

that which is accorded to him. Dr. Day, for reasons which are satisfactory to him, has decided to accept his call to Syracuse. The position is one of the most important in the denomination. Syracuse University is the evolution of Genesee College, which years ago was located at Lima, in Genesee County, in connection with the Genesee Wesleyan Seminary. The latter institution remains at Lima; the College has been moved to Syracuse, and, under the strong leadership of Chancellor Sims, has become perhaps the leading institution of learning in the denomination. Its outlook for the future is unsurpassed, and it offers abundant opportunity for the exercise of the rare gifts which Dr. Day has shown himself to possess.

#### A Great Gift to Theological Education

If the reports are true, a great legacy has been given to the Presbyterian Seminary in San Francisco. Alexander Montgomery, who had already given it \$310,000, made it his residuary legatee, and the daily papers state that it will probably realize from his estate about three millions of dollars. This may be exaggerated, but in any case without doubt the Seminary will receive a handsome endowment. Mr. Montgomery was a native of the north of Ireland; was born in 1825, and went to San Francisco in 1849, when the voyage required two hundred and thirteen days. His large fortune came chiefly from the investments which he had long before made in real estate. The "Interior," in speaking of this gift, says: "Let the Seminary be called 'The Montgomery Theological Seminary.' He is a shabby boy who would not honor the name of his father." We raise the question whether the suggestion, as a rule, is a good one. Many churches and some theological seminaries, we believe, are hampered because the names of donors are made so conspicuous. There is always a large number of people who, justly or unjustly, imagine that immense fortunes are not honestly acquired, or who are smarting under some grievance which is none the less real because imaginary. They transfer their grievance to the Church. It seems to us that only in exceptional cases, where such misunderstandings are impossible, should the names of donors be attached to churches and theological seminaries.

#### Discussion in England About the Bible

There are signs that some questions which have been agitating our American churches are coming to the front in England in a way quite unusual in that country, where sociological subjects are necessarily most prominent. Two or three months ago there was an extended and somewhat acrimonious debate concerning the authority of the Bible between the Rev. John Urquhart and the Rev. John Clifford, D.D. The former represented the extreme conservative view, presenting what we know as the "inerrancy dogma" without qualification; and the latter going quite as far as Professor Briggs in his acceptance of the conclusions of the higher critics. The echoes of that debate had hardly ceased before Dr. Joseph Parker, who seems to find time for almost everything, announced that he would enter the lists with a course of lectures which were to be given at New College, and afterwards embodied in a book with the following unique title: "None Like It: A Plea for the Old Sword." Dr. Parker's book was drawn out by the publications of Dr. R. F. Horton on "The Bible and Inspiration," "Revelation and the Bible," and "Verbum Dei." Dr. Horton is known to accept the results of modern criticism, while Dr. Parker distinctly announces that he comes to the question, not as a critic, but as a preacher. Some of the most notable points which he makes are embodied in the following sentences: "The pedants cannot help us; but the people can. They represent the great common heart of the world, and it is to that part that Christ has always appealed." He says again: "May not a book create its own standing?" And again: "Go on with the old until the new is ready. Do not let the soul shiver in nakedness whilst the new tailors are wrangling over the texture and pattern of the new clothes." It must not be supposed from the tone of many passages in Dr. Parker's book that he is opposed to modern criticism, or that he is to be classed with those in our own country who are leading in the prosecution of Professors Briggs and Smith. He says he will not "call those men infidels or enemies

who have entered into such deep communion with the Spirit that the book is no longer, as a book, what it was when they first believed." As leaders of English Nonconformity, Dr. Horton may be said to represent the universities, for he is a favorite son of Oxford, and was for many years a Fellow of New College; while Dr. Parker represents the common people—and they could not have a better representative. He is a man of great erudition, unique genius, and lofty spirituality.

The "Andover Review" number completes its tenth year, and announces that with this number its publication ceases. "The principal reason for its discontinuance is the amount of work on the part of the editors which is necessary to maintain a theological review of high standard." The discontinuance of this publication will be all but universally regretted. Even those who have dissented most earnestly from the views and opinions which have found expression in this periodical will regret that they are no longer to get this representation of a theology from which they dissent; nor do we know where those who have been accustomed to look to the "Andover Review" for a vigorous representation of fresh and modern views on Biblical questions will find a substitute for the discontinued periodical. The "Andover Review" has done a marvelous work when one considers the limitations under which it has been placed. Perhaps the time will come when a liberal Review may find both publisher and editor—a Review which will belong to no denomination and to no locality, but will represent the broad and progressive views in all denominations and in all localities. The "Andover Review" has lived long enough to see both the Andover controversy and the American Board controversy settled in consonance with principles of charity and liberty, and to this settlement of these two questions it has contributed not a little. Its other services to the churches cannot be easily estimated, but certainly it has not lived in vain.



#### A Seventh Ward Mission

We are at the corner of Market and Henry Streets in New York City. What a vantage-point for a civilizing mission it is, where all these races jostle together! But what a greater vantage-point for a religious mission does it seem when you are told that in this ward, bounded by the Bowery, Division, Grand, South, and Catharine Streets, there are 62,000 people and only four evangelical churches! Do you realize that in New York City below Fourteenth Street there are 662,000 people—more than enough to set up such a city as St. Louis, Boston, or Baltimore? In this admirable site, then, for work in either secular or religious civilization, behold the old gray Church of the Sea and Land. The edifice was built in 1817, and is the second oldest ecclesiastical building in the city. The site was then as fashionable as it is now ultra-unfashionable. But there was no surrender without a struggle. These streets kept their own long after the Bowery went to the bad. "The Rutgers estate" was well known for its eminent respectability. The late Commodore Vanderbilt's house was only two blocks away. He was the last well-known New Yorker to have a footing here. In those days this church had the venerable Dr. Cuyler as its pastor. So great was his popularity here that upper galleries were added at the end of the edifice, above that broad gallery which encircles three sides of the auditorium. These remind one of the slave galleries seen still in some Southern churches. This corner lot is now supposed to be worth \$150,000, and the Presbytery propose to sell it, building instead a chapel somewhere else.

The old building may have seen better days, but it has never seen more interesting ones. And never had it a better chance for evangelization. For this is no ordinary church—that is, a religious, exclusive club, shut six days in the week and open a few hours on Sunday, with accommodations and entertainment for members only. What kind of a seat would a poor ragged Irishman or Italian or Hebrew, or the Heathen Chinese from the Seventh Ward, get up-town? Why, his children would be lucky if they found a place in such a church's mission school! This stout old church is not of that sort. Its missionary in charge has a Christlier notion. To be sure, he has only been here three months, but he has doubled his congregation in that time. In addition to all sorts of services, Sundays and week-days, there are open-air meetings, lodging-house meetings, a Christian Endeavor Society, boys' and girls' clubs, a cadet corps, a free reading-room, a

kindergarten, Sunday night suppers, clothing, lodging, and food relief, medical help, and an employment agency.

But it is the work among the Bowery lodging-houses that interests us the most, accustomed as we are to see every day, in passing to and fro on the elevated, those signs of "Rooms 15c., 25c., 50c." There are many more of those houses than one would think. Only the other night the reading-room of the Bowery Branch of the Y. M. C. A. was transformed into a lodging. Sober and well-behaved men will be permitted to sleep there free of charge. In less than an hour from the moment of announcement, more than five hundred men came for admission. But this is a model place. Take a look at the "Bismarck" or the "Excelsior," and see the other side. At the first named you have your choice of lodgings at seven, ten, or, "with every accommodation," at twelve cents. That means a clean towel for each batch of fifty lodgers. At the "Excelsior," encouragement to a certain industry is succinctly stated in the motto, conspicuously displayed, "First up, best dressed."

"Drink is not the only evil with which we have to contend," says the missionary to-day. "These lodging-houses are the very nests of the vilest vices. Libraries are established, meetings are held, the inmates are visited and places found for them when possible, and as for the keeper, he becomes our friend. Why, when a tough gets quite down I receive this message: 'Say, Boss, come over. There's a bloke as wants to see you.' For you must know that I was in the Bowery business years before I came to this church, and they all know me there. Well, you can help some men that way. There are those in this church thus rescued, and they stay rescued. But as for most, their necessity is greater. In order to cope with it, we need the antidote to the saloon and the lodging-house and all their attendant evils. We must have not only all the present efforts, but a gymnasium, with reading and club and restaurant and lodging rooms—yes, and with billiard and smoking rooms. Our place must be more entertaining than those on the Bowery. But we have no money, and they are going to sell the church over our heads."

The speaker was Alexander Irvine. His address is 61 Henry Street.



### A Plan of Help

We have received from the Rev. B. Fay Mills, the successful evangelist, the following practical suggestions regarding the duty of the churches in aiding the unemployed poor in these times of hardship. Mr. Mills says:

"Permit me to call your attention to a plan which I believe to be suggested by the spirit of Christ concerning a practical way in which the churches, especially in the large cities, might be of great service to the workless and shelterless people during this hard winter. Last week, while preaching in Chicago in connection with meetings under the auspices of the Central North Ministers' Association, I noticed in the daily papers that six hundred men were sleeping overnight on the stone floors of the corridors of the City Hall. One of the papers said that the night before the janitor in charge of the building had given them water, and that some of the men said that this was the only thing that had passed their lips for twenty-four hours. I mentioned this in a sermon, and immediately after the service the pastors came together and suggested that a collection be taken that evening for the purpose of buying material that the young ladies of the Epworth Leagues and Endeavor Societies might make into sandwiches, and have carried to the homeless and hungry men who were forced to spend the nights in the street or in the station-house or in such places as they could find shelter. This suggestion was adopted with great enthusiasm, and, while the matter was in discussion, one pastor said: 'Why not take some of the hundred and fifty thousand homeless people into our churches through the nights of this winter?' That suggestion also was received with deepest interest, and the pastors concluded to consult their people, and see if some room might not be opened in each one of the churches for the free shelter of homeless people. The people also, so far as heard from, received the plan with the heartiest spirit of co-operation, and that night put about two hundred and fifty dollars on the plate for the first supply of sandwiches for the men whom it was proposed to receive into the improvised lodging-rooms in the different churches.

"This plan seems to me so easy, so practicable, so in harmony with the spirit of the Master, so well adapted to relieve untold misery in these coming months of poverty, and one so well adapted to produce the beneficent effect of bringing together the prejudiced masses and the members of our churches, and destroying the well-founded or unfounded prejudices against the churches on the part of the laboring men, that I cannot but hope

that the example of these earnest Chicago churches may be followed by scores and hundreds throughout the land.

"Since I wrote the above, these nine Chicago churches have decided to take one large room together, capable of lodging 250 men, and keep it warmed and cared for, and give the lodgers sandwiches for supper and breakfast."



### Gleanings

—The Rev. Dr. J. J. Moore, Senior Bishop of the African Methodist Episcopal Zion Church, died at Greensboro', N. C., on Saturday last. He was the oldest Bishop of any denomination in America, being ninety years old. He was an itinerant minister more than sixty years, and had held the office of Bishop nearly twenty-six years.

—The American Society of Church History will hold its sixth annual meeting in the Chapel of the Collegiate Dutch Church, Fifth Avenue corner Forty-eighth Street, New York City. The first session, on Wednesday, December 27, at 8:15 P.M., will be in memory of Dr. Philip Schaff, the founder of this Society, and its President from its organization till his death.

—The Rev. David Jewett Waller died in Bloomsburg, Pa., last week, at the age of seventy-nine years. He was a graduate of Williams College and of Princeton Theological Seminary, and, after acting as pastor of the Bloomsburg Presbyterian Church until 1873, became largely interested in manufacturing enterprises, railroad construction, and mineral lands.

—Rumors having recently been current to the effect that the Broadway Tabernacle, in this city, was to pass into the hands of D. Appleton & Co., the publishing house, and that the price paid for the church building and site was \$1,000,000, Mr. Cornelius N. Bliss, Chairman of the Board of Trustees of the Tabernacle, has stated that the property had not been sold, nor was it in the market.

—The Rev. E. C. Moore, pastor of the Central Congregational Church in Providence, R. I., and brother of Professor Moore, of Andover, has been invited by Principal Fairbairn, of Mansfield College, Oxford, to spend the month of March at that College lecturing on "Preaching and Pastoral Work," and preaching in the chapel. This plan for instruction in the departments of Homiletics and Pastoral Theology prevails at Mansfield College. Clergymen of various denominations and different schools of thought are invited to this service, and the students get their training by those who are fresh from the field.

—A press dispatch from Pittsburg, Pa., says: "The Rev. Dr. Mutchmore, of Philadelphia, who is a member of the Seminary Committee of Fifteen of the Presbyterian Church, now in session here, has outlined the plans of the Committee. He said the Committee had nothing to do with the doctrine or creeds or the seminary teachings, but was appointed to determine the rights of the Church proper as regards property. At present the seminaries have property valued at \$10,000,000, and the idea was to get control of this and any future bequests, so that the colleges could not withdraw from the Church and take this property with them. One plan proposed was to create a board of trustees, and have it incorporated under the laws of Pennsylvania, with a view of making the seminaries under their control."



### Ministerial Personals

#### CONGREGATIONAL

—W. S. Woolworth, of Belchertown, Mass., has received a call from the Forest Avenue Church of New York City.

—W. L. Bray accepts a call to Ashland, Wis.

—G. E. Smith was installed as pastor of Oak Park Church of Minneapolis, Minn., on November 28.

—F. H. Reed, of Lanesville, Mass., has resigned.

#### PRESBYTERIAN

—R. J. Rankin was installed as pastor of the Lafayette Square Church, Baltimore, Md., on November 28.

—D. E. Shaw has been called to the West Nottingham Church, Colora, Md., and has accepted the call. He has been a Professor in Lincoln University for some years.

—G. H. Stephens, of Berwick, Pa., has accepted a call from the Mount Airy Church of Germantown, Pa.

—C. A. Oakes has received a call from the First Church of Hempstead, L. I.

—G. L. Spining has resigned the pastorate of the Phillips Church, Madison Avenue, New York City.

#### OTHER CHURCHES

—A. G. E. Jenner, of Wausau, Wis., accepts the rectorship of the Church of the Evangelists (P. E.), Oswego, N. Y.

—George Rumney has resigned the rectorship of Christ Church (P. E.), Sharon, Conn.

—C. H. Babcock has resigned the rectorship of Grace Church (P. E.), Providence, R. I.

—R. H. Montgomery, a Baptist minister of Brooklyn, N. Y., died on November 5.

—A. B. Kendig has accepted a call to the Calvary (M. E.) Church of New York City.