down for one Sunday at the invitation of the trustees without any thought on my part or on that of the trustees that I was in any way a candidate for that pulpit. It is stated in Chicago that the trustees of the church have been unanimous for Dr. Washington Gladden from the first, and, if that is so, they will secure a strong man. I have no thought of leaving St. Paul at present, as my church here has given me no intimation that it desires a change. When it does I shall resign."

When Baby was sick, we gave her Castoria.
When she was a Child, she cried for Castoria.
When she became Miss, she clung to Castoria.
When she had Children, she gave them Castoria.

FORUM OF THE PEOPLE

NEW WEST SIDE INSTITUTE IS FORMALLY DEDICATED.

Two Services Held at Which Addresses Are Made Telling of the Work to Be Accomplished and the Aims and Ends of the Institution—Bishop Fallows, Dr. Gunsaulus, John W. Ela, W. E. Mason, and Others Make Addresses—California Avenue Church Opened.

The new building of the People's Institute at Van Buren and Leavitt streets was dedicated yesterday with ceremonies which were both impressive and appropriate. The People's Institute was organized less than two years ago by a number of progressive and philanthropic citizens of the West Side, and it now has a home which cost $96,000 and is provided with every facility to aid in carrying on the work of the association. Before most of the people of the West Division had left their beds Thanksgiving morning the first service was held in the new building. It was union prayer meeting of the Young People's Christian Endeavor Societies of the neighboring churches. The dedication service proper was held at 10:30 a. m., when the audience-room, having the largest seating capacity of any in the city with the exception of the Auditorium, was filled to its utmost. Bishop Samuel Fallows presided and there were on the platform the Rev. William G. Clarke, the Rev. Frank W. Gunsaulus, the Rev. J. P. Brushingham, and others.

After singing and a prayer by Mr. Brushingham, Mr. Clarke delivered a brief address of welcome. Bishop Fallows, who with Mr. Clarke and others, organized the institute, then made a plea for contributions to aid in paying for the building. Bishop Fallows said of the total capital stock of the enterprise, amounting to $50,000, $26,000 was taken by the directors of the institute. Of this $14,000 has been paid. A large amount was subscribed.

The dedicatory sermon by the Rev. F. W. Gunsaulus followed. Dr. Gunsaulus took for his text the words, "Thy Kingdom Come." He said Christ came into the world to give the great idea of the aristocracy of man. Since his time there has been one ever-increasing effort toward popular government. For that idea the Nation has ever stood, and the Nation and the People's Institute stand for the same principles. Every boy, Dr. Gunsaulus said, has a divine value set upon him. The institute, recognizing that fact, surrounds him with the idea for which the Nazarine stood. It provides that which will bring out the divine in the boy, music, literature, painting, stimulating thoughts. It recognizes what Christ taught, that truth is freedom.

Bishop Fallows Dedicates the Building.

At the conclusion of the sermon Bishop Fallows, in a few words, dedicated the new building to the people and the cause of education. He said:

In the name of the fathers and mothers, of the citizens of Chicago of all creeds and convictions, and of the great West Side in particular, I dedicate this spacious building to the high purposes intended in its erection—to the cause of education, of sociability, of helpful recreation, of the fraternity of family welfare, of good citizenship, of philanthropy and religion, and may the favor of the people continue to be given it and the gracious blessing of Almighty God continue to rest upon it.

In the *afternoon* another service was held and the institute was again filled. It was designed as a patriotic service, appropriate to the day, and addresses were delivered in which the aim and object of the institute were set forth. Bishop Fallows presided and John W. Ela delivered an address devoted principally to the Civic Federation.

Work of the Civic Federation.

He explained to the audience what the Civic Federation is and what it aims to accomplish. He said:

It is a combination of the best people of the city against the worst elements. The work of relief done last winter was done by it. Since then it has attacked the gambling evil, until there is now less of that vice in the city than there ever was before. It is now preparing plans for the betterment of the public schools of the city. They will be investigated systematically and if it is found, as has been charged by critics, the standard of the schools is lower than in other great cities the trouble will be remedied, even if the remedies have to be applied at the top of the system. The People's Institute will be an adjunct and ally of the Civic Federation. In this great auditorium meetings will be held and speeches made which will help to make the city as remarkable for its moral development as it is now for its material progress.

The next speaker was William E. Mason. He began by reminding the audience that only five months ago he had delivered an address in the open air on the spot occupied by the new building, when the corner-stone was laid. By magic, almost, the building had appeared.

This building is a temple of toleration. We may never hear debate as to the color of the ark or the location of Mount Ararat, but wise men will point us to the earth, the air, the sea, the stars, and teach us the fatherhood of God and the brotherhood of man. We may help the Woman's club of Chicago to settle the question whether Christian civilization and charity is purely a question of complexion. Poets will read to us and preachers will preach for us, and when they enter that door they will be met by no such question as this: "Are you a Jew or Gentile, Catholic or Protestant?" but will be greeted by the question: "What have you to offer for the good of the people?" There is one orator whom we will not hear—that is the Anarchist. Anarchy seeks to amend law by destroying all law. This temple is a monument to our endeavor to better our laws by lawful means.

Subscriptions to Pay the Debt.

Mr. Mason concluded with an appeal to the audience for financial support for the institute. He was followed by Mr. Clarke, who told what the institute expects to accomplish in the way of education. A large amount was subscribed to aid in meeting the debt on the new building.

The People's Institute first occupied a wigwam on Van Buren street, near Leavitt, which was built for use in the last Presidential campaign. The lectures, entertainments, and discussions held there met with so much interest that the founders of the institute determined to have a permanent home. In addition to the large auditorium, the building contains club-rooms, a bowling hall, reading rooms, and a number of smaller halls for the use of societies. The front part of the structure contains six stores. The audience room holds 3,000 people, or 300 more than Central Music Hall. It is fitted up comfortably, but with no attempt at costly ornamentation. The officers of the institute are:

Bishop Samuel Fallows, President; T. N. McAuley, Vice-President; the Rev. W. G. Clarke, Secretary; Elbridge G. Keith, Treasurer.

CALIFORNIA AVENUE CHURCH OPENS.

Congregationalists Hold Services in Their New Edifice.

The opening services in the dedication of the new California Avenue Congregational Church were held yesterday morning in the presence of a congregation which tested the capacity of the edifice. The church is situated at California avenue and West Monroe street, and is one of the handsomest church structures on the West Side.

Long before the services commenced every available seat was taken, and the aisles were filled with people who remained standing during the service. The preaching platform was banked with a profusion of chrysanthemums and green foliage, behind which the choir was seated. As the first notes of the organ pealed out the congregation arose and joined in the old hymn, "Old Hundred," which was the first number in the service.

The dedicatory responsive service was read by the pastor, Dr. Fox, and a prayer of thanks was rendered by the Rev. William E. Holyoke. After the singing of the hymn, "O, Worship the King," the offertory was taken to defray the balance of $7,000, which is needed to clear the church from debt. The first contributor was little Ollie Martine, who handed a crisp $5 bill to Dr. Fox, which she said she had saved for Christmas presents, but which she desired to give to the church instead. An anthem was then sung by the large choir belonging to the church.

Dr. Scott's Sermon.

The sermon was preached by the Rev. Willard Scott of the South Congregational Church. He took for his subject "The Message of Memory." Among other things he said:

I think that this is the prettiest audience room I have ever preached in. I feel honored to be addressing the largest Sunday evening audience of our church in the city. On the South Side it takes six churches to make a full congregation in the evening. This day comes to us and it demands of us the keeping of the day with gratitude and that you will not give the thanksgiving gift until you have given thanks unto God. You today have an opportunity to see what your works have brought forth. It is that which will be a joy to you in the coming years. This beautiful edifice is the result of your struggles and earnest *labor. We are interested in the things we are* building and no one knows what the future will bring forth for us in return. By the real interpretation of the past we will find the real value of things. How far is your minister working for those things which will last? Only so much as he can build up a lasting memory of those things which are noble, because they are the only things by which we can grow better and wiser. There is a plan for the universe and unless your life and mine fit into it we become a blot upon the plan. We are looking forward to the twentieth century, but unless we are able to enter into it, knowing what the eighteenth, the seventeenth, and the fifth century mean, going into it is a folly. The way to look is backwards, the way to work is forward. Out of the past we derive the impulse of the future. To have the motive of God is to have the aim of God. What we need is a religion that the poor can believe, one that is Christian, and that appears to them Christian and reveals to them the motive of living a Christian life. There are people who need the assurances of manhood. They need the message, "Arise and stand upon thy feet." What a noble thing is a saint in a village. That supreme life lived is like a new language. Have you men here who are a type of what a life should be? I feel that you have; indeed, you find them in every walk of life. As you build up your church make it a composite church. Make it expressional; combine that which is broad and personal with the true religious life.

The services were brought to a conclusion by the singing of the doxology and a benediction given by the pastor, Dr. Fox.

The act of dedication will take place at the service Sunday evening. A service will also be held Sunday morning, when Dr. Noble will preach. Thursday evening a general reception will be held in the church parlors.

History of the Church.

The congregation owning the church now completed has had a rapid growth. It was first organized in 1878 in the basement of an unfinished house in Van Buren street, belonging to A. Anderson. It was made up of families from all organizations and soon grew into a body known as the Evangelical Union. After two years of growth the society rented a hall in West Madison street. The Rev. M. Dickinson was the first pastor. Lots were then purchased in California avenue for a church home and in 1888 the basement of the now completed edifice was first used for Sunday school rooms.

In its first work the society was helped by the Union Park Congregational Church, by a gift of $3,000, and later received a like amount from the Congregational Missionary Society. The present edifice cost $25,000, and the land is valued at $20,000 more. The present congregation is composed of 354 members, the majority of whom have become associated with the church since the commencement of the pastorate of Dr. Fox in 1892.

The building is a fine brown-stone structure after the Gothic style of architecture, with brick and terra-cotta trimmings. The roof, composed of four gables and four decks, is of black slate, with an ornamental copper ridge. On the interior the four nip trusses running to a point in the center, forming the valleys, are supported on four large copper bronzed columns. The roof is paneled in natural oak, and along the trusses, which are trimmed in chocolate and gold, are arranged the incandescent lights. The seating capacity is 900. The pastor's study is fitted up with oak bookcases and a large library table. There are three large stained glass windows, which are exquisite in their coloring and design. They add greatly to the interior appearance of the edifice. Behind the preacher's desk the wall is frescoed in scroll design, surmounted by the cross and crown in a ground of sky blue.

The Sunday-school attached to the church is a large one. Under Dr. Fox's ministrations it has grown from a membership of eighty to nearly five hundred. The Christian Endeavor Society is also flourishing, and the junior society is the banner society of the West Side.

DIPHTHERIA IN A FEMALE COLLEGE.

Two Students Die and the School Is Closed.

PRINCETON, N. J., Nov. 29.—[Special.]—An epidemic of diphtheria has broken out in Evelyn Female College, three quarters of a mile from Princeton College Campus, and the institution has been closed. Miss Orma Lindsey of Utica, N. Y., was the first victim. Saturday morning the case was pronounced diphtheria and a physician ordered the school closed at once. Many of the students left for home in alarm last Saturday. Miss Lindsey's condition grew more and more alarming Saturday and her parents were summoned. Sunday morning her disease developed into black diphtheria and she died at 1 o'clock Monday morning. The body was taken to Utica for interment. There were but two young ladies then left in the building, Miss Hill of St. Louis, Mo., the room-mate of the deceased young lady, and Miss Mary Burroughs. Miss Burroughs noticed Sunday what she thought to be an attack of quinsy. Tuesday night she grew worse and Wednesday afternoon she died. Miss Hill, Miss Lindsey's room-mate, is the only young lady now left in the institution. She has no signs of the disease.

He Knew His Business.

Maud—"I understand that Jack proposed to you last night and you refused him."

Marie—"Yes; although, poor fellow, I am afraid that if he had not left me so hurriedly I might have relented and accepted him."

Maud—"So he told me."—*New York Herald.*

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