

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-

tion to the improvement of the devotional part of the church service, and has published a book of such services. He has also made a collection of hymns, entitled "Hymns of Faith and Life," which is gleaned from the choicest religious poetry, but is hardly a book for popular use in public worship. We are inclined to think that, all things considered, John Hunter is to-day the strongest preacher in Scotland. He limits himself to that one work, seldom lecturing, seldom appearing in the newspapers; but in the pulpit, with his audience largely composed of students and professors from the University, he ministers with inspiring power to those who can appreciate the great verities of the spiritual life.

The Calvinistic Methodists constitute the Presbyterian Church in Wales. It was to their theological college that the late brilliant and lamented Professor Evans went when he left Lane Theological Seminary. The returns of this branch of the Church for 1893 furnish some interesting figures. There are 1,282 churches, 139,648 communicants, and 292,628 hearers. In the Sunday-schools there are 192,000 teachers and scholars; the number of ordained ministers is 706, of whom 482 have pastorates, there being 670 churches in their care. There are also 359 recognized lay preachers. The contributions for all purposes for the year 1893 were £213,923. There are many strong men connected with the Calvinistic Methodist Church, the most prominent of whom just now is probably Principal Edwards, of the Theological College at Bala. The Welsh people are proverbially a religious people, and among the strongest religious forces in that principality undoubtedly must be reckoned the Calvinistic Methodists.



### Gleanings

—Each pastor in the Presbyteries of St. Paul and Minneapolis is assigned a subject and prepares a lecture on "Church History." By a system of exchanges these lectures are delivered in every church of that denomination in each Presbytery during the winter season.

—The Very Rev. Dr. William John Butler, Dean of Lincoln, died in London on January 14, at the age of seventy-six. He was made Honorary Canon of Christ Church, Oxford, in 1872, and was Canon of Worcester from 1880 to 1885. In the latter year he was made Dean of Lincoln. He was the author of a number of sermons and essays on religious subjects.

—Mr. Dwight L. Moody, the well-known evangelist, assisted by Mr. Sankey, is to hold a series of meetings in Washington, D. C., beginning on the 7th of February and continuing one month. The work in Washington will be Mr. Moody's last previous to sailing for London. His invitation to visit that city comes from clergymen of England, including 183 of the Established churches.

—We are asked to state that the Rev. Thomas L. Gulick, lately from the Hawaiian Islands, is now in this country and is ready to preach for churches seeking a supply. He was at the islands when the ex-Queen was dethroned, and, having full knowledge of the facts, is prepared to lecture on the recent revolution there, its causes and its results. Mr. Gulick can be communicated with at 180 Madison Street, Brooklyn, N. Y.

—Professor Booker T. Washington will hold the third annual Conference for the Black Belt negro farmers, February 21. There will also be meetings of negro women and of teachers connected with the Conference. In the Conference reports last year mention was made of the building of a Baptist church which, in honor of Spurgeon, was named the Tabernacle. A lady in England, reading this, purchased a picture of Spurgeon and sent it to Mr. Washington with the request that it be framed and hung in the Tabernacle. This has been done, and the Rev. Mr. Jeter, the pastor, is a most happy man.

—Dr. Talmage has announced his opposition to a proposed plan of selling single sittings in the Brooklyn Tabernacle for ten cents a Sunday. It was devised to aid the effort to better the church finances after the floating debt was paid off on the basis of twenty-three cents on a dollar last year. Dr. Talmage said: "The trustees compliment me by thinking that I could conduct services with admission tickets, but they are mistaken. Such an arrangement would offend the whole earth. Such things are done in England, but they would never do in America." On Sunday last Dr. Talmage surprised his congregation by stating his intention of resigning next spring, on the twenty-fifth anniversary of his assuming the pastorate. The cause is the financial troubles of the church.

## Books and Authors

### The Life of Dr. Pusey<sup>1</sup>

It is over ten years since Dr. Pusey passed away, in 1882, and in that interval the one Englishman who, at the time of his death, was unanimously selected to be his biographer has himself been called to follow him. Two volumes of the extended biography which Canon Liddon had prepared have recently been published, and cover his life from 1800 to 1846. Two more are to follow, and to contain the story for the next thirty-six years. They will mark the period of his constructive work as the leader of the later development of the Oxford Revival, and show how he set forth in convincing terms the practical catholicity of the Church of England, which Newman first doubted and then denied. The two volumes now published contain the story of Dr. Pusey's boyhood, youth, and early manhood. It is a patient and faithful record of whatever was interesting or significant in the career of one whose individuality, if not his personality, and thoughtful and earnest piety had a great deal to do with the present character of the English Church. Many will be hindered from reading this biography because Canon Liddon has been very liberal in his use of materials in the first volume, and has described with apparently unnecessary fullness what is often unimportant in his earlier career. But no one can deny that his portraiture of Dr. Pusey in the second volume is wonderfully interesting, and meets the demands of one who is portraying one of the three leaders who had most to do in restoring catholic principles to the Church of England. The picture which is presented of the notable Oxford Movement is simply masterly. Dean Church has written the story of the Oxford Movement from the inside, as he saw it; Cardinal Newman has told the story in his "Apologia;" Isaac Williams has made his personal contribution in a brief "Autobiography;" the life of Archbishop Tait travels over the same ground from the liberal point of view; and in Mark Pattison's "Memoirs" and in the volume entitled "Principal Shairp and His Friends" the leaders in this movement are sketched with a free hand. More has been expected of Canon Liddon's biography than from any other book that has attempted to deal with the great Church Revival of the century, and the just anticipations of those who are interested in it will be realized. Canon Liddon restrains himself from every temptation to excess of statement or elaboration. Whenever important points are treated, no pains are spared to give accurate and full information, and his opinions are never wanting where they are demanded.

We have not space here to give an extended account of Dr. Pusey's life. He was a delicate youth, early disposed to a devout life, and a great student from his boyhood. He was marked out as an Oxford Don from the first, and there was nothing remarkable in his boyhood or youth except his rightness of mind and heart in all the details of life. When he was graduated from Oxford, he studied for a short time in Germany, and his first work was on "The Theology of Germany." In this he took more liberal views than he ever entertained afterwards, and it was a work which he never cared to republish. It was the immature writing of a young man. From the first he was marked out as a scholar and a learned divine, and it was seemingly by accident and position that he was drawn into authorship. He never claimed to be a popular writer, and he never can be. His writings were all religious, many of them controversial, and most of them occasional and dependent upon immediate results in their character. This is not to be understood as an estimate of their importance or value, but rather of their form and subject. Dr. Pusey was first and chiefly known by having his name given to the Oxford Movement. This was against his wishes, but it was a name which he could not prevent the use of. The "Tracts for the Times" were first issued in 1833, and it was not

<sup>1</sup> *Life of E. B. Pusey, D.D.* By H. P. Liddon, D.D. Edited and prepared for publication by the Rev. J. O. Johnson and the Rev. Robert J. Wilson. Vol. I. (1800-1836). Vol. II. (1836-1846). Longmans, Green & Co., New York.