

The School for Christian Workers The eighth Catalogue of this School has just come to our hands, and we find it very interesting reading. It is one of the many signs of the rise and influence of democracy; for why is this School in existence? Because there are many who are not able to take college and seminary courses, who yet are anxious to do Christian work. This School is what its name indicates. It is not intended for preachers, but for workers. It was organized in 1884, in the beautiful city of Springfield, Mass. Its buildings, with land and furniture, cost about \$65,000, and in addition to recitation-rooms, gymnasium, etc., there are sleeping accommodations for seventy-five. The design of the School is to train men and women for work in Sunday-schools, Y. M. C. A.'s, Y. W. C. A.'s, pastors' assistants, choir and chorus leaders, physical directors for schools and academies. It is interdenominational in character, and its catalogue contains the following significant sentence: "In no sense does it offer a short road to the ordained ministry, or encroach upon the sphere of the theological seminary." The total number of students is seventy-seven, with twenty-six special students in music. We are much impressed with the practical character of the work of the School. As an illustration, we select two departments. In that for Sunday-school workers the subjects are considered historically and practically, and comprise examination of the best methods of Sunday-school work and a study of the lives of those who have been peculiarly successful in this field of service. For pastors' assistants the training seems also to be eminently wise and discriminating. The department for training city, home, and foreign missionaries, so far as can be judged by the analysis of the course of instruction, is peculiarly full, and indicates that its superintendent has studied sociology as well as theology. This School has had wonderful success, and much credit is due to its President, the Rev. D. A. Reed, for his discernment of the need in this direction, as well as for his ability in managing the institution.

The Episcopate among Lutherans The Rev. Dr. Remensnyder has published an interesting article in a recent number of the "Independent" on "The Episcopate," which is especially timely in view of the growing discussion concerning Christian union. The "Chicago-Lambeth" propositions as a basis of Church union will be instantly recalled, of course—namely, the Holy Scriptures, the Apostles' and the Nicene Creeds, the Two Sacraments of Baptism and the Lord's Supper, and the Historic Episcopate. The last of these articles excites most antagonism among non-Episcopal churches. Dr. Remensnyder shows that the Lutheran Church of Sweden possesses the Historic Episcopate, while the same Church in Norway and Denmark does not; but he also shows that the Lutheran theory is very different from that of some other churches, for it does not claim that the Episcopate is apostolical, and therefore does not hold it to be of binding obligation. He says: "The true *faith* and not *order* constitutes the Church; hence the Episcopate is only an office of human expediency, and those who do not maintain it are not to be unchurched." He also says: "The Lutheran Church holds so firmly to Luther's cardinal principles of the universal priesthood of all believers that its history shows not the slightest danger of the intrusion of ideas of a sacerdotal caste—the exclusive channel of divine grace—through the maintenance of an Historic Episcopate." The writer then goes on to show that neither is there anything in the Lutheran Church opposed to the Episcopate, and asks, "What is really the significance of the present visit of Bishop von Scheele to the United States?" Will the Lutherans in this country adopt the Episcopate, and, through the Bishop now visiting them, come into historic connection with their brethren abroad? or will they remain as they are? This is a question which at present cannot be answered. The American Lutheran Church is growing in numbers, influence, and spiritual power. If she adopts the Historic Episcopate, it will be in no narrow way, but on the broad ground of expediency alone. Article VII. of the Augsburg Confession, on which the whole Lutheran Church squarely stands, says: "Unto the true unity of the Church it is sufficient to agree concerning the doctrine of the Gospel and the administration of the Sacraments."

Important Calls We have been much interested in two items of news which have recently reached us. The Rev. Nehemiah Boynton, of Boston, has been called to succeed Dr. Stimson, in Pilgrim Church, St. Louis. The call is loud, and the place both important and attractive. Most persons supposed the invitation would be accepted; but Mr. Boynton is doing an admirable work in Boston, and has been there just long enough to get the work which has been in his hands in a condition in which he can carry it on better than any one else. Why should he leave it? The passion for change has far too much influence with our ministers. Mr. Boynton has set a good example. No church in the country offers a better field than Union Church in Boston. The burden of proof always rests on those who undertake to persuade a successful pastor to enter upon a new and untried field. The other call to which we referred is that which has been made by the Episcopalians of the State of Oregon to the Rev. George Hodges, D.D., of Calvary Church, Pittsburg, in selecting him as Assistant Bishop, with the right of succession. But will Dr. Hodges go? Again we raise the question, Why should the change be made? He is undoubtedly admirably adapted for the work to which he has been called, but, on the other hand, he is doing a unique work in Pittsburg, and better than any man that we know offering a reasonable solution to the vexed problem of Christian unity. Our advice is not sought, but we doubt if even the splendid State of Oregon offers such opportunities for the special gifts which Dr. Hodges possesses as the great manufacturing city in which he is now living. A very ordinary man with good executive gifts could creditably perform the duties of Bishop of Oregon, but few men could take up and carry on the work which Dr. Hodges is doing in Pittsburg. We also note with much gratification that the pastorate of the church in Amherst College has been accepted by the Rev. John E. Tuttle, of Jamaica Plain, Mass. Our colleges ought to have the best preachers in the land, and it is one of the happy omens of our time that more attention is being given to the pastorates of our college churches than ever in the past. In our opinion the question of compulsory church attendance is of secondary importance. The real question is, How may the right men be secured for the college pulpits? From all that we can learn we believe that Amherst could hardly have made a better selection.

Summer School of Theology in Oxford In more than one way Principal Fairbairn is doing much to wake up the sleepy conservatism of England's venerable University. The School of Theology at Mansfield College last year was such a wonderful success that plans have been matured for a similar school the present year under the direction of the Anglican Church. The session will extend from July 17–29. The subject and speakers, so far as they are announced, are as follows: The Bishop of Salisbury, "The Holy Communion in the Early Centuries;" Canon Bright, "Some Periods of Church History;" Canon Driver, "Hosea;" Dr. Sanday, "Characteristics of the Apostolic Age;" Canon Bernard, "The Apologists of the Second Century;" Mr. Gore, "The Epistle to the Romans;" the Rev. A. T. Harrison, "Modern Skepticism;" Mr. Lock, "Sayings of Our Lord Not Recorded in the Gospels;" Mr. Ottley, "Old Testament Theology;" Sir Charles Wilson, "Palestinian Geography;" T. G. Jackson, "Church Architecture;" the Bishops of Chester and Peterborough, the Dean of Oxford, Dr. Ince, Professor Sayce, Mr. Ingraham, of Oxford House, and others, will lecture on subjects not yet announced. Lodgings in Keble College may be secured by application to the Rev. Mr. Bebb, of Brasenose College. We are not informed as to whether others than Anglican and Episcopalians are invited to these lectures, but from our remembrance of the hospitality which we were permitted to enjoy at Oxford in other years we feel sure that all who are desirous of attending will receive a cordial welcome to the various lectures. Oxford and Edinburgh are the two ideal places for such schools. The English climate is much more favorable than the American for summer study. While this course seems to us to be hardly equal to that prepared by Principal Fairbairn, it is very inviting, and will doubtless be attended by many American Episcopalians.

and by still more of the Anglican clergy for whom it is especially intended.

The New Board of Direction of the McAll Mission

The Rev. E. G. Thurber, D.D., pastor of the American Chapel in Paris, contributes an interesting article to the last number of the "Evangelist" on the changes in the Board of Direction of the McAll Mission made necessary by the death of Mr. McAll. The new list of officers is as follows: Honorary President, Mr. Louis Sautter; Director and Chairman, the Rev. C. E. Greig, A.M.; Vice-Chairmen, the Rev. Edward G. Thurber, D.D., Pastor Benjamin Couve; Directors, the Rev. H. E. Noyes, D.D., Emile Rouilly, Henry J. Benham, M.D., Jacob DeNeuville, Gustave Monod, Jr., Eugène Reveillaud, Léon Rieder, Pastor Merle d'Aubigne. The Honorary President is a layman of the Reformed Church of France, a man who has received the decoration of the Legion of Honor, and one who enjoys the confidence of Christian people. The Director and Chairman has been connected with the Mission for more than fifteen years, and is fully acquainted with its work. The Vice-Chairman is one of the foremost among the French pastors in Paris. The Financial Secretary has held the same position for many years. Among the other names especially to be noticed is Gustav Monod, Jr., a member of one of the most honored Christian Protestant families in France; Eugène Reveillaud, who is well known in this country as well as in France, and Pastor Merle d'Aubigne, who bears the name of his sainted father, and who is honored for his own worth. Dr. Thurber says that most of these men were friends and associates of Dr. McAll, and men who can be trusted wisely and successfully to carry on the work which he has laid down. It is evident from this article by the pastor of the American Chapel in Paris that the work of the McAll Mission will not be seriously retarded, although it may be momentarily hindered, by the death of its founder.

Wherever the Church of Christ goes it always carries Christian education with it. This is not true of one denomination alone, but of all. Chaplain McCabe is authority for saying that Methodism is growing at the rate of four new churches a day. It is also increasing with almost equal rapidity its facilities for Christian education. The corner-stone of a new college, to be called the "George R. Smith College," was laid in North Sedalia, Mo., June 1. Addresses were given by Mr. F. F. Emerson, an editor of Sedalia, on "The Relation of the Press to Education;" by Dr. J. W. Hamilton and the Rev. F. V. Stevens, in behalf of the ministry and the churches of the place; and by Mr. Laporte, a colored man, who was once a slave. "A very impressive part of the exercises was the reading to the people by Mrs. M. E. Smith, from her carriage, of an address defining the nature and work of the institution, and expressing gratitude to God that she and her sister were able to give this land, which was a portion of their inheritance from their fathers." To those of us who live under the shadow of the great institutions of learning in the East, the founding of such a college may hardly seem worthy of mention in the Religious World, but when its relation to a vast territory with a rapidly growing population is considered, it will be seen that we are chronicling an event of great significance, not only to a locality but also to the Nation.

Gleanings

—The Board of Trustees of Vanderbilt University has elected Dr. James B. Kirkland Chancellor, to succeed Dr. L. G. Garland, whose resignation was placed before the Board two years ago.

—At a meeting of English Churchmen held in Westminster Abbey on June 17 a committee was formed to raise a fund in England for the proposed Phillips Brooks House at Harvard University.

—The third Young Women's Christian Association Summer Bible and Training School meets at Lake Geneva, Wis., July 5-18. Address 1301 Venetian Building, Chicago, for further information.

—Says the New York "Sun": "Although the Boards of Home and Foreign Missions of the Presbyterian Church regard for the present their purchase of a valuable corner on Fifth Avenue as simply an investment, there is small doubt that they will in time

imitate the Methodist Book Concern by building a great business structure on the newly acquired property, or, at least, transforming the large building that already occupies the site."

—The Rev. Edward R. Knowles, LL.D., of Worcester, Mass., announces that he has received a long letter from Père Hyacinthe and Mme. Loyson, which is so explicit as to prove the falsity of the reports now being circulated of Père Hyacinthe's return to the Roman Church.

—The Rev. Dr. A. H. Bradford, of Montclair, N. J., has accepted an invitation to fill the first of the two months' engagements at Westminster Chapel, London, in connection with the Forward Movement of the London Congregational Union, described in our Religious World last week. Dr. Bradford's engagement is for the months of August and September.

—A meeting in commemoration of the eightieth anniversary of the birth of Henry Ward Beecher was held last Sunday evening in the hall of the Young Men's Christian Association, Brooklyn. The Rev. Dr. Charles H. Hall, of Holy Trinity Church, and the Rev. Lyman Abbott made addresses. Several of Mr. Beecher's favorite hymns, such as "Love Divine, All Love Excelling" and the "Portuguese Hymn," were sung by the Plymouth Church choir. The meeting was held under the auspices of the Brooklyn Institute of Arts and Sciences.

—In the special Episcopal Convention for the election of a Bishop of the Diocese of Vermont, held in Burlington on Thursday of last week, the Rev. Dr. Samuel Hart, of Hartford, Conn., was elected on the fourth ballot. Twenty-seven of the twenty-nine clergymen entitled to vote were present, forty-two parishes being represented by eighty-two lay delegates. Ballots were cast for the Revs. W. J. Harris, of Rutland; W. B. Walker, of Bennington; L. A. Arthur, of Detroit; W. H. Davison, Roxbury, Pa.; Thomas Davenport, Memphis; Dr. J. S. Carey, Saratoga; Dr. D. C. Roberts, Concord, N. H.; Dr. G. McC. Fiske, Providence, and Dr. Hart. Dr. Hart received a majority on the fourth ballot, and his election was made unanimous.

—The Salvation Army, true to its assertion that it mainly exists for the purpose of reforming and saving the lowest and worst, a short time since secured a hall right on that more sinful than classical thoroughfare, the Bowery. The object is to reach and bring under the potent influence of the Gospel the "bums" and "rounders" who frequent the neighborhood. The Salvationists find their attractive methods are successful in reaching this class, and results already accomplished are gratifying. The work is rather seriously hampered by lack of funds. Work of this sort can scarcely be self-supporting, and we therefore, with pleasure, commend it to the hearts and pocketbooks of our readers, more particularly those who are specially interested in the amelioration of our social conditions. The Army will leave no stone unturned to accomplish the work. Donations of large or small amount will be gratefully received by Captain John Yorke, 16 Fourth Avenue, New York City.

Ministerial Personals

CONGREGATIONAL

—William F. Furman, of Albany, N. Y., accepts a call from the Olney Street Church of Providence, R. I.

—T. Merrill Edwards, of Park Rapids, resigns and accepts a call to the First Church of Brainerd, Minn.

—E. F. Dinsmore, of Hayward, Cal., declines a call to Santa Barbara.

—Albert Watson, of Hempstead, N. H., accepts a call to the Mystic Side Church of Everett, Mass.

—G. W. Shaw, of Howard, S. D., resigns and accepts a call to the church in Iroquois.

—E. H. Ashmun, of Denver, Colo., is to become the home missionary superintendent for New Mexico and Arizona.

—J. L. Jenkins was installed on June 15 as pastor of the State Street Church of Portland, Me.

—Robert Paton, of the Yale Seminary, accepts a call to Brandon, Wis.

—G. A. Curtis has become pastor of the church in Andover, Conn.

—C. S. Murkland has resigned the pastorate of the Franklin Street Church of Manchester, N. H.

PRESBYTERIAN

—W. W. Thorpe, of Deposit, N. Y., accepts a call to Eagle Mills.

—R. M. Blackburn was installed as pastor of the church in New Scotland, N. Y., on June 13.

—Orr Lawson has become pastor of the church in New London, Ia.

—D. E. Bierce accepts a call to Oxford, O.

—R. A. Davison, of Greenbush, N. Y., accepts a call from St. George's, Delaware.

OTHER CHURCHES

—George C. Cox, of Christ Church of Ridgewood, N. J., has resigned and accepts the rectorship of St. Paul's Church, Poughkeepsie, N. Y.

—Jedediah Winslow (Episcopalian) died in Watertown, N. Y., on June 21, at the age of seventy-four.

—G. E. Magill, of Trinity Church (P. E.), New York City, has received a call from St. Paul's Church, Yonkers, N. Y.

—J. P. Searle, of Somerville, N. J., has been elected by the General Synod of the Reformed Church of America to a professorship in the Theological Seminary at New Brunswick, N. J.

—Robert Bennett has resigned the pastorate of the Baptist Church in Warner N. H.