

The Religious World

The New Church House for Missions

The new Church Mission House of
the Protestant Episcopal Church at
Fourth Avenue and Twenty-second

Street, New York, was formally dedicated on January 25. The Vice-President of the Mission Board, Bishop Doane, of Albany, presided at the service. The building has been in use since January 1. It occupies the former site of the St. Paul's Methodist Episcopal Church, which is now waiting to find some suitable up-town site. The building is one of the most beautiful in New York, and has been erected at a cost of about \$375,000. The services of dedication were preceded by the celebration of the Holy Communion, which was held at ten o'clock, the dedicatory services taking place at 3 P.M. in the chapel of the building. Many of the most prominent bishops, clergymen, and laymen of the denomination were present, and the Woman's Auxiliary was also represented. The Church Missionary Society will occupy the second floor of this building, while an income will be derived from the rental of the first floor for stores and the upper floors for offices. In answer to the remark often heard that the building of such edifices by the Christian Church is an unworthy use of money, it may be argued that the rental derived from the buildings becomes a source of revenue, and that often within a few years they return to the Church far more than the cost of their original erection, and become a constant endowment, ever increasing in value. By the way, the locality between Twentieth and Twenty-third Streets is now a notable center of Christian institutions. Within three or four blocks are All Souls' Church (Unitarian), Calvary Episcopal Church, and the Fourth Avenue Presbyterian Church, all among the strong churches of the city; and on the block between Twenty-second and Twenty-third Streets on the one side are the United Charities Building and this new Mission House, and on the other side the noble home of the Y. M. C. A. in New York. If the Bible House were only in that immediate vicinity, and the Methodist Book Concern, and the Presbyterian House also, the executive departments of almost all the Christian church work in the metropolis would be on two or three contiguous blocks.

The Presbyterians and Work Among the Negroes

The General Assemblies of the
Northern and Southern Presby-
terian Churches last year both

appointed committees to consider and report concerning the advisability of co-operation between the two Churches in their work among the negroes. The instructions of the Southern Assembly to its Committee were as follows: (1) To unite the work of the two Churches in behalf of the negroes in an effort to build up an independent negro Church; or, if this failed, (2) to bring the work of the two Churches for this cause into closer sympathy by practical co-operation in every way possible. We print in full the action of this Committee, because we think it should be carefully pondered:

The Presbyterian Church in the U. S. A. and the Presbyterian Church in U. S. are agreed--

1. That we recognize the solemn duty laid upon us by our common Lord to work for the evangelization of the negroes in our country.

2. We believe that this work can be better done if we work together than, as at present, separately.

3. We agree that the entire work now done by both Assemblies shall hereafter be conducted together, and to the work so conducted we pledge our continued confidence, prayers, contributions, and moral support.

4. In view of the fact that the work done by the Northern Church has been conducted under the corporate name of the Board of Missions for Freedmen of the Presbyterian Church in the Presbyterian Church of U. S. A., in whose name property is held, and to which bequests have been made, and it being deemed advisable for legal reasons that the future work of the two Churches should be conducted under the same corporate power, it is agreed that said Board, constituted as hereinafter provided, shall manage and control the work of the two Assemblies, and shall make annual reports to both Assemblies.

5. Said Board shall consist of twenty-two members, fifteen of whom have been or may be appointed by the General Assembly of the Presbyterian Church in the U. S. A., according to existing law, and seven others who shall be selected by the General Assembly of the Presbyterian Church in U. S., and, if vested rights or charter requirements shall make it necessary, the Presbyterian Church in the U. S. A. shall make legal and effective the selections of the said seven members.

6. We make these mutual concessions because we hope we can unitedly do better the Master's work for these people, the brethren from the South changing their present responsibilities and power over a limited work, to take part in the much larger and more important work to be done by both Churches; the Northern Church inviting the assistance and co-operation of their brethren from the South, because of their local knowledge and experience, and their vital

personal interest in the success of these efforts to Christianize and elevate this race who are all around them, touching them at every point.

7. That the Rev. Dr. W. C. Young and General R. D. Johnston be appointed to wait on the Assembly at Saratoga, and the Rev. Dr. Cowan and the Rev. A. L. Phillips be appointed to wait on the Assembly at Nashville, to give such explanation of our action as the brethren may desire, and that, in case of inability to attend, they shall each have power to substitute another member of the Committee to represent them.

Remarks on the Report

The Christian Church ought distinctly to face the facts given in this report. The Southern Presbyterian Assembly will not under any circumstances recognize colored Presbyterians as entitled to the same rights and privileges as themselves. The Northern Assembly, to its credit, will not permit the color line to be drawn. The "Interior" well says: "There is but one solution that we can see, and that is that the colored Presbyteries shall be attached to the Northern Assembly." We can understand perfectly well that there are many conditions of life in the South which make the adjustment of the race problem a difficult one, but we cannot understand how those who call themselves Christians can say to others in whom Christ dwells that they ought not to be, and cannot be, recognized in the same Christian fellowship. The record of the Northern Church thus far has been right, but there is danger that influences will soon be at work to induce them to lower the standard on this subject. They ought to fail. Let the fact be fairly faced; no possible heresy concerning the Book in which our Master has chosen to express his truth can be so serious as that heresy which insults the humanity in which our Lord became incarnate. There is very much being said in these times about misrepresentation of Christ in current social ideals and customs; there is no more absolute misrepresentation of him than in the example of those who refuse to recognize their brother in Christ because he happens to be a "brother in black." This report at the best can work only temporarily. No question is ever settled until it is settled right.

Berkeley Temple

Berkeley Temple in Boston is now about six years old, and its last year has been the most successful of all the six. As is well known, this church is located in a district surrounded by boarding-houses and the homes of the lower middle class. Its constituency is very largely of young men and women in shops and offices, and others whose business requires them to live near to the center of Boston. Its membership is now 957, and it received during the past year 103 persons, 56 of whom came on confession of faith. The church is distinctly an institutional church, and the variety of its activities would require almost a column of this paper to enumerate. Some idea of the amount of work which is being done may be gathered from the fact that during this season of special poverty one hundred women are employed in making and mending garments which are distributed to the poor. We are informed that it takes the entire attention of one man to receive the applications for clothing and to make a proper response to the applicants. The institutional church is no longer a problem. Berkeley Temple in Boston, the Tabernacle in Jersey City, St. George's and the Judson Memorial in New York, Plymouth in Milwaukee, and various others, have already demonstrated that no church need be moved from its old location simply because the well-to-do have changed their places of abode. That, on the other hand, is often the chief reason why no change should be made, for those who take the places of the well-to-do usually feed churches far more than those who remove their families to what is both morally and physically a more healthy environment.

The Evangelistic Meetings in Brooklyn

An evangelistic campaign, which has now continued for several weeks, is in progress in Brooklyn, and the work is said to be decidedly encouraging, although we recently heard one of the oldest and most conservative of the Presbyterian ministers of the city say that he feared the meetings were chiefly attended by those who were already professing Christians, and that comparatively little impression was being made on the unconverted. Every day at noon services are held in the Y. M. C. A. Hall, and the attendance there has been very large. Among the evangelists who have aided in this movement are George C. Needham, H. M. Wharton, Ferd.

Schiverea, Thomas Needham, Arthur Crane. It is expected that before long Mr. Moody will add the inspiration of his presence to the work. Every afternoon prayer and testimony meetings are held in the Lafayette Avenue Presbyterian Church. Every evening the Rev. H. M. Wharton, of Baltimore, has preached in the Washington Avenue Baptist Church, five churches uniting in the service. The entire work is under the direction of a central committee, including members of many denominations. Dr. David Gregg is Chairman of the committee. This campaign is modeled after that which was conducted during the summer in Chicago under the leadership of Mr. Moody.

From the Pacific Coast Reports reach us that revivals have been frequent throughout the States of California, Oregon, and Washington during the year which has just closed, and this fact is borne out in the records of at least one denomination, the Congregational, for four of the churches reporting the largest number of converts during the year were on that coast. New churches are being erected in spite of the hard times, and the spiritual outlook is relatively most encouraging. We have recently read in one of our exchanges an account of the Sunday-school Christmas celebration in the First Congregational Church, San Francisco, which is most remarkable. At the celebration there was a crowded audience in which was the new representative of his Imperial Majesty the Emperor of China, with his suite. At the proper time he was invited to the platform, and, in reply to the pastor's greeting, addressed the audience as follows: "I thank you on behalf of myself and these other members of the Consulate for the cordial welcome. I have but recently come to your country, and I am with lifelong prejudices against your religion. I came here this evening to see and hear for myself. This is the first occasion of this kind that I have ever witnessed; and if this is a sample, my prejudices are largely dispelled. If the birth of your Redeemer produces such happiness as I see in these glad faces, his religion must be something very beautiful indeed." These remarks were interpreted by the Vice-Consul, who, although a Chinaman, is a graduate of Yale University. After he had finished his interpretation he added remarks of his own which won generous applause. Such incidents as these cannot fail to go far toward dispelling the unfortunate impressions which our recent political conduct has helped to deepen—viz., that there is a deep-seated prejudice in this country against the Chinaman.

The Mid-Week Meeting We have received some of the announcements of the mid-week service as it is conducted by the First Congregational Church of Owatonna, Minn., which are something unique in that line of work. We have often wondered why it should be thought necessary carefully to prepare for the other services of our churches, while the mid-week service is left to the inspiration which so often comes to those who are either naturally uninteresting or have hobbies to ride. This church in Minnesota has a different idea. It prepares a programme, which is printed, of what is a combination of a devotional and an instructive service. For instance, when the topic was "Overruling Providence," we find the following programme: Devotional service; then a character-sketch of Joseph; an address on Paul's conversion; the singing of a duet; an address on the subject "Seed-Corn of the Church," and finally one on "Adoniram Judson." Another meeting had the following order: Topic—"Love's Service;" devotional service; general prayer; a character-sketch of Ruth; a paper on "Marys and Marthas;" a song (solo); a paper on Florence Nightingale; an address on "The Good Samaritan." We are very favorably impressed with this method of conducting the mid-week service, and believe that something akin to it would help in the solution of what to many pastors is a difficult problem.

Facts about the Church of England

The Established Church of England is by far the largest religious body in that country, just about equaling in the number of its churches all the various Nonconformist denominations. The royalty, the nobility, the universities, and the vast ecclesiastical endowments are all in the hands of this Church.

Some figures concerning its workers and its revenue have recently appeared in the English papers. The clergymen of the Established Church numbered in 1891, 24,232; the Roman Catholic priests, 2,511; ministers and priests of other religious bodies, 10,057; missionaries, Scripture readers, and itinerant preachers, about 9,300. It will thus be seen that the clergymen of the Episcopal Church outnumber those of Nonconformist bodies; but it should also be remembered that when the number of places of worship and of work in the hands of Nonconformists are compared with those of the Establishment, they are, as we have already said, about equal. A very much larger number of clergymen are without duties in the Church of England than in the Dissenting bodies. When we turn from these figures to those which represent the revenues of the Church of England, we have the following, taken from a recent number of "The Christian World," and by it quoted from "Truth:"

The total revenue of the Church of England, according to the "Financial Reform Almanac," is £3,753,557, derived as follows: Lands, £1,371,107; tithe-rent charges, £2,968,352; houses and ground-rents, £505,423; minerals, £269,855; rent-charges on estates, etc., £161,915; dividends and interest, £301,644; other receipts, £153,390. Of the total, only £284,396 is derived from private benefactions since 1703. This, therefore, disposes of the popular error so diligently nurtured by the Church—that a vast portion of its revenues are the result of private and modern gifts on the part of Churchmen. We might leave this amount to the Church; indeed, we might leave the Church £753,557 per annum, if we are of a generous disposition, and yet there would remain for us five millions per annum, which might be expended for the benefit of the community. Churchmen would then have an opportunity, like Dissenters, to show their zeal for their sect by subscribing the funds needed for its ministry.

It will be readily seen that the writer of the above extract is by no means in sympathy with the Establishment, but we do not know that that fact need be taken into consideration in an examination of the figures. The Church of England is without doubt the greatest spiritual force in the British Empire; but we never study its magnificent history, or examine its splendid achievements in our time, without thinking how much more useful it would be if it were only disestablished and on the same footing with the Episcopal Church in this country.

The Salvation Army in England

The January number of "The Conqueror," which is the monthly organ of the Salvation Army, is both interesting and valuable. Perhaps the article which will attract most attention is the one entitled "The Heart of the World," which gives an outline of the operations of the Army in London. We cull from it a few facts. The London division now has accommodations for 57,000 persons, and sells weekly 40,000 "War Crys" and 15,000 "Young Soldiers." The international headquarters of the Army are 101-105 Queen Victoria Street. The most important building in connection with the service is the great Congress Hall and Training Home at Clapton, in the East of London. The trade department is in Clerkenwell Road. There the printing is done, and, indeed, it is the headquarters of the entire business and publishing department. Among the places of meeting which are most frequently visited are the Congress Hall, which seats four thousand, and which is thronged every Sunday night; and the Regent Hall, near to Oxford Circus, which is well known to all Americans who visit London and seek information concerning the Army. This is in the midst of the aristocratic shopping district, and also in the midst of a region of great spiritual destitution. At this hall every Tuesday afternoon "holiness meetings" are led either by Mrs. Bramwell Booth or Mrs. Booth-Tucker. Other halls are found at Wood Green, Camberwell, Kilburn, Chelsea, Highgate, and, indeed, in almost all parts of the city. Not long ago serious charges were made concerning the financial management of the Army. General Booth insisted at once that the accounts should be put into the hands of experts, and the result was an entire vindication of the financial management. General Booth is himself in command in London, but his son, Mr. Bramwell Booth, with his wife and Miss Eva Booth, who has charge of the London division and the entire training operations, are most efficient helpers. The Woman's Rescue work is under the direction of Mrs. Bramwell Booth. It was the writer's privilege during the last summer to inspect the rescue work of the Army, and he bears grateful testimony to the service which the Salvation Army Shelters are doing among the very poor of the world's metropolis. The tea, coffee, and cocoa were of an excellent quality, and