

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.

Books and Authors

The Pilgrim in Old England¹

By the Rev. Robert F. Horton²

It is very natural that Americans should wish to know how the Pilgrims in Old England regard the charming and interesting book which Dr. Bradford has written about them. Confident as the readers of *The Outlook* are in the fairness, the ability, the charity, of its editors, they may yet desire to have such a book as this estimated from the English standpoint, confirmed or corrected by the opinion of those who are immediately concerned. Now, I ventured to say, when I was in New York last April, that Dr. Bradford's forthcoming volume would tell us in England a good deal about English Congregationalism which most of us had not learnt from our own leaders. That prediction is substantially verified. The truth is, notwithstanding the author's flattering estimate that Congregationalists on this side of the Atlantic "emphasize their loyalty to their ecclesiastical principles," we are, as a rule, much nearer to our American brethren in this respect, who "pride themselves on their lack of denominational enthusiasm." Those of us, perhaps, who have loyalty to our ecclesiastical principles do emphasize it; but that is partly because comparatively few have any such loyalty, and the stalwarts are grieved by the apathy and indifferentism of the rest.

Thus we seldom hear anything about our own denomination. Probably not more than a dozen English ministers could have written Dr. Bradford's book without engaging in the laborious and specific inquiries in which the author from over the ocean had to engage. And among the average members of our churches the whole book will read like a novel, with that delicious flavor in it which we generally find in a story which places its scene in our own locality.

It is not necessary to follow the author in his historical sketch of English Nonconformity. He has carefully studied the sources which are open to the student. And he certainly has not exaggerated the significance or value of the work which has been done by those generations of Free Churchmen who have been following out their principles for these two centuries and a half in the Old Country side by side with their brethren in the New. Where confirmation or correction is more needed is in the account of the present situation and the probable future of the denomination in England. On this topic Dr. Bradford sees matters in the rosy light of his own genial optimism. As an American Congregationalist, with all the buoyant hopes which American Congregationalists are justified in cherishing, he is apt to credit our churches here with a good deal that the similar churches in the United States possess. But it is perhaps deeply significant that the American churches, with, I suspect, about the same aggregate number of members as the English churches, have over two hundred more students than we have in training for the ministry. The future of our Congregational churches depends upon the number, the quality, the equipment, of their coming ministers. The expectation of expanding and progressive work sends men of the right stamp to the colleges. And it is only fair that Americans should understand the significance of such a body of young men as I saw in the Yale Divinity School last spring—a body to which we in England could furnish no parallel at all. The Pilgrim in New England has a future greater than his glorious past. He is aware of it. The note of confidence is in his ranks. Notwithstanding his freedom from denominational prejudice, he feels instinctively that he has in his possession great principles which may well hold in fee the future of an educated democracy. In England the future is more problematical, and the conflict is much sterner. Perhaps Dr. Bradford feels this when he says that, in the event of disestablishment, there will be such a movement from the chapels to the churches as has never yet been seen. "Disestablishment will be the beginning

of power for the Episcopal Church in Great Britain." Now, I am not one of those who think that disestablishment is at hand. The result Dr. Bradford prophesies does not come, therefore, within my purview. But the Episcopal Church in Great Britain has made its beginning of power already, and a most curious and complex power it is. Here is a solid force constantly at work in English life. Side by side, arm in arm, all equally bent on the maintenance of this Establishment, are the fervent and zealous Churchman, who desires the kingdom of God with all his heart, if only it may be episcopally governed; the simple and sincere Christian, who desires only to spend and to be spent in seeking the salvation of souls; the great landowner who has half a dozen "livings" as part of the family property, in which he wishes to settle his younger sons; the great brewer, who feels instinctively that his right of property in poisoning the British people stands on the same footing as the rights of property in the "Church," and accordingly defends the Establishment, with the implied understanding that the Establishment will defend him; the rising manufacturer with half-educated children, who finds attending church a more simple way into society than the laborious process of culture and intelligence; besides the vast forces of endowed schools and colleges and charities, with their hosts of interested officers, who all feel that their very life is bound up with the Established Church. Such an army never stood, so linked man to man, on any field. If the good men and true withdrew from it, victory over it would be rapid. If the base and interested withdrew, we should all desire its victory over forces opposed. But the good and the evil buttress one another. And, personally, I expect to see England herself disestablished before her Church.

Now, the presence of this powerful, persistent, and pitiless corporation is crushing to the heart and the spirit of Congregationalism. It may be said that its existence makes Congregationalism necessary. Yes, indeed it does. God-sustained, Congregationalism will certainly hold its own. But a force that has to be maintained in the face of subtle and untiring persecution—a force in which probably three out of four suffer pecuniarily for their principles, and every minister has to live in the land he loves as if he were not of it, snubbed, ignored, insulted, by the Established Church—such a force must, in the nature of things, be constantly decimated by desertions and weakened by cowardice. And, while Dr. Bradford's generous estimate of the men who are sustaining this weary conflict is not only generous but true, he has not, I think, seen how really, in many senses, it is a forlorn hope that is led by these men. Persuaded that they are doing God's will, with that word of Luther's constantly on their lips—"Here stand I, I can no other"—they do not permit themselves any illusion. They say, with our great countryman Edmund Burke, "We know the map of this country sufficiently well, and we know that the course we take is not in the direction of preferment or honor."

It is for this reason that Dr. Bradford's presence among us and his large, buoyant hopes about us are peculiarly helpful and stimulating to us; and America and Montclair must forgive our earnest though half-despairing effort to get him back among us himself as a Pilgrim in Old England.

Before closing this grateful notice of an interesting and valuable book, it may be well to observe what good is likely to result from the free interchange of ideas and experiences between the two bodies of Congregational churches on the two sides of the Atlantic. Dr. Bradford is good enough to commend two features of our ecclesiastical life which he thinks worthy of imitation in America. Certainly the autumnal Union Meetings of the delegates from the churches are an incalculable blessing to us all. Two years ago, for instance, at Southport, the Spirit of the Lord came upon us at those meetings in a way which no one present will ever forget. Since then a remarkable change has passed over our churches, which may in part account for Dr. Bradford's optimistic view of them. New faith in prayer, new sympathy between pastors, new energy in adapting and working improved methods, new missionary enthusiasm, have manifested themselves in the churches

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