

## The Religious World

**The Campbell Heresy Case** We have already given our readers the principal facts regarding the charges of heresy which have been made against Professor John Campbell, of the Canadian Presbyterian Church. These charges came before the Presbytery of Montreal last week, at its regular meeting, and an animated discussion ensued. The committee previously appointed to prepare what is called in the Canadian Presbyterian Church a libel, submitted a draft of that document, and it was adopted after having been amended in some points. The errors with which the libel charges Professor Campbell, who has filled the professorship of Church History and Apologetics in the Montreal Presbyterian College, are the holding and teaching of a view of inspiration of the Scriptures "which impugns and discredits them as the supreme and infallible source of religious truths; second, for holding a view of God which sets Him forth as one who does not smite either in the way of punishment or discipline, and who has nothing to do with the judgment or punishing of the wicked, which is contrary to the Word of God and the Standards of the Presbyterian Church in Canada, since, according to the Word of God, Jesus Christ uniformly spoke with approval of the Scriptures that were then written, and appealed to them as authorities on religious questions." The charges thus raised are supported by many quotations from the Bible, and by extracts from Dr. Campbell's lecture, of which we have already given some account. The libel was finally adopted by a vote of fifteen to two, and the time of the trial was set for the second Tuesday in September. As we have already said, there are very few Presbyterians in the United States who would ever dream of attacking an able and learned professor of theology on account of the utterances attributed to Dr. Campbell. The action of the Canadian Presbytery indicates a doctrinal rigidity which distinctly surpasses that shown by our own General Assembly in the case of Professor Briggs.

**Presbyterian Foreign Missionary Work** The Presbyterians of the United States are trying to raise during the current year \$1,200,000 for foreign missions. The receipts for their Home Mission work last year, including all that was given for work among the Freedmen, extended even beyond \$1,000,000. All the missionary activities of that communion are represented in the one missionary magazine called "The Church at Home and Abroad," whose average monthly circulation is about twenty-one thousand. Some other denominations, notably the Congregational, might well take a lesson as to the best way of presenting missionary information to their constituents. One thoroughly good magazine like "The Church at Home and Abroad" is far better than half a dozen inferior ones which few people care to read. The work is divided into two parts—the "Infield" and the "Outfield." On the "Infield" are provided the resources which are used on the "Outfield." Fifty-six new missionaries were sent out last year. The Presbyterian Board now has at their posts 623 missionaries, and 1,647 native workers, of whom 187 are ordained. The Chairman of the General Assembly's Committee on Foreign Missions is the Rev. Dr. Herrick Johnson, of Chicago, and no better man for that responsible position could be found in the Church.

**Church Mission House** Few cities in the world have so many and such ably managed missions and charities as New York. Among the various religious organizations, probably the Protestant Episcopal takes the lead in its charitable ministries. For many years there has been a project on foot for the erection of a building which should be a Home for the Missions and Charities of the Church. This plan took tangible shape in 1892, when, on October 3, Bishop Williams, of Connecticut, laid the cornerstone of the structure which is now approaching completion, and which is situated at the southeast corner of Fourth Avenue and Twenty-second Street. In this building will be grouped the offices of all the mission work of the Church, at home and abroad. By the way, the district about Twenty-third Street and

Fourth Avenue is being monopolized by such buildings. Near by are the Young Men's Christian Association, the Academy of Design, the State Charities Aid Association, and the Society for the Prevention of Cruelty to Children. The Church Mission building is seven stories in height, in the Flemish style of architecture, and built of white marble. The first floor will contain stores, to be rented only to firms engaged in some business connected directly with church work. The second story will be devoted to offices for the Board of Missions; while the remainder of the building will be divided into various offices, a library, rooms of the Woman's Auxiliary Board, a sanctuary, and studios. The building, when completed, will have cost about \$500,000. It will be one of the most beautiful buildings in the city, and a perfect "Parish House" for the denomination.

**Unitarian Generosity** A writer in the "Christian Register" of July 20 gives some interesting facts concerning the comparative generosity of Unitarians. The illustration is from the city of Brooklyn. The writer says: "The pre-eminence of the Unitarians of the city in all public-spirited activities has come to me as a surprise." The article then goes on to show that the three most important institutions for the public good in Brooklyn, namely, the Brooklyn Institute, the Bureau of Charities, and the Union for Christian Work, are all administered by Unitarians, and that, while all classes of people co-operate, the Unitarians, in proportion to their numbers, give more than any other Christian body. Another illustration is from the Seaside Home for Children, an unsectarian work, a branch of the Children's Aid Society. The officers of this Home are members of orthodox churches, and therefore there is no special stimulus to Unitarian giving. The funds are raised in this way: Each spring reports of the work, subscription blanks, and stamped and addressed envelopes are distributed in the pews of the Protestant churches. Out of some two hundred Protestant churches in the city thirty-seven are recorded in the seventeenth Report of the Home as sending some subscription. Out of twenty-eight Presbyterian churches twelve subscribe; out of twenty-one Congregational churches seven give; out of forty-three Episcopal churches six give; out of thirty-eight Baptist churches five give; out of five Universalist churches one gives; out of forty-two Methodist churches one gives; of the three Unitarian churches all give. The combined gifts of these churches exceed the gifts of any other denomination except the Congregational. The First Unitarian Church alone gives more for this charity than all the Episcopal churches—yes, and the Baptist, Methodist, and Reformed churches combined. These figures are very interesting, and, we presume, are accurate. However, the author of the article should remember that, as a rule, the so-called orthodox churches give very largely for home and foreign missions and for many other objects which seldom come on the list of the Unitarian churches. We are very glad, however, to give these facts, which indicate vitality among Christian workers, and prove that when it comes to the service of man few excel our Unitarian friends in generosity and fidelity.

**The Anglican Church Congress** The Anglican Church Congress corresponds to that of the Episcopal Church in this country. It may interest our readers if we give an outline of the meetings of the Congress which are to be held in Birmingham, England, beginning October 3. The sermons are to be preached by the Archbishop of Canterbury, the Bishop of Durham, and Archdeacon Farrar. Among the subjects we notice the following: "The Work of the Church among the Artisan Population: How to Reach the Careless and Non-church-goers; How to Break Down Prejudice Against the Church; Missions Among the People; How to Influence the Home." The chief speaker on this subject is Archdeacon Farrar. Much attention in the Congress is given to the general subject of Social Science—indeed more than to any other. On the following day the subject is Social and Labor Questions, in which are discussed the duty of employers to the employee, of the employed to the employers, and the duty of the clergy to both. Still another day we find the subject of "The Church and the Poor," with special references to Labor Homes, suitable dwellings, relief and thrift. As we study this programme it seems to us that it revolves

around two centers—one, the Church of England, its present condition, and what may be done to increase its efficiency; and the other, the Social Problem. It is evident from the prominence given to these topics that the Anglican Church realizes that the question of disestablishment is creating conditions which must be faced, and which can no longer with wisdom be evaded. And also that it clearly understands that no Church can thrive in England which does not address itself directly and constantly to the ever-present problem of the poor. Among the other topics we notice: "Education," "Preaching and a Preaching Order," "Home and Foreign Missions," "Science and Faith," "The Church and the Press," "The Disposal of the Dead." This last topic we do not remember to have seen given a place on any other similar programme. Three phases of it are marked for consideration: "Cremation," "Earth-to-Earth Burial," and "Extravagance in Funerals." Among the prominent speakers, in addition to those already mentioned, are to be several Bishops, the Rev. A. C. A. Hall, the Rev. S. A. Barnett, the Dean of Toynbee Hall; Canon Wilberforce, the impassioned advocate of temperance reform; Professor Sir George Stokes, the eminent philosopher and mathematician of Cambridge; Canon W. H. Fremantle, and Sir Douglass Galton. If any of our American readers are likely to be in England in October, we are sure that they would enjoy a visit to Birmingham and to this Congress. Birmingham is one of the most interesting cities in England for an American to visit, especially if he is interested in sociology. No city in the Kingdom has devoted more attention to municipal problems. The Church Congress and social science in Birmingham would furnish work enough to occupy most students for a month.

**"Cavalry Curates"** We have been interested in reading of an experiment which is soon to be tried by the Church of England authorities in the rural districts of Northumberland. Each rural deanery will hold a special Conference "for the purpose of selecting suitable spots for small chapels capable of holding from thirty to fifty people, and arranging for services at these chapels by mounted clergymen, who are to be called 'Cavalry Curates,' each of whom will be supplied with a pony." These curates will hold three services on Sunday, will give three "cottage lectures" during the week, and will visit the homes in remote districts "circulating useful books and tracts, catechising the children, advising the parents, guiding the young men and women, and carrying out the other many administrations of the Christian ministry." This work is very much like that carried on by our Western missionaries, and it is interesting to see that wherever the Master's cause is to be advanced, by whatever denomination it is carried forward, the methods employed are similar, varying mostly with the individual requirements.

#### The Anglican Clergy and the Newer Education

It is only a few years since the great English universities were opened to Nonconformists. Until that time, most of the culture of the Kingdom was in the Established Church. To be sure, the Dissenters founded colleges in various parts of the Kingdom, but their colleges were little like the great universities. They were poor, could seldom command the best men, and their professors were greatly overworked. But since 1870 all this has changed, and many of the most prominent students in recent years have been from the ranks of Nonconformity. The change in the relative position of the members of the Establishment and Dissenters, and especially of the Anglican clergy in its relation to the higher intelligence of the country, as compared with what it was half a century ago, are brought out very vividly by Dr. Jessopp in a recent number of the "Nineteenth Century." We commend his facts to our readers. He says:

Fifty years ago there were twenty-four professors in the University of Cambridge, of whom five only were laymen. There are now forty professors, of whom, excluding the professors of Divinity, only three are in Holy Orders; while at Oxford, of the forty-eight professors, excluding the professors of Divinity, again only three are clergymen. He adds: "The leaders in thought and culture, in mathematical and physical science, in history, economics, linguistics, even in classical learning—the leaders in literature in its widest acceptation—are no longer to be found among the ordained clergy of the Church of England, but outside their ranks. In 1843 there were ninety Fellows of the Royal Society who were in Holy Orders. In 1893 the names of no more than fifteen clergymen of the Established Church are to be found in the roll-call of England's most

illustrious brotherhood. It is worse than idle to shut our eyes to all this—the logic of facts is irresistible."

**"A House of Rest"** In our time the ways of helping to ameliorate the human condition are legion, but we have heard of nothing more distinctly unique than the "House of Rest" which it has been proposed to establish in the very poorest part of London. "The objects of the institution are, to provide a restaurant and house of rest for women and girls employed in shops, warehouses, and factories; a house of rest for church workers coming from a distance to work in the neighborhood; and a suitable place for lectures and classes on various subjects, such as Biblical Knowledge, Church Principles, and useful Household Sciences." It is hoped that the institution will in time become self-supporting. Lords and ladies are at present among its chief advocates. The Duchess of Teck is one of its patronesses, and the Bishop of Southwark is President. If the patronage of the nobility is all that is necessary to the furtherance of this generous scheme, and to the founding and regulating of such an institution, then the success of the "Woman's Restaurant and House of Rest" is assured.



#### Gleanings

—The consecration of Dean Lawrence as the Episcopal Bishop of Massachusetts will probably take place in Trinity Church, Boston, the first week in October.

—The Talcott Street Congregational Church, Hartford, Conn., in which the American Missionary Association was organized, is about to erect a handsome new edifice.

—Mr. Isaac V. Brokaw will build and present to the Rev. Dr. Kittredge's Madison Avenue Reformed Church, in this city, a mission-house and nursery, to be located on the southeast corner of Sixtieth Street and First Avenue, and to cost about \$60,000.

—A correspondent writes: "The degree of D.D. was conferred on the Rev. T. E. Monroe, of Akron, O., at the recent commencement of Oberlin College. Dr. Monroe is pastor of the First Congregational Church of Akron, which, during the twenty years of his pastorate, has more than quadrupled its membership, besides establishing two thriving young churches as offshoots of the parent society."

—The Rev. Jeremiah Porter, of Beloit, Wis., who died at his home lately at the age of eighty-nine, was a pioneer in religious work in the West, and while on a tour in Illinois, Wisconsin, and Michigan, in 1833, he visited Chicago, then a military station of about three hundred persons, and preached the first sermon ever heard there. The result of this meeting was the establishment at Chicago of its first church.

—The statistics of the Northern Presbyterian Church are about to be published in the usual form by the Stated Clerk, Dr. Roberts. They will show a total of 31 Synods, 221 Presbyteries, 6,509 ministers, 25,399 elders, 7,292 churches, and 855,089 communicants. The gain in communicants for the last five years has been about 65,000; there has been contributed for all purposes the enormous sum of \$14,916,311.

—Perhaps the most famous distributor of Bibles in the world was Deacon William Brown, of New Hampshire. He began the work in 1849, and kept it up until his death this year, at the age of seventy-six. During that time no less than 120,000 copies of the Scriptures were given out by him, and, despite his age, in two years preceding his death he canvassed 239 towns and visited over 80,000 families. He must have borrowed his methods, though not his spirit, from the typical book agent.

—The seventy-fifth anniversary of the organization of the first Sunday-school at Bedford, Mass., says the New York "Tribune," has revived the memory of the Rev. Samuel Stearns, to whom its establishment was due. It seems strange in this day to learn that the plan met with opposition from adherents of the church. Many honestly contended that it was a desecration of the Sabbath Day for children to congregate for such purposes. Mr. Stearns persisted in his design, however, and was one of the first in the State to have such an institution.

—The Trustees of the Bangor Theological Seminary at their recent annual meeting passed the following vote: "Resolved, That a distinctively Biblical course of study be instituted in this Seminary as an elective." A committee was appointed "to provide for the instruction contemplated in the elective course." The special object of the course is to give adequate instruction in English studies to those who are not prepared for the regular course in Hebrew and Greek. The study of the English Bible will be a distinctive feature of this new course. It is to be "an elective," and hence optional to all students who are proper candidates for the Christian ministry.