

The Religious World

New Doctors of Divinity

It has seemed to us as if our colleges were conferring fewer honorary degrees this year than usual, and we hope that the number will be still more diminished, until the degree has a distinct and definite meaning, which at present it does not have. The presumption is, in this country, that, whatever his knowledge of theology, almost every minister is a D.D. The honor in the degree has been almost lost, and now, in many instances, the conferring of it is little better than a farce. However, some of our older colleges, and of our younger colleges also, are known to be so conservative in this respect that a degree from them is still more than an empty form. We have been much pleased with the announcements which have been made in three of our American colleges. The Rev. B. Fay Mills, by his achievements in practical divinity, surely is entitled to the recognition of his unique abilities which has been offered him by Iowa College. The achievements of the Rev. Benjamin W. Bacon, of Oswego, in critical scholarship are worthy of the attention which they have received from Adelbert University; and Yale University has honored itself in conferring the degree upon the Rev. Hiram Bingham, the well-known missionary; the Rev. Henry A. Stimson, of the Broadway Tabernacle; the Rev. George A. Gordon, of the Old South Church, Boston, and on the last lecturer in its Lyman Beecher course, the brilliant and marvelously enthusiastic and inspiring Rev. Robert F. Horton, of London. The honor in Dr. Gordon's case is all the greater in view of the fact that he himself is a graduate and an enthusiastic champion of Harvard. Some further comment on the college degrees of the year will be found in The Week.

Unitarianism at Andover Once More

The Outlook always means to be entirely just in its treatment of those whom it reports, and consequently is sorry to have seemed in the slightest degree unfair to the young men in the graduating class at Andover who have decided to become Unitarian. The conversation reported in The Religious World of June 10 mentioned no name, and is still believed by us to have been correctly reported. The person referred to, however, feels that injustice has been done, that he was made to seem to cast a slur upon Professor Smyth when nothing of the kind was intended; also to indicate that Professor Harris was not in sympathy with progressive movements in theology. Mr. Fairchild's letter will be found on another page. He closes his very manly statement with these words: "It is not true that I go to the Unitarian Church because Andover is too narrow; I go since my belief is not Trinitarian. The Church of my youth will not allow me to speak my word to the people; in the Unitarian Church one can stand openly, without fear of the heresy-hunter, for that which he believes to be true." We are very glad to give Mr. Fairchild's statement, and also to bear witness that we have never heard the slightest reflection upon his manliness in the course which he has taken. If in our previous mention of this matter we misstated some of the minor details of his position, we are sure from his own words (published with his permission) that we did not either misunderstand or misrepresent his general position. He has *not* been led toward Unitarianism by the Professors at Andover—that is the point which we wished to make plain. As to the special charge which he brings against Congregational churches, we have only to say that not many years will pass before he will find that narrowness is the monopoly of no denomination, and that bigotry is often quite intense among those who most severely denounce it.

The World's Temperance Congress

All the proceedings of the Temperance Congress which was held in Chicago in June were of very great interest, but the most helpful of all the addresses which we have read was that on the subject of "Coffee-Houses," by Joseph Bentley, of Bradford, England. The originator of the Coffee-House movement is said to have been Mr. Simon Short. A saloon-keeper refused to supply tea and cocoa to laborers employed in the construction

of a railway, and that induced Mr. Short to open a building for the sale of temperance drinks and refreshments. At the close of the great Moody and Sankey mission in Liverpool a few years ago it was proposed that something should be done to keep the dock laborers out of the saloons. That was the second step in the progress of the movement. The work has prospered wonderfully in Liverpool, where the one large company has sixty-four coffee-houses. It is equally successful in many other cities, as Bradford, Bristol, and Birmingham, and has extended throughout the Kingdom. Probably the coffee-house movement has done more than any other single agency to diminish intemperance. A few simple rules are observed. The houses are always on the ground floor, and on corners if possible; the food and drink served are always of the best quality, while the prices are low; and they are entirely unconnected with any appearance of religion. Scripture texts, Biblical mottoes, offensive signs, are all unknown. The houses are almost all commercial successes. We make the following quotation from Mr. Bentley's paper. He says:

Its rapid growth may be judged by the amount of capital which it is estimated is invested in coffee-houses, temperance restaurants, and hotels in Great Britain and Ireland. The sum probably exceeds two millions of pounds sterling, the number of establishments 7,000, and the persons directly employed, 56,000.

The work is mainly carried on by joint-stock companies incorporated on the limited liability principle, and managed by directors of high character, representing all sections of society, politics, and religion. Most of these companies pay a uniform dividend of ten per cent. per annum on the invested capital, besides making ample provision for repairs, renewals, and depreciation; in many cases also setting apart a substantial sum out of the profits to be divided among the employees as bonus. The average dividend paid, as far as can be ascertained, has been about eight per cent.

Evening attractions are made a special study. Newspapers and periodicals are on the tables, a piano is a requisite piece of furniture; in some cases concerts, entertainments, and debates are arranged. Games of skill, such as chess, draughts, and billiards, are provided and encouraged, for here they can be practiced apart from drink, gambling, profanity, and bad company, with which they are too often associated elsewhere.

Christian Philosophy Summer School

We have before us the prospectus of the seventeenth Summer School of Christian Philosophy. It will be held at Prohibition Park, Staten Island, July 6-12. The range of topics to be considered is broad and instructive, and arranged according to a definite and easily discernible plan. The course is to be opened by Professor Wright, of Oberlin; subject, "The Bible: Have its Claims as the Word of God been Invalidated by Science?" Dr. Osgood, of Rochester Theological Seminary, will discuss "The Claims of the Bible as the Word of God, and whether they have been Invalidated by the Higher Criticism." "Has the Biblical Doctrine of Inspiration been Invalidated?" will be presented by Dr. Warfield, of Princeton; while Dr. Burrell will try to show "How the Doctrine of Inspiration can be made Helpful in the Christian Life." Dr. Bashford, of Ohio Wesleyan University, will show "What Christianity Promises to Man and Society." The sermons on Sunday will be preached by the Rev. Dr. Gregory, late President of Lake Forest University, and the Rev. Dr. George Alexander, of New York. "Sociology: Its Definition and Content" will be the subject of a lecture by the Rev. Dr. Scovel, of Worcester College, Ohio. "The Body and Will; or, The Relation of Heredity and Environment to Individual Character" will be treated by Dr. A. H. Bradford, of Montclair. The Rev. R. A. Torrey, Superintendent of the Moody Institute in Chicago, will speak of "The Needs, Methods, Results, and Outlook of City Evangelization." Commander Ballington Booth will conduct the evening services July 11; July 12, President Andrews, of Brown University, will lecture on "The Origin and Obligation of Wealth;" and the same day Mr. Henry George will speak of "The Attitude of Christianity Towards Social Movements." All who attend will greatly miss the genial and inspiring presence and words of the President of the Institute, the Rev. Dr. Deems. He and this School have been inseparable, but his recent illness will doubtless prevent his attendance at its next sessions. Dr. Deems has worked for this Institute with tireless fidelity, and to him more than to any other man is due the credit for the great work which it has accomplished.

The Outlook desires to extend its congratulations to the Rev. Dr. F. E. Clark, father of the Christian Endeavor movement, on the successful completion of his great tour around the world. Since he left New York he has traveled about forty thousand miles,

and addressed Christian Endeavor Societies in nearly every part of the world. He found representatives of his Society in all heathen lands, and that the Society itself was growing rapidly in England, Scotland, and Australia, as well as on the mission fields. His experience in Turkey was a novel one. In answer to a reporter from the New York "Tribune" he said:

It was in Turkey that I had many encounters with the censors. I was cautioned not to use the words "union," "fellowship," "organization," "society," and "endeavor." In fact, I was warned not to use any expression that would convey the idea of united action. The Government does not want the people to get any such idea as that. Why, they even forbade the use of a certain geography which spoke of the union of two rivers. They stopped the circulation of a tract treating of the story of Esther because it was entitled "Trouble in the Palace." The censors of the press said that "trouble" and "palace" were not to be mentioned in the same connection. They were much exercised over a tract which said "Christ came into the world to save sinners." They ordered a revised edition to be printed which had "Christian" before the word "sinners," so that the subjects of the Sultan would not get the impression that Christ came into the world to save Turkish sinners.

Heresy in Canada The Presbyterian Church in Canada has a heresy case on its hands; it was briefly referred to last week in our special correspondent's report of the Canadian General Assembly. Professor John Campbell, of Montreal College, in a recent lecture at Queen's College, Kingston, took for his subject, "The Perfect Book, or the Perfect Father?" A sentence or two will show Dr. Campbell's position: "It is of infinitely more importance to believe in an infallible God than in an infallible Book; the latter is vulgar idolatry. When I come to investigate this Book I find that those to whom God spake at 'sundry times and in divers manners' had very different and contradictory views of God. The divine perfections set forth in the New Testament declare the untruthfulness of the statements in the Old," etc. As a result of this lecture the Presbytery of Maitland overruled the General Assembly concerning the erroneous teaching of the Professor, and the Assembly adopted the following:

The General Assembly, deeply impressed with the importance of the matter which has been brought before it by the overture of the Presbytery of Maitland, and sincerely alive to the importance of sound teaching in all our schools of theology, commends the zeal of the Presbytery in the action it has taken, but, inasmuch as the Assembly has learned that the case is under the consideration of the Presbytery of Montreal, decides to take no action, but allow the Presbytery to proceed in the constitutional way in dealing with it.

It is understood that Professor Campbell has no thought of resigning his position, and it is said that when the Presbytery meets in July it will have no alternative but his suspension or deposition. He is described as a man of "superior abilities and eminent attainments." Evidently the Presbyterians in Canada, like those in the United States, are not to be allowed to isolate themselves from the Christian scholarship of the rest of the world.

Miss Hume's Work in New Orleans Recently The Outlook gave an account of the institutional work of the Central Congregational Church of New Orleans.

Our paragraph has elicited from Miss Hume, who is practically at the head of the church, a very interesting letter concerning what is being done, from which we make a few extracts. She says: "So far as I am aware, this is the first and only *missionary* institutional church. Any one who knows how rapidly the negro since the war has drifted into every form of vice, while keeping up the semblance of religion, must realize that a great mission awaits any church which, standing for a life of righteousness, can have the means and appliances for work among the masses. Twenty-one years ago a large edifice came into the hands of the American Missionary Association. It was a deserted Presbyterian church. Within less than a year the A. M. A. accepted a suggestion that the institutional idea should be tried in this building." The work was attempted by the Society on condition that Miss Hume should personally inaugurate and direct it, at the same time raising the needed funds. The pastor of the church, a colored man, is commended in the highest terms by Miss Hume, whose technical position is that of assistant pastor. "Since the alterations have been made there are in the building an auditorium seating 1,200, a young men's parlor, a Dorcastry, which serves as a dining-room where the Gospel Suppers are served, a kitchen, a reading-room, and pastor's study. In connection with this church are all manner of useful societies, like the Brotherhood of Andrew and Philip,

a Boys' Brigade, a Sewing-School, a Young Women's Club, etc. Miss Hume says that the task before Mr. Whittaker and herself is sufficient for three or four workers. Just when she is most needed at the front the Association was compelled to call her North to raise money. In order that the church might not suffer, Dr. Dickinson, of the Berkeley Temple, Boston, has pledged the money for the coming year if Miss Hume is allowed to remain at her post. But Dr. Dickinson ought not to be allowed to bear all that burden. Others are equally interested with him in keeping that noble woman in the place where she is evidently most needed. We repeat that we heartily commend this church. Any desiring to assist should send their gifts to Mr. H. W. Hubbard, Treasurer of the A. M. A., Bible House, New York City, always being careful to state that it is for the benefit of the Central Church work in New Orleans.

The Opening of a Hospital in China The forms which missionary activity assumes are as numerous as the needs of humanity.

We have been much interested in noticing an account in a recent issue of the "Christian Advocate" of the opening of Wiley General Hospital, Kucheng, China. The services attending this important event must have been very impressive. One missionary describes the work as it is to-day in contrast with the opposition of twenty years ago, when the headquarters of the Methodist Missionary Society, as well as of the English Church Society, were demolished and the missionaries driven away. Now a large number of converts are reported, and in addition to the church is a beautiful hospital building. It is named after Bishop Wiley, who was once a missionary in China, but who was compelled, because of his health, to return to this country, and who, after his return and a long and honored service at home, was made a Bishop in 1872. The work in China was always especially dear to his heart. This hospital is not intended to be entirely a charity, for all who can pay their own expenses will be required to do so, and yet, as many will need prolonged treatment who will not be able to pay for it, an appeal is made to the Methodist Episcopal Church of the United States for the endowment of beds at twenty dollars a year. The missionaries in all lands have found that they have great power over the natives, as they are able to prove that they are interested in their temporal as well as their eternal welfare, and this hospital will doubtless many times increase the efficiency of the noble men whose service has already been so greatly blessed in that far-away missionary field. The Master linked preaching and healing in his address to his disciples. In all our missionary stations three lines of work are almost always carried on at the same time—the spiritual, the educational, and the medical; and all are required in order that any one department may be properly equipped.

Christian Work in Tacoma We have just read a report of the second annual meeting of the Congregational churches and ministers held in Tacoma May 30 and 31.

The mention of that name, Tacoma, brings back the condition of things which prevailed there less than twenty years ago. It was the privilege of the writer of this paragraph to assist in the formation of the First Congregational Church of that city. At that time Tacoma consisted of about fifty tents, twenty slab cabins, and one hotel, which had been built by the railroad. The meeting was held in a tent, the light was furnished by candles stuck into pieces of wood, there was no floor, and we sat on slab seats around a slab table. In less than two decades Tacoma has grown into one of the most beautiful cities in the Union, and we read of a religious convention being held there, discussing such subjects as "Congregationalism, Historic and Ideal;" "The Bible the Basis of Dogma;" "Inspiration;" "The Problem of the Weaker City Churches;" and others equally pertinent. The Association was not only for talk but also for action, for on the 29th of May one of the meetings was used for wiping out the debt which has long crippled the First Church of that city. The pastor of that church is the Rev. L. H. Hallock, D.D., recently a pastor in Maine, who has exchanged a pastorate in the Northeast State of the Union for one in the Northwest State. The growth of Tacoma has been fully equaled by that of Seattle, and those beautiful cities, in full view of Mount Tacoma and the