

The Religious World

A Priest to Presbyterians A novel scene was recently witnessed in Union Theological Seminary, when the Rev. Alex. P. Doyle, of the Paulist Fathers, addressed the members of the Homiletic Society on "Methods of Preaching." It is said that this is the first time in the history of any Protestant Divinity School in this country that a Roman Catholic priest has addressed the students. Father Doyle was cordially welcomed by Professor Briggs, who spoke kindly of the work of the great preaching order of the Paulist Fathers. In his opening remarks Father Doyle spoke of the pleasure which he had in meeting the students of the Seminary, and said that he rejoiced that his was the pleasure to pass over the bridge of religious toleration and join with them in Christian unity. In speaking of methods of preaching, he uttered words which we think of sufficient interest to our readers to be given in full.

What Father Doyle Said "With us, to train a student for the life of the missionary, a rigid discipline of six years is necessary. It means daily rising at five o'clock, with two half-hours of meditation in silent prayer every day, to make the truth of religion more vivid; constant examination of conscience, that the mirror of the soul may be kept bright; a yearly retreat of eight days in solitude without any conversation with any one; and three years of study of philosophy, dogmatic theology, etc., to cultivate our practical judgment of sin and its remedies. With this training, the missionary is well prepared to go out on the road. A painstaking scrutiny of the Catholic methods at certain periods would lead one to think that the Church relegated preaching to a secondary place. I admit that there were times when there was a great deal of display and very little preaching. But such methods have always, in the long run, resulted in a decay of the faith. A priest is taught, since he is not so much an apostle to the gentile as to the Gentile, to love the people, as the surest and most direct way to their heart. It is a fatal error to confine our ministry to the higher classes of society and to think that the simple people ought to be satisfied with the crumbs that fall from the table provided for the educated classes. And, furthermore, would you acquire an unlimited sway over the people, would you be their idol, their uncrowned king, then lay aside your love of riches and the luxuries of life and go down and live among them. Be poor as they are poor; give your money to charities; take the coat from your back and give it to the tramp that asks for shelter; divide your last cent with your humble neighbor. Do this, and then speak and act, and you will be beloved, blessed, and worshiped."

What the American Board Has Done Dr. H. H. Jessup, of Syria, at the annual meeting of the American Board in Madison, Wis., October 11, enumerated the missionary achievements of Christian missions in the Turkish Empire. His address is so significant that we quote the heads in full. Echoing the words of the editor of "The Church at Home and Abroad," we ask, "Is there any organization upon the earth which has a nobler record for the highest welfare of mankind?" The points of Dr. Jessup's address are as follows:

- I. The American Board founded the first evangelical missions of modern times in western Asia.
- II. It organized the first reformed evangelical church in Syria since the days of the Apostles.
- III. It established the first efficient printing-press in the Turkish Empire, from which has issued 500,000,000 pages in the Arabic language, of which many millions have been pages of God's Word.
- IV. It founded in Beirut the first day-school for girls ever opened in the Turkish Empire.
- V. It followed this up with the first girls' boarding-school, under the care of Dr. and Mrs. De Forest, and to-day the whole Turkish Empire is dotted with boarding and day schools for the young.
- VI. It opened the first boarding-school in the Empire for boys in 1837.
- VII. It established the first two colleges upon Turkish soil—the Syrian Protestant College in Beirut, under the presidency of Dr. Daniel Bliss, and the Robert College in Constantinople, under the presidency of Dr. Cyrus Hamlin, both of which were begun in 1863.
- VIII. It founded the first theological seminary for training a native ministry, under the care of that sainted missionary, Rev. S. H. Calhoun.
- IX. Its missionaries, Dr. Eli Smith and Dr. Cornelius Van Dyck, with the

co-operation of the American Bible Society, gave to the Arabic-speaking world the first correct and classical translation of the Bible in that language.

X. Its missionary physicians introduced for the first time the practice of medicine and surgery in accordance with the principles of modern medical science.

XI. Its missionaries were largely instrumental in introducing, for the first time, to Syria and to the Turkish Empire, many of the facilities and advantages of modern civilization. Through them entered steam printing-presses, petroleum oil, sewing-machines, photography, clocks, windmills, American agricultural implements, and the electric telegraph.

XII. The missionaries of the American Board have been prominently identified with the early progress of modern exploration of the Holy Land. Dr. Eli Smith was the co-laborer of Dr. Edward Robinson, and Dr. William M. Thomson has given to the world his classic volume on "The Land and the Book."

XIII. The Board's missionaries have ministered to the people during repeated visitations of pestilence, and have passed through six different outbreaks of domestic and foreign war, relieving the suffering and distracted population in times of famine and bloodshed.

The Evangelical Alliance has issued its suggestion of topics for the Week of Prayer. The list is about the same as usual, and perhaps as good as any that could be selected. It suggests that sermons on January 6 be on Isaiah xl., 31; and on January 13 on 1 Corinthians xv., 58. The general order of suggestions for prayer is as follows:

- Monday, 7th. Confession of Sin. Praise and Thanksgiving.
- Tuesday, 8th. Prayer for the Holy Ghost.
- Wednesday, 9th. Prayer for National Righteousness, etc.
- Thursday, 10th. Prayer for Foreign Missions and Missionaries.
- Friday, 11th. Prayer for all forms of Home Missionary work.
- Saturday, 12th. Prayer for the Young, especially in Schools and Colleges.

We observe that the movement in favor of substituting the first week in Lent for the one beginning with the first Sunday in January is rapidly increasing, and that many churches are preparing lists of subjects for their own use better adapted to their individual needs than any general list could be. On the whole, however, we doubt if any better general selection of subjects could be proposed than the one offered by the Alliance; but we do believe that the Week of Prayer would be far more valuable, and that its observance would be far more general, if the first week in Lent were adopted. Slowly but surely the churches are taking the matter into their own hands, and we prophesy that it will not be many years before that week is generally observed.

In the December number of the "Missionary Review of the World" Dr. Pierson speaks his mind concerning the Parliament of Religions. No one who knows Dr. Pierson will need to be informed concerning his opinions on this subject. He declares that the Parliament was a mistake in its inadequate presentation and representation of Christianity; that it was a mistake in the false impressions left on hundreds who attended it; that it was a mistake because it established a bad precedent; that it was a mistake because it exalted some parties into an undue and undeserved prominence, and actually helped them to propagate their false faiths; that it was a mistake in substituting laxity for liberality; and that the crowning mistake was the fatal blunder of at least implying that salvation is not in Christ alone. The article impresses us as a shrewd piece of special pleading. It is supported by abundant quotations on one side. If the testimony from the other side could be taken, we imagine that the verdict would be sadly against the author of this article. Undoubtedly, certain faiths were misrepresented; it is also possible that many men were exalted into undue prominence; but that the permanent influence of the Parliament will be a blessing we have not the slightest question.

Individual Communion-Cups Much is being spoken and written about individual communion-cups, and still the tendency grows in favor of the innovation. Several strong churches, both East and West, have already adopted the new plan. From many sources, however, protests are beginning to be heard. We are told that it is an unworthy concession to class prejudice; that it empties the sacrament of all its solemnity; that it would be just as well to substitute milk for wine, and so on. The force of these criticisms we do not appreciate. The movement has its inspiration altogether in the desire to reduce the possibilities of contagion—it is rather in the interest of physical health. Neither is there any force in the

objection that there was but one cup at the Supper when the Master instituted the sacrament. In many ways there has been a departure from the exact method of our Lord. The objection that the new plan tends to distract attention is no doubt true—because all have been used to a different form; but we doubt if even this would be true in churches where communicants kneel at the altar. It is not our purpose to argue the case either pro or con. But we can at least say that the arguments thus far urged against the change are, to our mind, hardly weighty enough to have influence with any who are persuaded in its favor. In the meantime, whether wise or otherwise, churches are adopting individual cups.

Forward Movement in Syria

An interesting article in "The Church at Home and Abroad," from the pen of Dr. George A. Ford, treats of "The Forward Movement in Syria." The field has been expanded by the addition of a territory with a population of 400,000, mainly occupied by non-Christian sects, and the question presses upon the missionaries whether workers can be sent to meet the imperative demands of that district. One of the missionaries has already been set apart for an evangelistic ministry, and large results are expected from that step—first in imbuing native preachers with the idea of aggressive evangelism, and then in rousing organized churches to greater religious fervor. Dr. Ford pleads for a Christian and industrial training for the neglected orphan boys of Syria, and also for the addition of industrial work to the training now given in mission boarding-schools. It is the purpose to make a "Hampton Institute" for Syria, although co-education is not possible in that land. One great project now engrosses the thoughts of the missionaries, namely, how can they bring the Gospel to bear upon the tribes of the desert whose camps lap over into their territory and "indefinitely eastward across the 'Hinterland' of our mission field? This is one of the most burning questions that confront us." It will be seen that Dr. Ford and his associates have before them a work of no small magnitude; but the Syrian mission has been greatly blessed in the past, and it can hardly be expected that it will look backward in the future. The forward movement will surely go on.

Funeral of Henry M. Storrs

A very remarkable gathering assembled in the First Presbyterian Church in Orange on the afternoon of Tuesday, December 4, at the funeral of the late Dr. Henry M. Storrs. Representatives of many local churches were present, and distinguished men from all parts of the country. We have seldom seen assembled on any occasion so many who were well known in the religious world. The city of Orange showed its appreciation of the great pastor who had gone to his rest, for its stores were closed, and the flags were at half-mast. Even the saloons closed their doors for the time. The services were conducted by the Rev. N. A. Hyde, D.D., of Indianapolis, Ind., a lifelong friend of the departed. Dr. Hyde's address was touching and full of tender appreciation. It could not well have been otherwise, for the two men had been close friends since 1848, when they were students together in Andover Seminary. This is the second time within a few years that a pastor with a National reputation has died in Orange. The other was the late Rev. George B. Bacon, D.D., pastor of the Valley Church, who was known and loved throughout the city, and, indeed, for so young a man, well known throughout the Nation.

Dr. Pentecost's Church

Dr. G. F. Pentecost has persuaded his church in London to adopt certain innovations which are distinctively American. The church is now handsomely carpeted and cushioned, and flowers are usually seen on the desk. Most of the London churches are without carpets, and many without more than an apology for cushions. On a recent Sunday Dr. Pentecost preached three sermons, each of about an hour's length. At one of the services many workingmen were in the audience, and some emphasized the remarks which pleased them "with the sonorous 'Hear, hear,' rather to the astonishment of the sober members of the Marylebone Church." But there are few men who could preach three such sermons in one day, and probably few audiences which would endure them.

Resignation of Dr. Reynolds

One of the strongest and most positive spiritual forces among Nonconformists in England for many years has been Dr. H. R. Reynolds, President of Cheshunt College. His resignation of the position which he has occupied for thirty-four years has just been announced. Dr. Reynolds has never been much before the public, but in quiet ways his beautiful service to the churches and to the ministry has been carried on, and the value of his work recognized by all who have known him. He filled a unique place among religious teachers. Others were as eminent, many were more scholarly, but no man in Great Britain was a more positive and inspiring spiritual power.

Dr. Fairbairn

Each year Dr. Fairbairn is laying the whole religious world under new obligations to him. It has just been announced that he will contribute to the "Expositor" during the next year a series of papers on "The Teaching and Miracles of Jesus." All who have read his "Studies in the Life of Christ" will be anxious to follow this new series of papers from his pen.



The Cross-Bearers' Missionary Reading Circle

To the Editors of *The Outlook*:

"We are entering on a new era, of which the twentieth century will be the beginning, and for which the nineteenth has been a preparation." Dr. Strong thus briefly states a great truth. As a factor of that new era of the twentieth century the Cross-Bearers' Missionary Reading Circle will have its place in the promotion of Christ's kingdom among men. "This movement," says Dr. A. T. Pierson, in the "Missionary Review of the World," "contemplates an intelligent study of the whole subject of missions, and without doubt will prove of immense value to the 'Forward Movement' in Christian missions." Dr. T. J. Scott, of Bareilly Theological Seminary, India, affirms of the Circle: "It will inaugurate a new era for missions." Bacon, in his essay, "Of Innovations," says that all innovations which are the births of time are at first ill-shapen, but assures us that "he who will not apply new remedies must expect new evils." "New evils" have come to the Church. The success of missions alarms the Church with the prospect of new burdens and larger. May we not suggest that a "new remedy" of more reading, more study, and more prayer would lead pastor and people to a more healthy liberality? As to the effect of such a course of reading and study upon a pastor, Alexander M. Mackay wrote from Nyanza: "A missionary minister is the right kind of a pastor, to my mind. He is sure to hold more enlarged views of men and things than others who confine their thoughts to their own little circle." And as to the effect of such a course upon the congregation, the same writer well says: "The progress of the kingdom of God in the world is a study well calculated to enlarge the mind and soul and rescue torpid congregations from their self-satisfied ease."

The readers of this paper who may be interested in missions may address the Rev. Z. M. Williams, A.M., Gallatin, Mo., inclosing six cents in stamps, for the "C. M. R. C. Handbook," which fully explains this work. Here are a few facts for pastors to remember: The pastor stands at the head of every missionary enterprise in his church. He is the leader, and it is for him to give missionary inspiration to the missionary societies of his congregation. In view of this responsibility he must himself have sources of inspiration from which to draw. He should have the best literature on missions to be found on any continent. The directors of the C. M. R. C. have examined hundreds of books and periodicals on missions in order to find the best material for the most thoughtful minds.

St. Joseph, Mo.



Ministerial Personals

CONGREGATIONAL

- E. P. Seymour accepts a call to the church in Putney, Vt.
- John Rounds Smith has resigned the pastorate of the Orthodox Memorial Church, Georgetown, Mass.
- F. L. Goodspeed has become pastor of the First Church of Springfield, Mass.
- S. S. Martyn has resigned the pastorate of the church in Windsor, Vt.
- C. A. Rouse, of Sayville, N. Y., accepts a call from Sudbury, Mass.
- T. A. Frey has resigned the pastorate of the church in Biddeford, Me.
- E. R. Shippen was installed on December 6 as pastor of the First Church of Dorchester, Mass.
- Mrs. M. J. Borden was ordained on November 8 at Albuquerque, N. M.
- Arthur Metcalf, of Campbell, Minn., accepts a call to Bancroft, Mich.

PRESBYTERIAN

- W. F. Whittaker, of Orange, N. J., accepts a call to the First Church of Albany, N. Y.
- R. I. MacBride accepts a call to the church in Cooperstown, N. Y.
- Thomas Carter, pastor of the First Church of Boonton, N. J., died on December 1, at the age of fifty-four.
- W. W. Breckinridge has become pastor of the First Church of Hartford, Conn.
- W. A. Beecher, of Wyoming, Pa., has resigned.

OTHER CHURCHES

- F. W. Adams has resigned the rectorship of St. Paul's Church (P. E.), Pomona, Cal.
- G. M. Murray has accepted the rectorship of St. George's Church (P. E.), Lee, Mass.
- G. W. Preston has resigned the rectorship of Trinity Church (P. E.), London, O.
- F. M. Ellis, of Baltimore, Md., accepts a call to the Washington Avenue Baptist Church of Brooklyn, N. Y.