

a pint, steaming hot, with a large piece of bread well buttered or with jam on it, the bread also of the best quality, was furnished to the men, if the writer remembers correctly, for one penny; an inspection of the kitchens showed everything cleanly and orderly enough to satisfy a New England housekeeper. The dormitories were unlike anything which we had seen before. On the floor boxes large enough to hold one person were laid, and in them a kind of leather-covered mattress and pillow, with a thick leather or rubber covering. The leather was chosen for purposes of cleanliness. Every night the shelters are thronged; religious services are held at a given hour, and then the dormitories are quickly filled. These various departments of work are outlined in this article in "The Conqueror."



The Death of Professor Gulliver

The Rev. John Putnam Gulliver, D.D., LL.D., Professor in Andover Theological Seminary, died at Andover, Mass., on January 25.

Dr. Gulliver was born in Boston, Mass., upon the 12th of May, 1819, and spent his childhood and early youth in Boston and in Andover, where he fitted for college in Phillips Academy. He was graduated from Yale College in 1840, and, after teaching as Principal for two years in Randolph Academy, he entered Andover Seminary, and graduated in 1845. Immediately after his graduation he was installed pastor of the Broadway Church in Norwich, Conn., and continued in this pastorate for twenty years. From 1865 till 1868 he was pastor of the New England Church in Chicago, Ill., and after that President of Knox College until 1872. Returning to the East, he became pastor of the First Presbyterian Church in Binghamton, N. Y., remaining there until 1878, when he was elected to the Stone Professorship in Andover Theological Seminary. This office he held until his death, though he was compelled, by reason of the infirmities of increasing years, to discontinue the more exacting labor of instruction after 1891.

Professor Gulliver was of the sturdiest New England stock. He was descended on the Gulliver side from Anthony Gulliver, born in England in 1619, who emigrated to America in 1645, settled in Braintree, Mass., and afterwards purchased and occupied a homestead in Milton, Mass.

Professor Gulliver's paternal grandfather, Gershom Gulliver, was active throughout the Revolutionary War, and was one of the "Minute-Men" who participated in the battle of Lexington. By a curious coincidence, Professor Gulliver's grandmother, who afterwards became the wife of Henry Putnam, a nephew of Israel Putnam, was also present at the battle of Lexington, though then a little girl, occupied all day in carrying food and coffee to the "Minute-Men" who were engaged in the battle. During that battle she supplied Gershom Gulliver with coffee and food. Thus the two families of Putnams and Gullivers, afterwards connected by the marriage of children then unborn, were first introduced over a bowl of coffee at the battle of Lexington. Gershom Gulliver afterwards joined the Continental Army at its organization, and was one of the detachment of one thousand men ordered by Washington to take possession of Dorchester Heights, which they occupied after its evacuation by the British troops. He subsequently served at Ticonderoga and Crown Point.

Professor Gulliver's father, John, married Sarah Putnam. John Gulliver was a merchant in Boston and afterwards in Philadelphia, and throughout his long life was a leader in religious, philanthropic, and educational movements, one of the founders of the American Education Society, and an aggressive Abolitionist. Professor Gulliver inherited from both his father and his mother a rare quickness of intellect and vigor of character. Even in his early youth he entered with great interest into the theological and political questions which were then enlisting the thought of the people of New England. His long pastorate in Norwich was most fruitful, not only in the prosperity and spiritual growth of the Church, but in relation with the wider interests of the city, the State, and the Nation, to which he gave himself with tireless devotion. He was a member of the Corporation of Yale College, and through his efforts the Norwich Free Academy was founded and endowed. He was a fearless advocate of the abolition of slavery, and a zealous supporter of every effort to reduce intemperance.

When Lincoln's first call for troops was issued during the late rebellion, Professor Gulliver was offered and accepted a staff appointment by General Tyler, of Connecticut. But, owing to his then feeble state of health, the examining surgeon would not permit him to serve in the field. During the Civil War he was an ardent supporter and a friend of President Lincoln, and a

warm friend and trusted adviser of his parishioner, Governor Buckingham. His excessive labors and anxieties during those trying years left their permanent effects upon him and doubtless shortened his life. His later years have been years of peace, though of constant industry and of unflagging interest in every question which involved the prosperity of the country or the progress of the kingdom of God. * *



Gleanings

—The Rev. W. C. Schaeffer, Ph.D., who was elected Professor of Theology in Catawba College (Lutheran), at Newton, N. C., has declined the professorship.

—A course of lectures on "The Religions of Japan" will be delivered in the Adams Chapel of the Union Theological Seminary of this city by the Rev. William Elliot Griffis, D.D., of Ithaca, N. Y., formerly of the Imperial University of Japan.

—The twenty-fifth anniversary of the Rt. Rev. William Crosswell Doane's ordering as Bishop of the Protestant Episcopal Church for the Diocese of Albany, N. Y., will be celebrated on February 2 with special services throughout the churches of the diocese.

—The First Baptist Church on Commonwealth Avenue, Boston, has secured the Rev. Dr. Thomas Armitage, of New York, as temporary pastor. Dr. Armitage will act as pastor of the church for the next three months, when the pulpit will be filled permanently.

—The Rev. Thomas K. Fessenden, well known as the founder of the State Industrial School at Middletown, Conn., died on Thursday at his home in Farmington in that State. He was about eighty years old, and for many years had been in charge of the Congregational church in Ellington, Conn.

—The Rev. Dr. Andrew V. V. Raymond, pastor of the Fourth Presbyterian Church in Albany, has been elected to succeed Dr. Webster as President of Union College in this State. Dr. Raymond is a graduate of the College in the class of 1875, and has always been enthusiastically interested in its welfare. He is an eloquent preacher, and has won general recognition as an all-around, clever man.

—All through the "Black Belt" of the South, not only the colored men, but the colored women, have a habit of spending Saturdays in the towns on the streets. In Tuskegee, Ala., Mrs. Booker T. Washington, in connection with a number of other lady teachers of the Tuskegee Institute, has secured a large room in town, where they invite the women to come in large numbers and talk on such subjects as having more room, care of children, making the home more comfortable, economy, dress, relation of men and women. In a recent meeting a person was found who has eight in the family, and all eat, cook, and sleep in one room. Another had fifteen in the family, and had only one room and a small shed-room attached.



Ministerial Personals

CONGREGATIONAL

—B. B. Hopkinson has resigned the pastorate of the Grassy Hill Church at North Lyme, Conn.

—Thomas Chalmers, of Brooklyn, N. Y., has received a call from Port Huron, Mich.

—Thomas R. Fessenden died at Farmington, Conn., on January 18, at the age of eighty.

—C. C. Humphrey died recently at Wythe, Ill.

—W. E. Lanphear accepts a call to Masonville, Ia.

—R. H. Davis, of North Conway, N. H., has resigned.

—G. H. Flint, of the Yale Seminary, accepts a call to become assistant pastor of the Phillips Church of South Boston, Mass.

—T. P. Prudden, of Chicago, Ill., has received a call from West Newton, Mass.

PRESBYTERIAN

—William Whiting Newell, who died in Paris, France, on Tuesday of last week, was at one time pastor of the Forty-second Street Church of this city, and later of the First Church of Newburyport, Mass. In 1881 he was appointed General Secretary for French Evangelization in the American and Foreign Christian Union.

—Richard Turnbull, of Detroit, Mich., has accepted a call from Cambridge, N. Y.

—E. W. Greene, of Logan, Utah, accepts a call from Perry, Kan.

—H. E. Mott, of Dubuque, Ia., has received a call to Buffalo, Ia.

—E. W. Brown, of Detroit, Mich., has received a call to Austin, Ill.

OTHER CHURCHES

—Arthur Spalding has accepted a call to become assistant pastor to the First Reformed Church of Passaic, N. J.

—J. W. M. Williams has resigned the pastorate of the First Baptist Church in Baltimore, Md.

—W. T. Dorward, of Ballston, N. Y., has resigned to accept a call to the Church of the Redeemer (Baptist), New York City.

—A. L. Williams, of Woodlawn Park, Chicago, has declined an election as rector of St. John's Church (P. E.), Decatur, Ill.

—J. M. Wagner, pastor of the German Evangelical Church of Brooklyn, N. Y., died last week, at the age of sixty-seven.

Books and Authors

Dean Stanley¹

While the biography of Dean Stanley has waited a dozen years for publication, and at last comes to us from the hands of one who hardly knew him, it is welcome to the reading world as a work prepared with great care, in the best literary form, and fascinating as it unfolds the career of a remarkably interesting and attractive man. It may be that the results in the hands of Mr. Prothero, who has the gifts of a literary artist, are more satisfactory than they would have been had the work been completed by



Dean Stanley

Dean Bradley, or Sir George Grove, or the Rev. Hugh Pearson. They could have furnished personal knowledge of Dean Stanley, but they might not have had the ability to put the right thing in the right place to the extent that Mr. Prothero displays. It is the best of the recent biographies of great Englishmen, and though it is a larger work than seemed to be necessary, to those who love Stanley and wish a full account of his life it will not be wearisome. There are few places where it could have been shortened, and it furnishes, with Archbishop Tait's life, the best introduction to the liberal development of the Church of England since the Tractarian movement that has yet appeared. There are other biographies which help to fill out the picture, but these two cover the whole field. Dean Stanley himself understood the art of biography, and he has been fortunate in having the story of his career written by a sympathetic and candid person.

Dean Stanley was happy in his birth and in the whole course of his life. Born in 1815, in a country rectory of Alderly, in Cheshire, the son of parents who belonged to one of the ancient families in England, and so sensitive and nervous a child that his education had to be conducted in his earliest years in the family, he was protected in childhood from contact with other youths, and sheltered to such an extent both in his first school at Seaforth, near Liverpool, and in his subsequent life under Dr. Arnold at Rugby, that he knew but little of the evil that is in the world by actual contact, and only gradually in his maturer years learned by observation the things which most men come to know in their earliest youth. His trouble at Rugby, where he won all the prizes the school had to give, was to trust himself and make friends among his fellows. He had the sympathetic tenderness of a woman, and his own home was more influential in shaping his life than any other agency. It was through his constant correspondence with his mother and sisters that the materials were supplied for an exceedingly full and valuable account of his school life at Rugby and at Oxford. Dr. Arnold at Rugby and at Oxford was his hero and idol, and when he died, in 1842, Stanley, who deeply mourned for his great friend, was drawn by his admiration into the writing of his life. This work was prepared while he was a college tutor, and it was the first thing by which he became known outside of the academic world of Oxford. This biography is still unrivaled as the story of one of the greatest of Englishmen, and it early showed Stanley in an enviable light to the English world.

It was Dean Stanley's fortune to be in Oxford almost at the beginning of the Tractarian movement, to which he was at first strongly attracted, partly by its appeal to history and partly by his interest in Newman; but he was at this time working out the principles by which he was distinguished, and he was too much a modern man, though essentially a historian, to identify himself with it. His two salient principles from the first were toleration and the free, personal search for truth, and he believed all through

his life that the Church of England should be administered in such a way that it could be called the National Church. It was not to exclude anybody from religious privileges, and the Puritan, the Quaker, the Methodist, and the Roman Catholic were alike to be allowed the freedom of their convictions within the National Church. This comprehensive principle guided and inspired his whole life. He was not indifferent to the Christian belief, but he recognized that the truth was larger than the individual, and that others might see phases of it which were denied to himself. In this conviction he insisted upon the largest charity in the interpretation of doctrines and of institutions, and he had that habit of preferring the whole to the parts which enabled him to be charitable to doctrinal differences and rightly to value the ethical purpose more than the technical terms of divergent beliefs. This unique gift was the determining factor in Stanley's entire career. He stood before the Christian world as an eminent Broad Churchman, and he was identified with that school of thought and hardly understood any other, but in his interpretations of Church positions he had a charity for the other side which modified his action, if it did not control his belief. He liked to recognize the other side of the shield; and if this was more an act of the heart than of the head, it was an influential element in determining his career which cannot be too thoroughly appreciated.

Dean Stanley's life, like that of most clergymen, had few distinct landmarks. After he had been almost a continuous resident of Oxford for a dozen years, he became a Canon of Canterbury Cathedral, where in seven years of quiet work he broadened and deepened his thought and fitted himself for the larger positions which he was destined to occupy. It was during his life at Canterbury that he made the expedition to Palestine which resulted in the preparation of one of his most widely known works, "Sinai and Palestine." His return to Oxford as "Professor of Ecclesiastical History" was to a post which he was peculiarly adapted to hold, and here, until he was called to be Dean of Westminster Abbey, he developed to a remarkable degree that capacity for making friends which in mature life was one of his greatest gifts. He was one of the most influential factors in the University, and in his lectures, in his sermons, and in his social intercourse with undergraduates he made his home and his lecture-room the center of an influence for good which has probably been rivaled only by that exerted by the late Dr. Jowett, as the Master of Balliol College, in modern times. His work hung together, and he had a personal influence that was unique and exceptional. But the greatest event of his life was his transfer in 1864 to the Deanship of Westminster Abbey. Here he felt the influence of a great historical institution which belonged to the nation, and he attempted to administer it in the spirit of his belief in the National Church. He opened it to all English people, and raised it to the position of the foremost cathedral church in England. For nearly twenty years he used it as a religious asylum for every great cause and act of righteousness which needed and deserved support.

His part in the controversies and the movements of thought in the English Church was notable for its sincerity and fearlessness. He had the courage of his convictions. He might be alone in his support of an unpopular cause, but this did not intimidate him, and the onslaughts of enemies had no effect upon his temper or his life. He was in the thick of the fight, but was always an unspoiled man. He never took seriously the opposition which was shown to him. If he won, it was well; and if he lost, he kept on struggling till he won. One of the happiest features of his Westminster life, as also of his Oxford career, was his gathering of people of opposite views, and often of those personally opposed to him, at the Deanery at Westminster. In this way he compelled the lessening of party feeling, and poured oil on the troubled waters. While he was not the leader of the Broad Church party in the sense that Maurice was, he had the tact and the wisdom which enabled him to carry his points, and he set an example of Christian charity and intellectual comity which has been

¹ *The Life and Correspondence of Arthur Penrhyn Stanley.* By Rowland E. Prothero. In 2 Vols. Charles Scribner's Sons, New York. \$8.