

## The Religious World

### Hard Times and Missionary Boards

The hard times are making themselves painfully manifest in the great decrease in contributions to the treasuries of the various missionary societies. It ought not to be so, but the fact is that people usually begin to economize first on their gifts to missionary and charitable objects. The pressure of the times is severe not only in this country, but in Europe. The London Missionary Society was greatly embarrassed a few months ago, and we have heard nothing of improvement in its financial condition. The last number of the "Evangelist" contains a letter from Dr. Gillespie, which shows that the Presbyterian Board of Foreign Missions is threatened with a debt of \$127,000; that it is almost impossible to curtail the obligations already incurred, and that the demands for enlargement from the field are pressing and almost imperative. The American Board reports a decrease of over \$14,000 during the first four months of the financial year. The Baptist Missionary Union shows a falling off of not far from \$80,000 during the last year, when the receipts are compared with those of the year before. The Methodist Episcopal Church began the present year with a deficit of \$109,000. These are startling figures, and they must never be read without remembering how terribly the missionaries, who are never paid more than a bare subsistence, must suffer by the slightest reduction in appropriations. With such a dark outlook from many societies, it is pleasant to be able to report that the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, the Mission Boards of the Reformed Church, of the United Presbyterian Church, and of the Church of the Disciples, actually announce an advance in their usual receipts. We do not know whether there are any special causes for the difference in these reports, but it is a great pleasure to know that the cry of retrenchment is not being heard in all our societies. There are many reasons why it should be heard last in our gifts for missionary objects. Not only are the missionaries themselves unable to bear a cutting down of their salaries, but ground is lost which may take years to regain.

**A Missionary Conference** the Board rooms of the Methodist Episcopal Foreign Missionary Board in New York on Wednesday, January 17. Every missionary society in the United States and Canada was invited to send representatives, and, if we are correctly informed, sixteen foreign missionary societies from as many different denominations were present in the persons of their delegates. The object of the Conference was the interchange of opinions concerning the best methods to be pursued in the foreign missionary service. We believe that this was the second Conference of the kind which has been held. Such meetings show that the denominations are realizing, as they did not in the past, that the kingdom of God can be advanced only by the co-operation of all branches of the Church. Such meetings cannot be held without the absurdity of sectarian divisions becoming more and more evident. The Rev. Dr. F. F. Ellinwood, of the Presbyterian Board, was Chairman of this Conference, and the Rev. Dr. S. L. Baldwin, of the Methodist Episcopal Church, was the Secretary. The list of papers was as follows:

How to Awaken and Maintain Intelligent Missionary Spirit in the Home Churches. The Rev. J. O. Peck, D.D.

The Development of Self-supporting Churches on the Foreign Field. (a) The Importance of this Measure. The Rev. J. N. Murdock, D.D. (b) The Best Means of Securing this End. The Rev. S. W. Duncan, D.D.

The Means of Securing Missionary Candidates of the Highest Qualifications. The Rev. Henry N. Cobb, D.D.

The True Relation of Mission Boards to Colleges on Mission Ground. The Rev. F. F. Ellinwood, D.D.

Practical Provision for Missionaries; as to Outfits, Houses, Salaries, Furloughs, Support of Children. The Rev. A. Sutherland, D.D.

Resolutions were adopted for the appointment of committees to make investigations and propose some plan at the next Conference by which missions in foreign lands may be made self-supporting. Such meetings as this ought to result in denominational comity on the foreign mission field. The evil effects of denominationalism are nowhere more apparent than when half a dozen

different denominations are competing for the allegiance of heathen who cannot even understand the distinguishing traits of the various churches. Not only at home, but abroad, the cry for some kind of practical Christian union is rising all along the line.

### The Death of Father Corrigan

The echoes of the great controversy in the Roman Catholic Church have hardly died away before there comes to us the news that the Rev. Dr. Patrick A. Corrigan, who was such a determined opponent of Bishop Wigger and of Cahenslyism in the Church, has passed from the earth. During his illness we are informed that there was a complete reconciliation between him and Bishop Wigger. It is well known that their relations had for a long time been seriously strained. Father Corrigan was fifty-eight years old, and was one of the most aggressive and brilliant priests in the Roman Catholic Church. He was a vigorous supporter of Archbishop Ireland and the liberal and progressive element in the Church. He was intensely American in his sympathies. From the moment Herr Cahensly proposed that German Catholics in this country should have German Bishops, and Catholics of every nationality Bishops of their own people, Father Corrigan was outspoken in his denunciation of the plan. The great work of his life was in Hoboken, where he built a very handsome church and one of the finest school-houses in the whole country, and where he gathered one of the largest congregations of any Catholic church in New York or vicinity. He has been a positive force in his own Church and among others than Catholics throughout the State and the Nation.

### The Day of Prayer for Colleges

A circular has been sent to the various churches, signed by President Merrill E. Gates, Mr. Cleveland H. Dodge, and Mr. Cyrus H. McCormick, calling attention to what has been done by the College Young Men's Christian Association, and the significance of the movement as it is shown by its extent and results. Its influence has gone into many lands. It has branches in Ceylon, Japan, China, and, indeed, almost all the mission fields, as well as in Germany, Scandinavia, Great Britain, and France. There are five hundred and fifty Associations, numbering over thirty thousand students, in twelve countries. In America during the sixteen years of its history over twenty thousand students are reported as having through its agency become Christians, and three thousand are reported as having been chiefly influenced by the Association to enter the ministry. Over six hundred and thirty students have gone to the foreign mission field through the influence of the missionary department of the Association. To organize this work twenty-five men are needed in America and foreign lands. The gentlemen signing the appeal suggest that a collection for this cause should be taken on the Day of Prayer for Colleges, January 25, or at the weekly meeting nearest to it. This appeal is seconded in a letter from Dr. Alexander McKenzie, of Cambridge, who says: "The proposal to take special collections in aid of this work on the Day of Prayer for Colleges commends itself to me as appropriate and necessary." We add our cordial indorsement to the hearty words of Dr. McKenzie.

**The Rev. T. E. Clapp, D.D.** In a recent number of The Outlook we mentioned briefly the resignation of the Rev. T. E. Clapp,

D.D., from the First Congregational Church of Portland, Ore., to accept a call to Manchester, N. H. We feel that this fact is worthy of more than a passing notice. Dr. Clapp has been pastor in Portland for about eight years. During that time there has been a net gain in the membership of 137 per cent., the present membership being 673. At a meeting of the church held on January 4 strong resolutions concerning the resignation of Dr. Clapp were adopted by the church. They recognize his leadership in the denomination in the Northwest, and gratefully bear testimony to his great service in all good work in the church and community. In peculiarly significant terms the pastor's wife is linked with himself in the commendation contained in these resolutions. Few people at the East realize what a magnificent country has been opened in the Northwest, and how much of

the future of our Nation is to be determined on the Pacific slope. The church which Dr. Clapp leaves will seat, if we remember correctly, twelve or thirteen hundred, is complete in all its appointments, and cost considerably more than \$100,000. And this is but one of the strong and beautiful churches of that thriving Western city; quite as large are the edifices and the membership of the First Presbyterian Church, the Baptist, the Methodist, and the Episcopalian. Dr. Clapp is the preacher at the next meeting of the American Board, and we believe that he is the only corporate member of the Board from the State of Oregon. His place will be hard to fill, but few fields are more attractive, and the church should not long be vacant.

We have perused with the greatest interest a copy of the Year-Book of Grace Church, New York, which has kindly been sent us by the rector. Few persons are aware what a great work is being done in that parish. It is well known that Dr. Huntington has declined frequent offers of election to the bishopric, and that he was the first choice of Massachusetts as the successor of Phillips Brooks. We do not see how he could do a larger work in any diocese than he is now doing in the great church of which he is the honored rector. Grace Church in itself is not as large as many others in New York, but Grace Parish is one of the largest and most important. The staff of workers consists of the rector, Dr. W. R. Huntington, four assistant ministers, three deaconesses, two other women helpers, and one trained nurse. The first point which we wish to emphasize is the fact that this parish could never do the work which it is doing if it depended upon any one man for all its ministry. The "one-man minister" is the foe of real progress in large churches. A great congregation may be gathered to hear a popular preacher, but there must be more than preaching in the efficient management of any parish. He who does the preaching ought to be expected to do little besides. In this one parish are five men constantly at work, and in addition to them six women. Great emphasis is laid in the report upon the new Grace Chapel, which is soon to be erected in East Fourteenth Street, near First Avenue. Plans have already been accepted for this building, and most if not quite all of the \$200,000 required for its erection has been raised. The new buildings will consist of the chapel, the hospital, with its three houses, a Sunday-school house, clergy-house, and boys' club-house. The forms of activity in the parish are numerous, and the book one which will well repay careful study. We find the following departments: "Religious Instruction of the Young;" "Missions at Home and Abroad;" "Industrial Education;" "Industrial Employment;" "The Care of the Sick and Needy;" "The Care of Little Children;" "The Visitation of Neighborhoods;" "The Visitation of Prisoners;" "The Promotion of Temperance;" "Friendly Societies;" "Library and Reading-Rooms;" "Fresh Air Work."

#### Resignation of Dr. Stuckenberg in Berlin

The letter of the Rev. J. H. W. Stuckenberg, D.D., to the Committee of the American Church in Berlin resigning his pastorate has just reached our hands. For more than thirteen years Dr. Stuckenberg has been at work in that city. Going abroad to remain but two years, he found the work so attractive that he accepted the call of the people, and has remained there ever since. A regular organization was effected in 1887. Since that time its growth has been constant and gratifying. Dr. Stuckenberg resigns because personal duties seem to urge a speedy return to America. In offering his resignation he refers to the prosperous condition of the church and its hopeful outlook; to the facts that \$40,000 are in hand for the purpose of purchasing a lot and erecting a church edifice, and that the field was never more promising than now. He also says that in severing his relation with the church his own interest and that of his wife will not cease, but will be continued in this country. In reply to his letter the Committee of the church passed resolutions recognizing the faithfulness of Dr. Stuckenberg to his people, and saying that the raising of money for the new church has been almost wholly due to the pastor and his wife; that in public services and private ministrations he has ever been helpful; and with sincere regret it recom-

mends that the resignation of the pastor be accepted, to take effect as soon as his successor has been chosen, and in any case not later than September 1, 1894. The ability and fidelity of Dr. Stuckenberg and of his wife also are well known in the United States, and the large number of American students in Berlin will be real sufferers by his removal from that position of responsibility. Great care should be taken in providing for his successor a man qualified to meet the peculiar demands of life in perhaps the greatest university city of the world.

#### The Rev. A. G. Brown's Twenty-seventh Anniversary

If Mr. Spurgeon has any real successor in London, it is not his son, Thomas Spurgeon, who is doing such excellent work in the Tabernacle, but the Rev. Archibald G. Brown, pastor of the great East London Tabernacle. Mr. Brown was one of Mr. Spurgeon's favorite pupils, and in his type of mind, theological views, and ways of expressing them, is very much like his great master. His church is one of the largest in London, and it is doubtful if any single church has a larger list of institutions connected with it for the uplifting of the people. Mr. Brown has just been celebrating his twenty-seventh anniversary in that pastorate. In his sermon he gave an account of the history and the progress of the church, and made a declaration of his theological views. We quote our facts from the "British Weekly" of January 4. "There are now," he said, "only three persons in membership who were members of the church at its formation thirty-two years ago. When I accepted the pastorate twenty-seven years ago, there were two hundred and fifty members, of whom fifty are still left. Now we have a bona-fide membership of twenty-four hundred. The last number on the register is 5,560, so that during my pastorate over five thousand have been added to the church, the vast majority of whom have been saved here. You cannot sit in a pew in the chapel in which some one has not been converted. It has been my privilege to baptize over four thousand people." As to his theological views Mr. Brown spoke with great positiveness. He said: "I came determined to preach the same Gospel which had proved God's power of salvation to me as it came from the lips of dear Sir Arthur Blackwood. I think I can say that that Gospel is on my lips now. During the twenty-seven years many changes have taken place, the neighborhood has greatly altered, a large population of respectable church and chapel goers have moved out into the suburbs, the fields have been built over. I am conscious that in some respects I myself have changed. I used to be 'Young Brown,' now I hear them speak of me as 'Old Brown;' but I stand theologically exactly where I stood then." We imagine that few others would be able to say that no changes had come to their theological thinking in twenty-seven years; but Mr. Brown is a worker rather than a theologian, and the quality of his work is proved by its results.

#### The Rev. John Hunter, D.D.

The first place in a recent number of the "Independent" of London is given to a portrait and discriminating account of the Rev. John Hunter, D.D., pastor of Trinity Congregational Church, in Glasgow, Scotland. Congregationalism is not supposed to thrive very well in Scotland; yet it has many strong churches in that country, which has given to English Congregationalism some of its most honored leaders, among whom may be mentioned Wardlaw, McAll, Campbell, Professor Legge, Dr. Raleigh, Dr. Hannay, Dr. Macfadyan, Principal Fairbairn, and the Rev. Andrew Mearns. Trinity Church was long famous for the unique ministry of Dr. John Pulsford. Dr. Hunter's previous pastorates were in York and in Hull. He is known now as one of the very strongest preachers in the United Kingdom. For a time the liberality of his utterances placed him under a ban, but, as it has been seen that he is in the truest sense conservative and constructive in his thinking and preaching, he has gradually come to occupy the place which his great abilities and lofty character fit him to adorn. In his preaching we are informed that he always reads his sermons. In his interpretations of truth there is that spiritual insight, that felicity of expression, that magnetism of utterance, which can be described by no word so well as genius. As yet Dr. Hunter has published no sermons. He has devoted much atten-