

we think, that no wiser investment could be made. Great buildings of that kind, well located, yield an enormous income, and we doubt if men of wealth could help the cause of missions in any way better than by giving such buildings, free of incumbrance, whose income could always be depended upon. It would at least prevent the serious deficiencies and the terrible retrenchments which are experienced in almost every time of great financial disturbance. The Presbyterian Mission House has heretofore been in the old Lenox home, at No. 53 Fifth Avenue. The new building will probably be started in May and completed as soon as circumstances will permit. It will be an ornament to the city and a blessing to the Church.

Aggressive Methodism Such is the title of a monthly periodical published in New York and devoted to city evangelization, with, of course, special reference to the work of the Methodist Episcopal Church. We confess that we do not like the name. Something seems to us wrong when any denominational name is given the first place. Of course we do not mean to criticise the spirit or the contents of this admirable little paper when we speak thus concerning its name. It shows that the Methodist Episcopal Church is thoroughly alive to the problems of the hour. One of the most important if not the most important utterance in this number is an address to the Methodist Episcopal churches in the cities of the United States. It was written by Dr. George P. Mains, of Brooklyn, N. Y., and was adopted by the City Evangelization Union in Cincinnati, to be sent forth to the general Church. It begins with a clear recognition of the importance of the city in the life of our time, and then considers the specific question of the cities, showing that in the last forty years they have grown sixfold absolutely, and relatively to the entire population of the country more than twofold. In the meantime the principal Protestant denominations in the cities have fallen behind the growth of the cities relatively thirty-seven per cent. In 128 cities the Methodist Church has twenty-seven communicants to every one thousand of the people; in the entire country outside it has about thirty-eight communicants to every one thousand inhabitants. To the question, What is the duty of Methodism? the answer is: First, it should unite in every city all its forces for the spiritual conquest of that city. Every large city ought to have an "institutional church," conducted and supported by the united strength of the denomination in the city. Secondly, more than organization and institutional churches, there is needed an army of Christlike workers. The whole address, while containing nothing strikingly new or making any contribution to the literature of the subject, is a bugle-call to the members of the Methodist communion to realize their responsibility for the evangelization of our cities. We never read such an article as this without feeling how much more is required before success may be expected to crown the efforts of Christian workers. Not only must the Methodist division move together, but the whole Church of Christ, united as one army, must advance like the Macedonian phalanx, before victory may be expected. We are very slowly but surely coming to understand that the cry for the reunion of Christendom is one that is born out of the terrible emergencies in which the Christian Church finds itself in its contest with the great world-powers.

Methodism on the Pacific Coast

The Rev. C. H. Payne, D.D., contributes an interesting article to the "Christian Advocate" of December 7 on this subject. He tells of heroic ministers on the Pacific Coast receiving salaries of less than \$100 a year; of a Presiding Elder's district in Montana stretching along the Northern Pacific Railroad five hundred miles, and back from it from seventy-five to one hundred miles in either direction. In speaking of the wine-growing industry in California he says that careful inquiries have convinced him that the Methodist people, both in the ministry and the laity, have kept themselves free financially and socially from this demoralizing business. He says that the colossal fortunes of the Pacific coast are few of them in the hands of Methodists. He speaks a word which ought to be heeded concerning the multiplication of colleges and universities and the incurring of debts for the same, and testifies that the policy of unification

and concentration is being heartily approved by the Conferences and managing Boards. The California Conference, with entire unanimity, voted that the trustees of its two colleges and one incipient school of theology should unite in one Board, holding and managing all educational property and interests as a unit. The article closes with these words: "The other Conferences and localities have also commenced the much-needed work of concentration, feeling that thus only can they compete with the richly endowed institutions surrounding them and hold and mold the youth of our own Church. There is a great future for the Pacific slope, and Methodism is there to lay broad foundations and rear her noble structures for coming generations."

Methodist Bishops in England

The Wesleyan Church in England corresponds to the Methodist Episcopal in the United States, but the former is not organized altogether as is the latter. In England there are no bishops. The conference is presided over by a president, who is elected for a definite term. The American plan, however, seems to be better adapted for the peculiar work which the Methodists do than the English plan, and there are signs of the evolution of an episcopate among the English Methodists. The most prominent advocates of the scheme are Dr. Rigg and Hugh Price Hughes. It is suggested that the thirty-five districts existing at present should be grouped into thirteen sections, each of them containing two or more districts. Each group is to be under the chairmanship of one minister, who will be responsible for the administration of all the ecclesiastical affairs, and who will be free from all other work. "He is to preside over the synods in turn; to visit every home mission, independent circuit, and solitary station within his section; and also to attend the quarterly meetings of each circuit at least twice a year. The thirteen Chairmen, along with the Foreign Missionary Secretary, the Home Missionary Secretary, and the President and Secretary of Conference, would act as a stationing committee." Whether this plan, which is only for bishops in embryo, will be adopted of course we cannot say; but that there are advantages in having some one whose especial duty it is to superintend the general work is beyond dispute. If as much is done as is proposed, the next step will be the full-fledged bishop, and then will come the question of the powers which shall be given to him. It seems to us, at this distance, as if the Wesleyans in England were reaching after a stronger organization than they now possess, and are likely very soon to have their Church organized very closely on the model of the Methodist Episcopal Church in the United States. The growth of the desire for the episcopate is especially interesting in view of the discussion of the subject in its relations to Christian union. Professor Shields goes so far as to say that the organic union of Christendom is impossible except on the basis of the Historic Episcopate. The Wesleyans of England do not propose to seek the Historic Episcopate, but rather one like that of the Methodists in this country, which Episcopalians and Roman Catholics do not regard as "regular."



Gleanings

—Bishop Daniel Alexander Payne, who died recently at Wilberforce, Ohio, was the oldest Bishop the Methodist Church has ever had, either in age or in length of service. He was born in Charleston, S. C., February 24, 1811.

—The Secretaries of the American Board have received a short letter from Mr. William H. Noyes, dated at Maebashi, in the province of Josu, Japan, December 3, saying that he had received the letter from the Rev. Dr. Strong, the Clerk of the Prudential Committee of the Board, tendering him an appointment under the Board by vote of the Committee. He briefly and formally accepts the appointment, and closes with the hope that he may be proved worthy of the work to which he has been called.

—The Rev. C. H. Wheeler, D.D., the founder and first President of Euphrates College, located at Harpoot, Turkey, has recently resigned, owing to age and poor health, and the Rev. James L. Barton, for eight years a missionary of the American Board, has been appointed his successor. This College has a corps of five American and twenty-six native professors and teachers. There are about 600 students in attendance in all departments. Seventeen graduated from the College proper this year, and twelve

from the Theological Seminary. The College has never been able to meet the demand made upon it for Christian teachers, preachers, and leaders.

—A cable dispatch from London says: "The Indian mails announce the death of Charlotte Tucker, known all over the world under the initials of 'A. L. O. E.' (A Lady of England). For the last eighteen years Mrs. Tucker has been engaged in missionary work in India, where the proceeds of her pen have been used to benefit the missions; and it is understood that all money earned by her works after death is also to be placed at the disposal of the Indian missions. She was the author of more than fifty volumes, chiefly juvenile or religious, which had an immense circulation."

—The Rev. Charles Merivale, Dean of Ely, died last week. He was born in 1808, became university preacher at Cambridge in 1838, and from 1861 to 1865 was a lecturer in the University. From 1863 to 1869 he was Chaplain to the Speaker of the House of Commons. In the last-named year he was appointed Dean of Ely. He was author of "The Fall of the Roman Republic" (1853), "The History of the Romans under the Empire" (1850-62), "The Conversion of the Roman Empire" (1864), "The Conversion of the Northern Nations" (1865), and of "A General History of Rome" (1875). He also published a translation of the "Iliad" in rhymed verse in 1869.

—Those interested—and who is not?—in the McAll Mission of Paris will be glad to note that on Monday, January 15, at 3:30 P.M., there will be a public meeting in the parlors of the Madison Square Church, to listen to an address by M. Grieg. This meeting will be preceded by an informal reception at 2:30, when all present may have an opportunity of meeting the French evangelist, who, at the request of the American supporters of the McAll Mission, is coming across the water in order that he may spend some weeks in developing closer relations with his constituency here, and give them the benefit of his personal knowledge and conduct of the great religious endeavor in Paris.

—The offices of the International Christian Workers' Association and the Bureau of Supplies for Christian Workers in the Blair Building, New Haven, Conn., were destroyed by fire in the early hours of the morning of Friday, December 15. The reports and plates of the Conventions of Christian Workers were totally destroyed, as also a large supply of tracts, a valuable printing-office and office furniture. About six hundred "King's Business," Report of the Christian Workers' Convention held in Tremont Temple, Boston, November, 1892, were saved through being stored in another building. Total loss was about \$8,000; insurance, \$5,000. We are informed by the Rev. John C. Collins, the Secretary, that the Managing Committee will doubtless decide to reprint most if not all the reports and to replace at an early date the supplies of tracts and other materials in the Bureau of Supplies.



Ministerial Personals

CONGREGATIONAL

- Lyman E. Davis has resigned the pastorate of the Clinton Avenue Church, Albany, N. Y.
- H. E. Barnes was installed, on December 20, as pastor of the church in North Andover, Mass.
- Richard Swain has received a call from the church in South Hadley Falls, Mass.
- J. A. Cole has resigned the pastorate of Plymouth Church, Hammond, Ind.
- C. D. Crane accepts a call from the church in Machias, Me.
- J. R. Barnes accepts a call to Iberia, Mo.
- Samuel Manning, of Bridgewater, N. Y., has resigned.
- F. J. Fairbanks was recently installed as pastor of the church in Royalston, Mass.
- W. E. Brooks accepts a call from Muscatine, Ia.

PRESBYTERIAN

- Charles D. Barrows, of Oswego, N. Y., has received a call from the First Church of Corning.
- W. E. Donaldson, of Allegheny, Pa., accepts a call from First Church of Toledo, O.
- George S. Webster was installed as pastor of the Church of the Covenant, New York City, on January 2.
- Harry Nyce, of Kingston, Ind., has received a call from the church in Peru.
- W. E. Loucks accepts a call from the Wissahickon Church of Philadelphia, Pa.

OTHER CHURCHES

- J. D. Easter accepts the rectorship of Trinity Church (P. E.), Redlands, Cal.
- C. H. Babcock has resigned the rectorship of Grace Church (P. E.), Providence, R. I.
- Walker Gwynne accepts the rectorship of Calvary Church (P. E.), Summit, N. J.
- W. J. Potter, of New Bedford, R. I., a Unitarian minister, died suddenly in Boston on December 22.
- Donald Fraser has resigned the pastorate of the Universalist church at North Anson, Me.
- C. H. Caton has received a call from the Associate Reformed Presbyterian church of Baltimore, Md.

Books and Authors

Some Puritan Love-Letters¹

Perhaps the penny post is, in a measure, to blame. Man rarely appreciates privileges for which he does not pay. For letters which are to be so light a tax on the pocket, it seems unreasonable to tax the brain. But the decay of letter-writing may be more directly traced to a grievous decay of delicacy in this generation. To-day, rushed out from our greedy presses, come published letters which the reader glances through with the sort of shame that he might properly feel if looking over the unconscious writer's shoulder.

If the reader with nothing at stake is thus moved to protest, it is not difficult to imagine the effect of such collections on the man or woman of note who sees the tenderest secrets of some colleague's heart thus pinned upon the sleeve of his yet unmoldered shroud for daws to pick at.

An inevitable result has followed in holocausts of invaluable documents, and pens so cautiously set to paper that posterity will forfeit the heritage which this generation has abused. Yet there is nothing to take the place of these lost letters. The press that has helped to destroy them strives to make amends by repeated "interviews." This is the best the public can get, and, in its way, it is good; but, Ichabod, Ichabod, the glory has departed! The more grateful are we, therefore, for what is rescued to us of a past régime.

Among these autumn leaves come fluttering in "Some Old Puritan Love-Letters." The writers, Governor John Winthrop, and Margaret, his wife, are too long ago dead and gone to resent publication, and, looking through these relics, once more we are forced to acknowledge, sighing, that nothing can take their place. Where else could we find Puritanism disavowing the Puritanic in every line? John Winthrop, the Governor, "interviewed," would have stood as stiff a Puritan as he supposed himself; but here, in his letters to his wife opening, "My Love, My Joy, My Faithful One," or "Mine Owne Deare Heart," we find John Winthrop himself, as God knew him, and as posterity has the right to know him.

The Puritans have not been very justly dealt with as to their real personalities. The mere term conjures up a people stern, staid, self-contained and self-centered, as the mold on which they strove to form themselves, and, happily, failed.

The passion of Puritanism was as abiding and unconquerable as is the passion of to-day. To this generation, which is pleased to consider itself more inflammable, comes a refutation bound in cool gray linen, with quiet gold letters, and a domestic spinning-wheel humming in one corner.

Within we find the heart of a Puritan beating and burning and speaking after the manner of hearts from generation to generation. It may even occur to us that a lover of to-day would think twice before calling to his aid portions from the Song of Solomon, however wisely selected; and we are to remember also that Margaret, as a third wife, was the recipient of what has been called "warmed-over affections." Of this triple warming there is in the letters no sign.

Mr. Twichell, who edits the correspondence, speaks in his preface, wittily, if a little unjustly, of the two "elaborate ante-nuptial efforts" from Winthrop's pen. Of the first love-letter, a stronger term might perhaps have been used. In it John Winthrop is on his mettle to support his character as a stern follower of his creed.

Referring to the opposition of Margaret's friends to her marriage with him because they regarded it unequal from a worldly point of view, he quotes, as examples for his sweetheart's feet to follow, a string of Scriptural instances where the rigorous life was chosen above the easy.

"The first worke in His service is to denye yorself," says this extraordinary love-letter. "Take no thought of

¹ *Some Old Puritan Love-Letters. John and Margaret Winthrop, 1618-1638.* Edited by Joseph Hopkins Twichell. Dodd, Mead & Co., New York. \$2.