

Dr. Parker is growing younger and more vigorous with his years; Mr. Connell is installed in Regent Square; and only Westminster Chapel, which in many respects has a better location than any of the others, is still without a pastor.



Gleanings

—Dwight L. Moody, the evangelist, is to conduct a series of revival meetings in Washington this winter, at the invitation of several ministers of that city, if sufficient money can be raised to meet the expenses. A theater or large hall will be rented for four weeks or more.

—The Rev. Dr. John R. Paxton, pastor of the West Presbyterian Church, in West Forty-second Street, New York City, has resigned. For some time he has had this step in contemplation, as his health has been poor since a surgical operation he underwent last spring.

—At the recent celebration of the two hundredth anniversary of the founding of the First Congregational Church in Glastonbury, Conn., the Rev. Mr. Barstow delivered a historical address giving an interesting account of the town and church development and of the early customs of Glastonbury.

—A Union Bible Class will be formed in this city. It will be conducted by the Rev. D. M. Stearns, who has now in charge fourteen classes in different States. An opportunity is given to those who desire to leave a thank-offering for benefits received. From this fund bare traveling expenses are taken, and the rest is devoted to foreign missions and is sent through duly organized channels. The class will begin at the Hebrew Christian Church, 17 St. Mark's Place (the Rev. Jacob Freshman, pastor), on Monday, November 13, from 2:30 to 3:30 P.M., and will be held every alternate Monday. The intervening Monday is given to a class in the Hanson Place Baptist Church, Brooklyn, at 2 o'clock P.M.

—The Rev. Dr. Edward A. Lawrence, pastor of the First Congregational Church of Baltimore, died in that city at the Johns Hopkins Hospital, of peritonitis, last week. Mr. Lawrence was one of the most successful ministers in Baltimore, to which city he came after pastorates at Sing Sing and Poughkeepsie, N. Y. He was a graduate from Yale College, and received his degree of Doctor of Divinity from Beloit College, Wis. Perhaps the most striking incident in his life in Baltimore was his residence in a tenement-house on Parkin Street, Southwest Baltimore. He had long been a student of the social problems of life, and, to get a clear and unprejudiced insight into life as it is in a tenement-house, lived in one for more than two years.

—The Rev. R. S. Storrs, D.D., President of the American Board, has appointed the following gentlemen for a committee to nominate new corporate members at the meeting in October of next year: The Rev. S. H. Virgin, D.D.; John E. Brown, Esq.; the Rev. James Brand, D.D. (from the committee of last year); President Merrill E. Gates, D.D.; Elbert B. Monroe, Esq.; Charles H. Case, Esq.; the Rev. Frank Russell, D.D. The rules of the Board require the confirmation of this appointment by a formal vote. This was overlooked at the close of the last meeting, when the appointment should have been made, and will be asked for at the opening of the meeting next year. The gentlemen named have accepted their appointment, and will prepare the nominations.

—On Monday evenings this winter, at the Brooklyn Institute of Arts and Sciences, there will be given a special course of instruction in Biblical Hebrew, as an introduction to the study of the Bible in the original tongue, by Richard J. H. Gottheil, Ph.D., Professor of Semitic Languages, Columbia College. The course of instruction will comprise a study of the elements of Hebrew grammar, translations from the Book of Genesis, and exercises in turning English into Hebrew. After having completed this course, those in attendance will be able to read almost all the Bible, with the simple help of grammar and dictionary. The instruction will not only be philological, but will, as occasion offers, serve also as an introduction to the literature and antiquities of the Hebrew people. Those desiring to attend the course should send their applications to Professor Richard J. H. Gottheil, Ph.D., Columbia College, New York City, or to the Director of the Institute, Professor Franklin W. Hooper, 502 Fulton Street, Brooklyn.

—One who has been called the most eminent Swedenborgian in America, the Rev. Chauncey Giles, died at his home in West Philadelphia, last week, in his eighty-first year. He was born in 1813, entered Williams College very young, and left it in his junior year because of failing health. For three years he taught school, then went to Ohio, where he had much success as a boarding-school principal, and was engaged in that calling at Pomeroy, O., where he became acquainted with the writings of Emanuel Swedenborg, and turned preacher. He was

ordained at Cincinnati in 1853. Mr. Giles removed to New York in 1864, and during ten years held a prominent place among the clergy of the city, editing the "New Jerusalem Messenger," and producing a number of noteworthy theological works, which gained wide and respectful attention. Fifteen years ago Mr. Giles was called to Philadelphia to assume the pastorate of the New Jerusalem Society, then meeting in a hall; in 1881 the foundations were laid for the fine church building at Chestnut and Twenty-second Streets.

—In a meeting held in New York City last week with the object of putting the Young Men's Hebrew Association on a firmer footing, Rabbi Gottheil said: "I do not like to hear the Young Men's Christian Association spoken of as a society young men should shun. It is an admirable organization, and I understand that no effort is made to proselytize among the young Jews who join it. Our society is an imitation of the Young Men's Christian Association, but we have left out the great principle which has been the success of the Christian society. That is religion. We call ourselves the Young Men's Hebrew Association, but we are Hebrew only in name. The Bible readings, prayer-meetings, and sermons are the features of the Christian Association, and we have none of these. We have excluded Judaism and put it under a ban, fearful of what the orthodox, or the seculars, or the independents might think. Take your example from the Young Men's Christian Association, and have religion and the history of our faith taught. Don't come here simply to play tenpins or billiards and talk politics."

—The General Missionary Committee of the Methodist Episcopal Church, in session at Minneapolis last week, decided upon the sum of \$1,150,000 as the total to be appropriated for the work of domestic and foreign missions for the ensuing fiscal year. The financial report of the year, submitted by Dr. Sanford Hunt, of New York, said in brief that the gross receipts for the year showed a decrease of nearly \$61,000, and that instead of the balance of \$44,000 which stood to the credit of the committee on November 1 of last year, it was now confronted with a cash treasury debt of \$109,263, and adding to this an outstanding bill of exchange of \$78,943 made a total indebtedness of \$188,206. The total expenditures of the year were \$1,350,245. In submitting the report Treasurer Hunt said that the movement was confronted with the most stringent conditions it had ever known. By the end of the next month the debt would have materially increased, and by next March, when the receipts of the spring conferences became available, it would aggregate, according to present estimates, not less than \$425,000.



Ministerial Personals

CONGREGATIONAL

—Smith Baker, lately of the Park Avenue Church of Minneapolis, Minn., has accepted a call from the Maverick Church of East Boston, Mass.

—Caldwell Morrison was lately installed as pastor of the church in Conway, Mass.

—F. J. Fairbanks, of Amherst, Mass., has received a call from the First Church of Royalston.

—J. F. Forsythe, of Tannersville, N. Y., has resigned.

—B. F. Cokeley was, on October 25, installed as pastor of the church in Southbury, Conn.

—A. R. Patten accepts a call to Gorham, N. H.

—Jonathan Turner accepts a call to Gaylord, Mich.

—Margaret R. Elliott, of Norrie, Wis., accepts a call to Butternut and Fifield.

—Robert Ford, of Center Harbor, N. H., accepts a call to Campton.

—W. O. Weeden, of Upper Montclair, N. J., has resigned.

PRESBYTERIAN

—Charles J. Young was installed as pastor of the Church of the Puritans, New York City, on November 16.

—J. J. Rankin accepts a call from Hawley, Pa.

—W. H. Hyatt, of the Third Church of Kansas City, Mo., accepts a call to Garden Plain, Ill.

—C. H. Field accepts a second call to Bedford, N. H.

—W. F. Allen was installed as pastor of the Westminster Church of Denver, Colo., on October 31.

—R. H. Van Pelt, of Lawrence, Kan., has resigned.

OTHER CHURCHES

—M. H. Stone has resigned the rectorship of the Parkville Church (P. E.) of Hartford, Conn., and will become assistant to the Rev. Floyd Tompkins, of Chicago, Ill.

—A. L. Bennett, of the Church of the Ascension (P. E.), Waltham, Mass., declines a call from St. Ann's Church, Amsterdam, N. Y.

—A. R. Kieffer has resigned the rectorship of Grace Church (P. E.), Colorado Springs, Colo., to accept the position of associate pastor in Trinity Church, Pittsburg, Pa.

—J. H. La Roche has become rector of Trinity Church (P. E.), Binghamton, N. Y.

—D. H. Stoddard accepts a call from the First Baptist Church of Chicopee, Mass.

—T. C. McClelland, of the Bushwick Reformed Church of Brooklyn, N. Y., has received a call from the North Reformed Church of the same city.

—L. N. Brown has become pastor of the Willow Place Unitarian Chapel of Brooklyn, N. Y.

—J. L. Seward has resigned the pastorate of the Unitarian church at Waterville, Me., to accept a call to Allston, Mass.

Books and Authors

The Cosmopolis City Club¹

Dr. Gladden's great quality is his strong common sense. To write over a hundred pages on city politics without either platitude or vagary requires something more than intellectual ability and careful study: it requires an all-round comprehension of men, and of the way in which propositions will strike all sorts of men. In the volume before us Dr. Gladden cites no authorities—or next to none. He speaks from his own wide and clear observations upon a question he has long had at heart. It is, therefore, first-hand work, and work of the first quality.

The "Cosmopolis City Club" is constructed after the manner of the "Christian League of Connecticut," and deals with abuses in municipal management as that dealt with abuses in church management. The characters have enough individuality to prevent their being puppets. They are introduced, however, not so much to make a story as to give the different points of view from which every proposed reform would be regarded. When the Club sets to work, it begins by establishing two fundamental propositions: first, that certain laws are not enforced; and, second, that public sentiment and not merely reform sentiment demands their enforcement. When their non-enforcement is brought before the Police Commissioners, the conversation that takes place runs as follows:

Benson (Commissioner)—Nobody wants them enforced but a small handful of Prohibition cranks.

Harper—How do you know?

Benson—Just as any man knows anything. By the use of my common sense.

Harper—I doubt whether any man can be absolutely sure. At any rate, we have not thought it safe to trust our own impressions. Accordingly, we selected two long streets in this city—Poplar Street and South Street—the one mainly occupied with the residences of the wealthier class, the other with the homes of workingmen. We sent circulars to all the residents upon these two streets, asking them these three questions: 1. "Are you in favor of closing the saloons at midnight?" 2. "Are you in favor of closing the saloons on Sunday?" 3. "Are you in favor of the suppression of the gambling-places?" Of the 204 residents of Poplar Street, 176 responded, and of these 158 answered our first question in the affirmative. Of the 316 residents of South Street, 243 responded, and 209 of these answered the same question in the same way. With respect to Sunday closing the majorities are not so large. Of the 419 replies received, 250 were in favor of closing, and 169 were opposed to it. With respect to the enforcement of the gambling laws there was practical unanimity. Of the 419 answers, 407 were affirmative. We are sure that there can be no doubt about the wishes of the great mass of the people respecting this class of offenses against the laws.

Benson—Well, then, why don't you make complaints yourselves? You say that you have got the names of eighteen men who keep gambling-places. Why don't you go before a justice, and swear out a warrant, and have them arrested?

Harper—Because, gentlemen, that is not our business. It is your business. The law expressly commands you to do it. We should be interfering in your business in a very improper manner if we did any such thing. It is perfectly proper for us to bring you information; it is neither good law nor good business policy for us to take your work out of your hands.

Dr. Gladden's conception of the true work of Law and Order Societies is one that needs no argument in its behalf. Last winter we were pleased to see that the Populist Senate in Kansas had passed a bill requiring the immediate dismissal of officials on evidence that they were not closing illegal resorts within their jurisdiction. With the law framed upon this principle, and with a handful of men acting upon the plan urged by Dr. Gladden, the suppression of vice would be tremendously furthered.

The Cosmopolis Club does not stop work when it has brought in its indictment against the City Government and influenced more or less a single election. It realizes that municipal reform is only superficial so long as the people do not have it in their power at all times to direct

their servants. If we are to have municipal democracy, it recognizes that the people must be able to govern, and not remain at every election helplessly at the mercy of municipal officers they elected years before, or State officers they never elected. Our present system of city government is so devised as to prevent the people from governing. Granted that they would make mistakes, the people would at least never aim to defeat the public interests for the sake of private interests. Let them, therefore, have the opportunity of governing, and give democracy a fair chance. Let us have no more bi-partisan commissions in which each side gives offices only to extreme partisans in its own ranks. Let us have no more commissions of any sort to perform executive duties. "In nine cases out of ten," says Tomlinson, "the Board is the mother of imbecility, the nurse of irresponsibility, and the cradle of rascality." Let the people elect a definite number of officials, each responsible for definite things. Then if there is failure anywhere the people will know where to order a change. Dr. Gladden's book is thoroughly in accord with the best feeling in all classes of the community, and the principles it advocates—home rule and direct government by the people through officers definitely responsible to them—are the most hopeful that are now before the people.



Noah Porter¹

The life that Noah Porter lived in the flesh was like a benediction to multitudes of young men, and this memorial volume, the vivid and speaking representation of the man, will be highly esteemed by every son of Yale who loved and honored the subject of this memoir. Mr. Merriam, the editor, has done his work with his accustomed skill and thoroughness, and the result of his labor is a book admirable in content and laden with a sweet aroma of truth and life. A résumé of chapters is hardly possible here. Beginning with ancestry, boy life, and youth, traced by Miss Sarah Porter and Professor Samuel Porter, the biographical feature is further developed through experiences of student life, tutorship, pastorate, and professorship at Yale, completeness of detail being justly sacrificed to the personal and reminiscent element. From this point on Mr. Merriam describes President Porter's personal influence, his work as teacher, the course of his thought, study at Berlin, and family life. He then gives way, for the most part, to other writers, who, from the heights of intimate knowledge and close friendship, review Dr. Porter's theological opinions, career as college President, editor of Webster's Dictionary, friendships with heretics, public controversies, vacations in the woods. Among these subordinate editors are Professor George P. Fisher, President Carter, Dean Sage, the Rev. J. H. Twichell, and Professor Sneath. In the concluding chapters Dr. Rikizo Nakashima presents an able summary of President Porter's "Theory of Morals," and a bibliography is supplied by J. Sumner Smith, of the Yale Library. For nearly sixty years Dr. Porter wrote and published constantly, and the wonder is, not that he should give to the press so many books and pamphlets, and to the magazines hundreds of articles, but that time should remain for anything else. But this man of phenomenal industry seemed to get leisure for everything. Never hurried, but always busy, the cheerful voice yet responded to the knock of friend or pupil or cause or movement that sought his counsel, support, enlightenment, or advocacy.

But the generations of Yale men who will read this book with absorbing interest chiefly treasure the personal element in the character of their renowned teacher. That he was great in scholarship, in philosophy, in the elucidation of intricate problems relating to life and destiny—*this* they already know. It is the clear white light of his faith in God and men; the affectionateness of his nature; the absolute purity of his soul, and the resultant wide-orbed vision, "dreaming of things to come;" the broad and far-seeing quality of his religious belief, that made Christlike

¹ *The Cosmopolis City Club*. By Washington Gladden. The Century Company, New York. \$1.

¹ *Noah Porter*. A Memorial by Friends. Edited by George S. Merriam. Charles Scribner's Sons, New York. \$2.