

The Religious World

Where is New England?

The religious and reformatory influences which have helped to mold the social and religious life of the United States have come so largely from New England that it is a question of grave importance whether the supremacy of New England is to be continued, or whether the country must look elsewhere for its highest ideals and inspirations toward righteousness. It has often been said that New England might better be called "New Ireland," and the name of Boston might with propriety be changed to "Dublin." We doubt, however, if most people have any appreciation of how great the changes are in the population of our Eastern States. The following figures from the last Census are worthy of a careful study:

The census of the Churches shows that in the six New England States the Roman Catholics now exceed the Protestants in number of communicants by upward of 230,000, the total being: Roman Catholics, 1,205,120; Protestants, 763,987. The Roman Catholics outnumber the Protestants in Massachusetts and Rhode Island, while the Protestants are still in the majority in Maine, New Hampshire, Vermont, and Connecticut. The difference in the last State is, however, only 3,451. The result has been brought about by the influx of Irish into the cities and of French Canadians into the manufacturing towns.

But figures do not always tell the truth. Because the population has changed it does not follow that the predominant influences have changed. The quiet towns have become manufacturing cities, and the sturdy life of the farms has largely moved to the West and Northwest. And yet in all the essentials of its life New England is unchanged, and is likely to remain so. And this is due to two facts; Its educational institutions, and its churches. They are anchoring those old States to the old life and traditions, and they are making it sure that in the end the hordes of incoming foreigners will be absorbed, and the New England of the future be essentially the same as that which has had so large a part in molding the life of the nation. The people have changed, but the institutions remain, and they will gradually transform the new population. The result will be that the old New England, with its schools and churches, will remain among Northeast States of our country, while another New England, with the same ideals and inspirations, will gradually rise and exert an influence equally potent in the extreme Northwest.

The Adonai Shomo "What is the Adonai Shomo?" We have been studying the Census Tables somewhat of late, and our question is the result of these investigations. Those tables contain many curious and interesting facts, a few of which we shall from time to time give to our readers. "The Community of the Adonai Shomo was organized and legally established as a corporation in 1876 at Petersham, Mass. At its organization it had eleven members. It came out of the Adventist movement. Its leading principles are faith in Christ as the Son of God, and a community of goods. All members, male and female, have an equal voice in matters of government and property. There is a common treasury, whence individual needs are supplied. All labor for the common maintenance, agriculture being the chief industry." There is but one organization, and that is in Worcester, Mass. There are twenty communicants, or members. The value of church property is about \$6,000. As to the form of worship used by the Adonai Shomo we are still ignorant, but we have knowledge only of its belief and its membership.

Home for Young Girls We have had placed in our hands the Report of last year's work at the Home for Young Girls, No. 23 East Eleventh Street, New York City. This Home is designed to train young girls in the various departments of domestic service. It is under the direction of a Board of Lady Managers, composed of representatives from the various churches. During the nine months previous to the publication of the report, the Home had cared for sixty girls, for longer or shorter periods. It is preferred that each girl should remain three months in the Home, and in some cases the period is extended to six months or a year. The ages of the girls range from twelve to twenty-five, and they are of many nationalities and conditions, the one

requirement for admission being their need. A superintendent and a housekeeper have the practical direction of the Home. The superintendent, Miss S. L. Smythe, has had long experience with young girls, is a trained nurse, as well as a consecrated, whole-hearted Christian, and in every way well fitted for the responsibilities of the position. She aims to create a pure home atmosphere, and to give these girls, most of whom come from the tenements, an idea of a Christian home, and an influence which shall go with them when they leave this for other homes. Each girl bears her part in the work of the house, and is initiated into the right way of performing its various duties, instruction in sewing taking its place with cooking, sweeping, bed-making, etc. Many of the girls come here quite destitute, and their wants must be met from the general supplies which the donations of friends enable the superintendent to keep on hand. Seats are reserved for the girls at Dr. Alexander's Church, University place, where they are expected to attend service every Sunday morning, and also the Sunday-school. Family prayers are conducted by the superintendent morning and evening, and each girl has also direct personal influence toward the Christian life. From the Home the girls are sent out to fill places at service, or returned to help the mothers in their own homes. From time to time many encouraging and grateful messages from the girls or their friends are returned to the superintendent. In many cases this is the girl's first introduction to real home life.

The Baptists in England The Rev. W. R. Skerry recently read a paper before the London Baptist Association on the general subject of "Nonconformity: Its Position and Prospects." In it he gave some facts which must have surprised many of his brethren, as they certainly surprise us. We had supposed that the Baptists in England were rapidly increasing in number. The fact that they are not would probably by Baptists in this country be considered evidence that they are not loyal enough to the distinctive principles of the denomination, namely, baptism by immersion only, the baptism of adults only, and the Lord's Supper, limited to the baptized. Whatever the reasons may be, the facts in Mr. Skerry's paper, as gleaned from recent statistics, are as follows: During the last ten years, while there has been an actual increase throughout the country in the number of church members, in proportion to the population there has been a decrease, Baptist church members now numbering one in 133 of the population against one in 116 ten years ago. While in the county of Lancashire as a whole there has been a slight improvement, in Manchester there had been a decline from one in 106 in 1883 to one in 196 at the present time. In London, while there has been an increase in the actual number, the proportion now is one in 88 of the population against one in 73 ten years ago. It would be very difficult to account for this decrease. We are inclined to think that the growth of the Salvation Army may have had much to do with it, since it in many cases reaches large numbers of those who heretofore have attended Baptist churches. The general statistics, as we understand, do not indicate a decadence of religious life in England, but simply a gradual readjustment of the denominations. Another factor in the problem is probably the great revival of activity in the Established Church. If the Dissenters had done nothing else than awaken from its sleep the Church of England, they would have accomplished a mission worthy of their existence. In the achievement of that result the Baptists have been second to no others.

The Eucharistic Congress This is an age of all sorts of conventions, and it is hard to imagine anything new in this line; but we have found something that is entirely new to us, and therefore we transfer it bodily to our columns. The Eucharistic Congress is a Roman Catholic gathering, and was held at Jerusalem May 14. It was presided over by Cardinal Laugenieux as Legate of the Holy Sea. The account of the Assembly is from the pen of a correspondent of the London "Tablet," and is as follows:

Hitherto these reunions, styled Eucharistic Congresses, have been held in some one or other of the towns of Belgium or France. The Standing Committee, under the Presidency of the Bishop of Liege, directs the course of their deliberations, and all manner of subjects are treated relating to the welfare of the Church, the spread of devotion, and good works. Controversy alone is

rigidly excluded. But upon this occasion, the Congress which is about to open in Jerusalem assumes a very different character, and one beside which its previous doings sink into insignificance. To use Cardinal Laugenieux's own words to us to-day, he goes to Jerusalem as an act of faith, as an act of love, and as the Legate of the Holy See, holding out the right hand of fellowship to our separated brethren by order of the Pope, and inviting them once more to be united with us in the bosom of the Universal Church. This is the grand aim of the Eucharistic Congress of 1893, and it is with this view that Jerusalem has been chosen as the place of meeting. . . . The heart trembles at the thought of the mighty harvest that awaits the divine Reaper in these ancient lands, where the spirit of the faith is not dead, but only slumbers. Of one thing we are convinced, that the East will never be converted by units, but by thousands. But perhaps the strangest figure of all will be the mitred abbot of Grotta Ferrata, himself an Italian, and from the very walls of Rome, who, with his community, preserves in the very heart of the Roman Church the mystic ceremonies of the ancient Greek rite. He will, if fancy, be accompanied by his friend, Padre Vanutelli, from whose facile pen we may soon expect the history of what promises to be a gathering of unprecedented importance.

Rev. Charles Gore and
Nonconformity

Until the publication of "Lux Mundi" the Rev. Charles Gore, late Principal of Pusey Hall, was regarded as the chief among conservative High Churchmen, but his lecture in that volume, frankly accepting many of the conclusions of the Higher Criticism, disturbed the confidence of many of his friends, and since then two or three times he has spoken in a way which indicated that his intellectual and spiritual horizon was getting decidedly broader. In this country it is impossible for us to understand how constantly the relations between the Establishment and Dissenters are strained, and many times broken. It requires really very much courage for a prominent Churchman to speak kindly of his brother Dissenters. For such a man as Mr. Gore to do so is really quite surprising, and we are very glad to reproduce his words as they were reported in "The British Weekly." We call attention to this utterance with all the more satisfaction because it is not many years since the present writer heard him read a paper in the Commons Room of Oriel College, which, as remembered, took very different ground. In reading the following it must be remembered that in England the constant subject of controversy is the doctrine of the Church. In the course of his address at Norwich on "Apostolic Succession" Mr. Gore spoke as follows:

"If they asked what was the origin of the vast Nonconformist body opposed to the apostolic ministry, there was no doubt it lay, not in any deficiency in the principles, but in extraordinary deficiencies in the past use of it. The people to whom Wesley preached were in fact pagans, through the scandalous neglect of the Anglican clergy. If they recalled the time when there were no Welsh bishops resident, and thought of the incredible scandals which then prevailed, the disastrous condition of things in which they now found themselves would be seen to be through their own fault as a corporate body to a large extent. As a penitent Church they must feel profoundly and deeply that their sins and shortcomings in the past had brought about this state of things. They owed to Nonconformity a debt they could not exaggerate for having kept alive in many ways outside their influence a knowledge of the Gospel in some real form, and they must feel that the wrongs of many generations were not to be rooted away or lost ground recovered by a few years of increased activity. Then God had astonishingly blessed the Nonconformist ministry, and this must have an immense effect on the minds of those who had been brought up under it. The great mass of hereditary Nonconformists knew how really the Spirit of God had been at work amongst them, and it would be blasphemy on their part to deny the reality of His work amongst them, because they believed it to be outside the covenant of God. Knowing this, it would be ridiculous to suppose that they would be acknowledged and recognized as soon as ever they began to do their duty again. What they had to do was not on the whole to be controversial, but to be positive."

Gleanings

—A dispatch from Rome says that the Pope has raised the Vicariate of Idaho, United States, to the dignity of a Bishopric.

—The Rev. Dr. George F. Pentecost sails from England on August 26. He is to occupy Dr. John Hall's pulpit in this city on September 3 and 10.

—The Rev. C. M. Sanders resigns the superintendency of the American Home Missionary Society's work in Colorado. The resignation to take effect September 30, at which time he closes the seventh year in this work.

—At a meeting in the Bromfield Church in Boston last week Dr. Lorimer announced that Tremont Temple is to be rebuilt in the near future, upon the old site, of iron, stone, and steel, seven or eight stories high, with extraordinary means of escape for the audience in case of fire, and improved methods of ventilation.

—The International Christian Workers' Association will hold its annual meeting this year in Atlanta, Ga. A special train will leave this city on November 6, and the delegates to the Convention will spend the night at Washington. The Convention will begin on Thursday, November 9, and last about a week. The

Rev. R. A. Torrey, the Superintendent of the Moody Bible Institute of Chicago, is president of this Association, and the Rev. John C. Collins, of New Haven, is its secretary and treasurer.

—The following party of Methodist missionaries has been made up to sail for China and Corea from San Francisco September 12, in the steamer China: The Rev. W. T. Hobart and family, Mrs. Charlotte M. Jewell, Miss Anna D. Gloss, M.D., and Miss Edna G. Terry, M.D., returning to their field in North China; the Rev. J. F. Hexner and wife, going to the same field; Miss May E. Carlton, M.D., returning to Foo-Chow; Miss Florence Brown, going out to West China; and the Rev. H. B. Hulbert and family, to Corea.

—Under arrangements of the Trustees of Lane Theological Seminary, Dr. E. D. Morris is to continue in charge this coming year. Elections to the various vacant chairs will be postponed until May, 1894. Dr. Morris has called to his aid the Rev. Kemper Fullerton, nephew of the Rev. Dr. G. H. Fullerton, of Springfield, O., in the department of Hebrew and New Testament Exegesis. In the same department courses of lectures are promised by the Rev. R. W. Patterson, D.D., of Chicago (Christian Evidences); the Rev. G. M. Maxwell, D.D., of Cincinnati; the Rev. A. B. Riggs, D.D., of Cincinnati (Pauline Epistles); President G. S. Burroughs, D.D., of Wabash College (Old Testament Prophecy); President W. A. Williams, D.D., of Franklin College; President D. F. Scovel, of Wooster University. In the department of Church History, the Rev. Professor H. W. Hulbert, of Marietta College, will give a course of eighteen lectures on "The External Aspects of Church History," to be followed by a more extended study of important epochs in the History of Christian Doctrine by Dr. E. D. Morris.

—Brother Azarias, one of the ablest American Roman Catholic writers and speakers, died at Plattsburg, N. Y., last Sunday, at the age of forty-five. He had just completed a course of five lectures on "University Education in the Middle Ages" at the Catholic Summer School in Plattsburg. When fifteen years old he entered the novitiate of the Christian Brothers in this city, and on completing his noviceship he was sent to Rock Hill College, near Baltimore, where he finished his studies. For seventeen years thereafter he was a professor in the College, and then was appointed its President. His health failing, he was sent to Europe, where he remained two years. On his return to this country in 1888 he was appointed Professor of Rhetoric and English Literature in the De La Salle University. Brother Azarias was a voluminous writer of books and of essays for home and foreign magazines, his more important articles being contributed to the "Fortnightly" and "Contemporary Reviews" of London and the "American Catholic Quarterly Review," the "North American Review," and the "Forum." Among his larger works are "The Philosophy of History," "Development of English Thought," a treatise on "Style as Found in Herbert Spencer's Works," and "Phases of Thought and Criticism." For the past ten years he had been engaged in the preparation of an exhaustive work on "The History of Education from the Earliest Ages to the Present Day," which was nearing completion when he died.



Ministerial Personals

CONGREGATIONAL

- Frank N. Greeley, of San José, Cal., is supplying the pulpit of the Presbyterian Church at Palo Alto.
- M. S. Bradley, of Tellurida, Colo., has resigned.
- C. B. F. Pease, of Ashfield, Mass., has accepted a call to West Troy, N. Y.
- W. V. W. Davies, of Worcester, Mass., has received a call from the First Church of Pittsfield, Mass.
- T. P. V. Davies, of Stockton, Kan., has resigned.
- J. C. Alvord, of the First Church in Hamilton, Mass., has resigned to accept a call to Woonsocket, R. I.
- F. W. Arms, of Terryville, Conn., accepts a call to Essex.
- C. R. Yale, of Pittsfield, Mass., accepts a call to the First Church of Marshalltown, Ia.
- Thomas Corbett has become pastor of the Hope Church in South Framingham, Mass.
- W. A. Estabrook has become pastor of a church in Wilmington, Vt.

PRESBYTERIAN

- J. S. Black resigns the pastorate of the First Church of Minneapolis, Minn.
- J. F. Somerville resigns the pastorate of the Baker Street Church, Detroit, Mich.
- W. H. Humphrey has become pastor of a church in Delhi, Ohio.
- W. D. Sexton declines a call to the Second Church in Lafayette, Ind.
- E. W. Beeson was installed as pastor of the church in Fredonia, Kan., on July 20.

OTHER CHURCHES

- J. F. Butterworth has accepted an election as rector of Grace Church (P.E.), Sandusky, Ohio.
- F. Keene accepts a call from the Baptist Church at North Berwick, Me.
- B. F. Eaton has resigned the pastorate of the First Universalist Church of Weymouth, Mass.
- R. P. Milliken, pastor of the Trinity Reformed Church, Newark, N. J., died last week at the age of sixty-two.