

the audacity to attack the Calvinistic doctrine of "original sin." Some of the people were very much troubled over the heresy of the young preacher, and went to Mr. James about it. He replied: "You leave the young man alone; he has the root of the matter in him, and will come out all right yet." The prophecy has been abundantly fulfilled, for, great as was the influence of John Angell James, it was never greater than is that of the young man of whom he spoke, and who for many years has been one of the great spiritual leaders of the Church in England and throughout the world.

The Free Church Conference

The Free Church Conference at the Madison Avenue Presbyterian Church of New York, on March 27, was attended by about forty ministers from city and country. The day sessions were devoted to reports of Free and Institutional Church Work, several addresses on particular phases of it, and the organization of an Open or Institutional Club League for the advancement of the principles for which it stands. The Rev. C. A. Dickinson, D.D., of Boston, was made President; the Rev. Charles L. Thompson, D.D., of New York, Vice-President; and the Rev. F. M. North, D.D., also of New York, Secretary and Treasurer. These, with the Rev. J. L. Scudder, of Jersey City, and the Rev. Dr. Mills, of Cleveland, constitute an Executive Committee. At the public meeting in the evening addresses were made by the Rev. Drs. Dickinson, E. Anderson, Day, and Paden. Dr. Thompson read the following as the platform of the League:

The Open or Institutional Church depends upon the development of a certain spirit rather than upon the aggregation of special appliances and methods. It is an organism evolved from a germinal principle rather than an organization. It believes that only as this spirit is developed in the Church universal will the purpose of the kingdom of God among men be realized, and it confidently looks forward to the time when the Church will be understood to stand for the larger view here presented.

As the body of the Christ, the Open or Institutional Church aims to provide the material environment through which the spirit may be practically expressed. As his representative it seeks to re-present him, physically, socially, intellectually, and spiritually, to the age in which it exists.

Inasmuch as the Christ came not to be ministered unto but to minister, the Open or Institutional Church, filled and moved by his spirit of ministering love, seeks to become the center and source of all beneficent and philanthropic effort and to take the leading part in every movement which has for its end the alleviation of human suffering, the elevation of man, and the betterment of the world.

Thus the Open or Institutional Church aims to save all men, and all of the man, by all means, abolishing so far as possible the distinction between the religious and the secular, and sanctifying all days and means to the great end of saving the world for Christ.

While the Open or Institutional Church is known by the spirit of ministration rather than by any specific methods of expressing that spirit, it stands for open church doors every day and all day, free seats, a plurality of Christian workers, the personal activity of all church members, a ministry to all the community through educational, reformatory, and philanthropic channels, to the end that men may be won to Christ and his service, that the Church may be brought back to the simplicity and comprehensiveness of its primitive life, until it can be said of every community, The kingdom of heaven is within you, and Christ is all and in all.

Any person subscribing to these principles may become a member of the League by sending one dollar to the Rev. F. M. North, D.D., 150 Fifth Avenue, New York City. The meeting was perfectly harmonious, and gave, it is believed, a great impetus to the new movement.

Education in the Northwest

We have received from the Rev. L. H. Hallock, D.D., of Tacoma, an interesting letter about our recent paragraph entitled "The Educational Age of the Pacific Slope." With much force Dr. Hallock brings out the need of institutions of learning on that coast, asking if one college is too many for Congregationalists to support in Washington, and one in Oregon, when the nearest denominational institution is in Fargo, North Dakota, and the nearest in the South is Pomona in southern California. He says: "Let these institutions fail, and there is no alternative but to send our lads East, or forbid their education altogether. The long and costly journey cannot be made." Dr. Hallock closes his letter with these words: "Allow me to suggest that men and women in favored Eastern cities shall sit down with a map of the United States and a tape-line, and measure and compute the distances in this Northwest-ern empire, and remember with what earnestness and determination these bright boys and girls are reaching for the best things—and say if it is too much to ask that they endow and help maintain two Christian colleges in these mighty and growing States?" Dr.

Hallock misses the point of our comment in the paragraph to which he refers. The *denominational* appeal is no longer as strong as formerly. We do not believe that there are too many institutions of learning on the Pacific coast, but we do believe that there are in many parts of our country; that some were founded for the simple purpose of increasing the denominational spirit, and that if it were not for denominationalism there would be fewer colleges and much better ones than now. The givers in the East are beginning to realize that they are often asked to help the endowment of useless institutions, and we think it very important that those who represent worthy institutions should be careful to make it exceedingly plain that their colleges are called for by the exigencies of the country rather than by the denomination. We are somewhat familiar with the great Northwest, and have firm faith in its future. The institutions to which Dr. Hallock refers ought to be well endowed, and young men and women ought not to have to come east of the mountains for intellectual training. But those who are laying foundations and appealing for money ought to make it very clear that the cause of Christ and the welfare of the State, rather than sectarianism, are behind their appeals. In the cases to which Dr. Hallock refers we are well assured, from personal knowledge, that there is no denominational overlapping.

The Massachusetts Reformatory

The Rev. William J. Batt, moral instructor at the Massachusetts Reformatory, is one who believes that there is no higher service for a Christian minister than that which is offered in our prisons. His report of the work for 1893 is valuable reading. It has been the writer's privilege to examine this work in person, and we know that nothing is exaggerated in Mr. Batt's report. The place is a reformatory indeed. Its managers recognize that the chief privilege of society is to reclaim those who have fallen, and consequently violated laws. In that institution there are about one thousand inmates. The report reads more like that of an educational than of a penal institution. The list of meetings and classes is quite extended. Devotional meetings are held between supper and the evening schools, open to such as have given evidence of genuine interest in them. Other times are set apart for social talks on the special evils to which men are subject. The Christian Endeavor subject is brought before the men, and prayer-meetings are held on Saturday afternoons. Some are attended by few, and others by as many as two hundred. The officers are not present at these meetings, although the Chaplain is. The Sabbath services are held in the chapel, and are largely attended. They have been addressed by many prominent persons. Among the speakers of last year we notice the Revs. W. R. Alger, D.D., A. P. Putnam, D.D., G. R. W. Scott, D.D., W. E. Griffis, D.D., Irving Meredith, J. B. Thrall, and others equally well known. The men are organized into various societies. There are a Young Men's Christian Association, a Reform Club, a Scientific and Literary Club, a Young Men's Catholic Debating Society, a Chautauqua Class, and a Singing-School. There are also classes in various branches of instruction. The importance of these classes will be manifest when it is remembered that of all the inmates thus far about forty per cent. have been less than twenty years of age, and less than one-fifth have been over thirty. They are not so thoroughly steeped in wickedness that their reform may not be confidently expected. Society itself is often quite as criminal as those who do the specific acts of wrong. It owes to the individual offenders in its penal institutions a debt which can only be imperfectly discharged by the most earnest and self-sacrificing endeavors for their reformation. We make no excuse for the individual wrong-doer, and in no way palliate his crime, when we affirm that society itself is a partner in almost all guilt, and that, therefore, the object of such institutions should be, not simply to inflict punishment, but still more to reform the criminal.

We have before called attention to the Grand Army Mission for the veterans of the late war. It was organized two years ago by the following gentlemen: A. S. Webb, Kiliaen Van Rensselaer, James Talcott, General O. O. Howard, General Wager Swayne, Ira M. Hedges, Frank C.

Loveland, W. T. Wardwell, J. S. Huyler, and S. H. Hadley. Many of the veterans are so poor that they gather in the vicinity of the Pension Agency the night before pay-day and remain in the neighboring saloons, drinking on credit, until the doors of the Agency are opened. After receiving their checks they go to the saloons and get them cashed, the saloon-keeper charging an extortionate sum for his service. The result is that these veterans have been miserably fleeced by the land-sharks who have preyed upon them. Since the opening of this mission the men, instead of going into the saloons to spend the night, go to the mission-rooms, which are fitted up with proper accommodations, and are filled with from three to five hundred of the soldiers on the eve of pay-day. Religious services are held during the entire night, and the men are surrounded with the best influences. Their checks are cashed without charge to them, and they are put upon the cars and sent out of temptation's way. It costs about \$5,000 a year to run the mission, and that amount has to be raised by voluntary contributions. The Committee makes an appeal to pastors within three hundred miles of New York, that the subject may be presented to their churches. The mission is now about \$1,000 in debt, and must close unless relief is obtained. No word of ours is needed to indorse this appeal. Colonel Hadley, who is so well known in connection with St. Bartholomew's Mission, in Forty-second Street, will respond to invitations to present the work, and, when called upon, he asks that the Grand Army Posts of the vicinity may be invited to be present at the service. Pastors desirous of having his assistance should communicate with Captain Kiliaen Van Rensselaer, 56 Wall Street, New York, who will make the necessary arrangements.

Gleanings

—The Rev. Dr. Charles Parsons Reichel, Protestant Episcopal Bishop of Meath, Ireland, died on Thursday of last week. He was elected Bishop of Meath on August 19, 1885. His residence was Dundrum Castle, Dublin.

—The seventy-eighth annual meeting of the New York Female Auxiliary Bible Society will be held at the Bible House, Fourth Avenue and Eighth Street, Thursday, April 12, at 12 o'clock. The Rev. Anson P. Atterbury, D.D., will preside. The meeting will be addressed by the Rev. H. A. Stimson, D.D., and also by the Rev. Dr. Faust, of the Jewish Mission.

—In one particular our paragraph of last week about the Young Women's Christian Association of this city was in error. We stated that among the most efficient branches was the Harlem Branch. The fact is this: the Y. W. C. A. of the city of New York has only one branch, located at present at 1509 Broadway, the central building being at 7 East Fifteenth Street. The "Harlem Y. W. C. A." is an entirely separate and independent organization located in the Harlem district of New York City.

—The London "Guardian" says that the religious statistics of Belgium for 1890 give the number of conventual institutions, and their inmates, in the kingdom—229 monasteries, with 4,775 monks, and 1,546 convents, with 25,323 sisters and nuns. There are over 30,000 men and women belonging to the various orders, and, taking the population of Belgium in 1890 at 6,000,000, we find one "religious"—monk or sister—to every 200 persons.

—It is related that when Mrs. Amelia Frost was ordained to the Congregational ministry at Littleton, Mass., the other day, one of the examining committee of ministers asked her: "Does the Bible point to women's preaching?" "Apparently so in my case," was the reply. "But," said the questioner, "I had hoped you would answer by some quotation from the Bible." Instantly Mrs. Frost replied: "Your sons and daughters shall prophesy."

—The early death of the Rev. John Hopkins Worcester, Jr., D.D., in the second year of his work as Professor of Systematic Theology in Union Theological Seminary, New York, allowed no time for the accumulation of materials which could illustrate to the public the character of his thinking in that department. But the church which so reluctantly consented to his resignation of the pastoral office (the Sixth Presbyterian Church of Chicago) prints, for private circulation, a number of his valuable sermons, with a biographical sketch and the commemorative discourse by the Rev. Simon J. McPherson, of Chicago.

—The seventh international Convention of the Railroad Branches of the Young Men's Christian Association was held in the Railroad Building, Forty-fifth Street and Madison Avenue, New York, last week. The Convention was composed of

practical railroad men. The circular of invitation sent out contained this statement: "The railroad companies generously support the organizations on their lines, not only because they make Christians of the men, but also because it has been found that the average of intelligence and efficiency is being raised by the work that is being done. The railroad companies consider their support of the Railroad Young Men's Christian Association a paying investment." Among the speakers were Cornelius Vanderbilt, Chauncey M. Depew, Bishop Potter, and the Rev. Dr. Theodore L. Cuyler.



Books and Authors

Modern Views of the Bible¹

Professor Sanday stands somewhere midway between the conservative and the radical; he might be termed a moderate or cautious progressive. He is not afraid of new views merely because they are new; as little is he enamored of them. He is at once open-minded and judicial. This book does not represent the views of the most advanced critics, and certainly not those of the extreme conservatives, but it is an admirable statement of the positions which may be regarded as established among all those who accept the methods of the Higher Criticism.

In the study of the Bible two fundamental questions confront the student: First, by what process shall he get his conception of inspiration? second, that conception being secured, how shall he regard the product of inspiration—as a perfect and homogeneous revelation of truth from the earliest ages, or as a progressive revelation characterized by the successive imperfections and the successive developments which belong to all growths? Upon both these questions Professor Sanday takes the modern view. He puts in clear contrast the traditional and the inductive theories of inspiration. The traditional starts out with the assumption that the Bible is the Word of God, and that God is without possibility of error, and that, therefore, his Word must be without possibility of error. It is true that this view has never been quite consistently held: errors in minor details, as in numbers for example, are freely admitted; and, as maintained by the late Presbyterian General Assembly, the affirmation of infallibility is applied only to the "original documents." But the traditional view is thus wholly an *a priori* view, and almost wholly an abstract and theoretical one. The inductive view proceeds by a different process, and reaches, naturally enough, a different conclusion. It takes the Bible and examines it to ascertain what sort of a book it is. In this examination it finds in some books, especially the prophetic, a distinct claim to inspiration, in a reiterated "Thus saith the Lord;" in others, as the Book of Esther and the Song of Songs, no such claim; while in still others the claim is sometimes assumed or implied, sometimes not. It examines the prophetic books, and finds in them, again, a more or less clearly marked distinction between the teachings claimed by the prophets to have come from Jehovah, and the experiences which are the product of their own uninspired thoughts and feelings. These two are sometimes even put in contrast with one another, the prophet arguing with the Lord, or corrected by the Lord. A striking illustration of this is afforded by the story of Moses's experience at the Red Sea:

And Moses said unto the people, Fear ye not: stand still, and see the salvation of the Lord, which he will show you this day. . . . The Lord shall fight for you, and ye shall hold your peace. And the Lord said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward.

Moreover, it finds prophets of various degrees of authority; some who are original, some who simply repeat the message which they have received from others, some who are apparently honest but misapprehend the divine voice, and some "false prophets," who cry "Peace! Peace!" when there is no peace." It finds prophets differing in their

¹Inspiration. Eight Lectures on the Early History and Origin of the Doctrine of Biblical Inspiration. Being the Bampton Lectures for 1893. By W. Sanday, D.D., LL.D. Longmans, Green & Co., New York.