

shall watch this new society with much interest, and report its proceedings for our readers.

We are very sorry to observe from the July **The A. M. A.** number of the "American Missionary" that the financial outlook of the Association of which it is the organ is not as encouraging as it should be. The falling off of receipts from legacies places upon the Association a debt of about \$50,000, and this at a time of great embarrassment in the business world. The American Missionary Association makes a peculiar appeal to all who are interested in the cause of humanity and the welfare of the country. We once heard the Rev. Dr. Curry, of Virginia, himself a Baptist, say in a public meeting in New York that the American Missionary Association had done more for the education of the negro than all other denominations and the Government combined. It has established schools and churches in all parts of the South, and has from the time of the Proclamation of Emancipation led in the work of higher and industrial and Christian education. Recently it declined to receive any appropriation of Government money for the conduct of its mission work, in order that it might consistently oppose union between Church and State. All Protestant denominations are now in harmony with this refusal, but the action cut off \$22,000 from the treasury of the Association. In our opinion there is no more pressing missionary work appealing to American churches and American citizens. The negroes are to play a large part in the future of America. If we have to choose, it is more important for us that they be made both wise and Christian than that the Gospel be sent to any foreign land. The Outlook earnestly urges all contributing churches to redouble their efforts in behalf of this noble Society, which has well deserved the splendid tribute paid to it by Dr. Curry. It is perhaps worth while, while we are writing of this subject, to remind our readers that this Association is not as rich as some people imagine. The "Daniel Hand Fund" is a trust to be invested; no part of the principle can be expended for any purpose whatever, and the interest is to be used for the specific purposes for which it was given, and for those only. Even the temporary embarrassment of the Association cannot be relieved by any use of this fund. All Congregationalists ought to take immediate steps toward increasing the income of the American Missionary Association.

#### **The People's Palace, Jersey City**

We are very anxious that our readers in the vicinity of New York, and especially in the suburban districts, should keep their eyes on the People's Palace in Jersey City. We say "suburban" districts, because the city churches have about all the work of this kind that they can manage; but most of the suburban churches are really suffering because of their distance from the work which they ought to do. The People's Palace is not the Tabernacle Church, although it may perhaps be called an annex. It is situated in a locality peculiarly needy, and filled with the poor, and especially workingmen. The Tabernacle provides spiritual privileges for the locality, and few churches are more active and more distinctly spiritual. In addition, "The People's Palace" aims to provide for the mental and physical welfare of those outside the churches. This a Christian community must do if multitudes are to be kept from vicious and criminal ways. In connection with the Palace is a large reading-room and library; an amusement-hall for young men, open afternoons and evenings; an assembly-hall for young women; a gymnasium, in which are weekly classes for young men, boys' gymnastic classes, a boys' brigade, a drum and fife corps; a bathing department, with separate provision for men, boys, and women; drawing-classes; sewing-schools; a kitchen-garden; and we find that a day-nursery has now been provided. In addition to the room in the house, the nursery has a yard outside, graded and planted with flowers and shrubs, while a miniature seashore has been constructed and filled with white sand for the children to play and dig in. Where is some one who will do for this work what Mr. Armour has done in Chicago, and Mr. Drexel in Philadelphia? We know of no place where those who are looking about with a view to making an endowment which shall perpetuate a good work can find a better oppor-

tunity than in connection with the People's Palace; and no place is more worthy of a visit by those desirous of understanding what the Christian Church is doing to solve the pressing social problems of our time.

#### **The Bible Conference at Northfield**

Mr. Moody has issued his call for the Eleventh General Bible Conference for the promotion of Christian Life and Service. The meetings will be held at Northfield, Mass., August 1-13. Their object is to advance the interests of the Kingdom of God, and to seek a closer union of Christian hearts, in faith, hope, and love. Mr. Moody will be assisted by prominent ministers and laymen; among them, Dr. A. J. Gordon, of Boston, the Rev. A. C. Dixon, of Brooklyn, President Gates, of Amherst, the Rev. B. Fay Mills, D.D., and the Rev. John McNeil, of Scotland. The object of the Conference and its programme are excellent, the speakers able men, and the meetings ought to be of very great value to all the Christian workers who attend.

#### **Dr. Parker's Thursday Service**

Dr. Joseph Parker and the City Temple in London are known around the world. His church is situated far from all the residential districts, and is more a great building for preaching and religious conventions than a place for organized activity among the people; consequently, the methods of its administration are different from those of many churches. The mid-week service is a lecture from the pastor in the great auditorium on Thursdays at noon. For well-nigh twenty-four years, without a pause except for his usual vacations, this work has gone on, and to-day is as great as ever in the past. If we remember correctly, Dr. Parker is now about sixty-three years of age, but there is no symptom of decline in his power as a preacher, and his force and eloquence are undiminished. Despite some unfortunate mannerisms, Dr. Parker is probably the greatest preacher now living in the English-speaking world. Those who do not like his manner often refuse to listen to his preaching, but when the things which they dislike are ignored they always find that they are listening to a master in the art of interpretation, and to a man who knows as few men do how to adapt the truth to the common people. His auditorium probably seats twenty-five hundred; it is always full on Sundays, and the Thursday lecture usually brings together an audience of fifteen hundred. To have carried on such services with a popularity quite undiminished, the London "Independent" well says, "proves two things—the genius of the preacher, and the inexhaustible fertility of the great theme. Without the first, the second would fail of a worthy exposition; without the second, the preacher's material would speedily become sterile. . . . Dr. Parker once said of Henry Ward Beecher that he believed he could preach for a year on the first chapter of Genesis without once repeating himself. The present generation affords only one other of whom this could be said with any propriety, and that person is Dr. Parker himself."

The "Christian Commonwealth," **Pauper Clergy in England** London, is justly exercised over the number of poor clergymen in England. There are nearly six thousand benefices in which the income is less than \$250 per year. It asserts that any great Church that allows the salaries of its ministers to vary from \$75,000 to \$250 a year only verifies the story of Dives and Lazarus; that the Established Church is full of prince and pauper clergy—the one impoverished that the other may be rich. The Church is compared to modern society, which "revels in extremes and then whines over the extreme which is miserable, but is afraid to deal boldly with the superfluity at the other end." The evil cannot be remedied so long as the present system of a Church Establishment continues. Make the Church free, and the inequalities will soon largely equalize themselves.

**Fasting Communion and Evening Communion** Different problems agitate different Churches and different localities. An illustration of this principle is found in the discussion in England on the two subjects of Fasting Communion and Evening Communion, which are described by Archdeacon Sinclair, in "The Review of the Churches," as "of great importance." He says: "In many parishes where a

mediaeval ministry has been established, consciences have been sorely troubled by the assertion that to receive the communion otherwise than fasting is a terrible sin. In the same manner Evening Communion has been represented as a sacrilege and profanation." The subject has been considered of sufficient importance for the Bishops of the Southern Province to pass resolutions concerning them. Most of our readers would probably be little interested in seeing the resolutions in full, and we therefore condense them. Concerning Fasting Communion the Bishops say:

First: In the Apostolic age the Holy Communion was administered in connection with the gathering of Christians to share in an appointed evening meal.

Second: That the practice of communicating in the early morning appears to have arisen before the close of the first century.

Third: That the practice, together with the association of fasting with prayer, led to the practice of communicating only when fasting.

Fourth: From the close of the fourth century this usage was formulated in rules for the clergy.

Fifth: Fasting Communion was the prescribed rule during the Anglo-Saxon period, and to the time of the Reformation.

Sixth: These rules were nevertheless subject to relaxation in cases of necessity.

Seventh: Fasting Communion ceased to be required at the time of the Reformation of the Church in England.

Eighth: Regard being had to the practice of the Apostolic Church in this matter, to teach that it is a sin to communicate otherwise than fasting is contrary to the teaching and spirit of the Church of England.

The substance of the resolutions of the Bishops concerning Evening Communion is as follows: The celebration in the evening was apparently a practice of the Church during a large part of the first century. About the close of the first century it was transferred to an early hour in the morning. At the Reformation the Church made no regulation concerning the subject, except that it should be celebrated in the earlier portion of the day, and in connection with matins. Evening Communion was introduced in the present century because many would not be able to receive the sacrament except at that hour. The last resolution is as follows: "Regard being had to the continuous custom of the Church, as well as to the necessity now alleged to exist, it is the bounden duty of every one who publicly administers the Holy Communion in the evening to assure himself of the reality of the need in the parish where he is appointed to serve." While we fully recognize the importance such subjects have to many minds, we cannot help saying that it seems almost impossible that any should give them the prominence which they undoubtedly have. If we mistake not, in the Church at large emphasis is more and more being placed upon the great spiritual realities, and less and less on the mint, anise, and cummin of mere outward and unessential forms.



### Gleanings

—We regret that in our issue of July 1 we should have printed the name of the President of Gammon Theological Seminary of Atlanta, Ga., as W. P. Thirkeld instead of Thirkield.

—Dr. T. L. Cuyler has written a "Columbian" tract entitled "Jesus Christ for Everybody," and the Tract Society has published it in ten languages for distribution at the World's Fair.

—The Catholic Summer School of America will meet in annual session at Plattsburg, N. Y., on July 15, and continue till August 6. Many eminent men, clerical and lay, will lecture on timely topics.

—The Rev. Thomas Mozley, who died at Cheltenham in England the other day, at the age of eighty-seven years, had been a writer on the London "Times," in various capacities, for nearly fifty years.

—The most remarkable thing about the maxims of the Harlem Theosophical Sunday-School, remarks the New York "Evening Sun," is that, while suggestive of the Sermon on the Mount, they are not so good literature.

—The Rev. Naomi Tamura, of Tokio, Japan, author of "The Japanese Bride," is a pastor of one of the largest Presbyterian churches in Japan. It has over five hundred members, is self-supporting, and has never received financial aid from the Presbyterian Foreign Mission Board.

—Dr. Samuel Hart, professor in Trinity College, Hartford, Conn., who was lately elected Bishop of the Episcopal Diocese of Vermont, has declined the honor in a letter sent to Dr. J. I. Bliss, of Burlington, who presided over the Convention. Dr. Hart expresses his deep sense of the honor conferred upon him, but says that he feels it his duty to remain at the College.

—A London dispatch from Hong Kong reports another fanatical outbreak against missionaries in China. The dispatch says

that a mob of natives killed two Swedish missionaries named Wickholm and Johannsen, at Macheng, sixty miles from Hankow. No further details are given, but the murders are supposed to have been due to the anti-foreign placards that have heretofore caused much trouble for the foreign missionaries residing in China.

—The Home of Industry and Refuge for Discharged Convicts, at 224 West Sixty-third Street, this city, has been struggling with financial difficulties incident to the erection of a building of its own. We are glad to be able to announce that the Directors have been enabled, by the kindness of friends, to pay assessments, water-rates, overdue interest and July interest upon their mortgage, so that foreclosure proceedings have been discontinued. Contributions are needed for current expenses. Thirteen thousand dollars has been subscribed towards the existing indebtedness upon the building, and further pledges are asked for, contingent upon the full amount being raised. The Superintendent, Mr. Charles Stewart, will welcome all visitors, and the Treasurer, Mr. J. H. Boswell, will welcome pledges of subscription towards the debt, or contributions for current expenses, such communications to be addressed to the Treasurer at the Home.

—A correspondent writes: "The Welsh Congregational Association of Wisconsin held its meetings June 8-13, at Bethel, Dodgeville, and Picatonia churches. There was a large attendance, and the meetings were of the most interesting character, the reports from the churches indicating an encouraging measure of success. As is the custom in this Association, there was one entire day devoted to the preaching of the Gospel in each of the above churches. The following resolution was passed, also, with entire unanimity:

"Whereas, We are very much grieved on account of the unhappy misunderstandings that have existed for years, and do continually exist, in the councils of the American Board; and,

"Whereas, We feel fully convinced that if the existing disagreements and dissensions could be peacefully settled, the churches of our denomination would take a deeper and wider interest in the cause of foreign missions: therefore,

"Resolved, That we would most earnestly express our hope and desire that some appropriate method will be adopted by the officers of the Board to accomplish this; and that our Foreign Missionary Society, in its polity and mode of procedure, will be brought to a closer connection and more direct relation with our Congregational churches than heretofore, on the contributions of which churches it solely depends for the funds with which to carry out its Christian enterprises."



### Ministerial Personals

#### CONGREGATIONAL

- F. P. Bacher has received a call from the church at Hockanum, Conn.
- T. C. Pease has resigned the pastorate of the First Church of Malden, Mass.
- William Sandbrook has resigned the pastorate of the church in Lovell, Me.
- H. E. Small has become pastor of the church in North Guilford, Conn.
- F. B. Doane was ordained at Bridgewater, Conn., on June 14.
- H. J. Patrick, who has been pastor of the church in West Newton, Mass., for forty-three years, has been made pastor emeritus, and is to have an assistant.
- David L. Holbrook was installed on June 22 as pastor of the church in Fond du Lac, Wis.
- W. P. Clancy, of Epping, N. H., accepts a call to Troy.
- F. M. Pipkin, of Mound City, Kan., has resigned.
- F. J. Van Horn, of the Oberlin Seminary, accepts a call to the Columbia Church of Cincinnati, O.

#### PRESBYTERIAN

- C. H. Walker was installed as pastor of the First Church of Lansingburg, N. Y., on June 20.
- Asa Wynkoop was installed as pastor of the Second Church of Orange, N. J., on June 28.
- Frank Ballard, of Austin, Ill., has received a call from the Memorial Church of Indianapolis, Ind.
- W. T. Brown has resigned the pastorate of the First Church of Janesville, Wis.
- Edwin Reinke was installed as pastor of the church in Greenwich, N. J., on June 25.

#### EPISCOPAL

- Henry Tarrant has become rector of the Church of the Atonement at Westfield, Mass.
- D. A. Pennick, of the Church of the Ascension, Lexington, Ky., has accepted the rectorship of St. Paul's Church, Camden, N. J.
- J. L. Lancaster has accepted the rectorship of St. Peter's Church, Perth Amboy, N. J.
- E. H. Coley has resigned the rectorship of St. Mary's Church, South Manchester, Conn., and has become senior assistant at St. John's Church, Stamford, Conn.
- J. H. Watson has resigned the rectorship of the Church of the Good Shepherd, Hartford, Conn.

#### OTHER CHURCHES

- William F. Furman, of Albany, N. Y., accepts a call from the Olney Street Congregational Society (Unitarian) of Providence, R. I.
- C. S. Scott, of Somerville, Mass., accepts a call from the First Baptist Church of Marlboro'.
- James E. Chapin (Methodist) died recently at Westfield, N. Y., at the age of eighty-four.
- W. H. Stewart has resigned the pastorate of the Baptist church in North Easton, Me.
- W. W. Knox, of the First Reformed Church of Bayonne, N. J., has received a call from the First Presbyterian Church of New Brunswick.
- W. D. Potter, recently of Hintonville, Quebec, Canada, has become pastor of the Universalist church at Shelburne Falls, Mass.