

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. Pusey¹

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

¹ *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.

until 1835 that he became known as a contributor to them by signing his name to his articles. This was done chiefly in order that he might bear the responsibility for his own, and because his treatise on "Baptism" expressed opinions which were opposed to the then prevailing views of baptism in the English Church. When "Tract 90" appeared, he was, like Keble, in full accord with its opinions, and believed, as Newman, its author, believed, that it explained the English Articles in a proper interpretation, though it was one that had not been put upon them before.

The publication of "Tract 90," and the currency which its condemnation gave to the "Tracts for the Times," extended the new movement from a local work at Oxford to the whole Anglican communion. It gave Newman and Keble and Pusey a position of leadership in the English Church which they had not desired, and which was thrust upon them. They each and all avowed their responsibility; and when "Tract 90" was condemned they stood faithfully by Newman during his persecution. It was not then apparent, as it is now, what an influential work they were doing. It was the initiation of new elements, or rather their restoration, to the Church of England, and any view of the "Oxford Revival" which regards it as the only important movement in England during the nineteenth century is limited and provincial. It led to the restoration of catholic principles to the Anglican communion, but it opened the way to a complete restatement of the issue between England and Rome, and it prepared for the development of the Broad Church school of thought, in which Maurice and Tait and Stanley were leaders, and which was the necessary complement of the Church Revival in another direction. Dr. Pusey never considered any other side of the question than the one which he believed in. This was the limitation of his nature, and it was also the limitation of Newman; and one is strongly impressed in these volumes with the sincerity and the narrowness of these two men in their views of Christianity. It was not that they did not hold the truth, but that they were satisfied with what seemed to them large but were really narrow views of it. Dr. Pusey could not believe, until he was obliged to, that Newman would go to Rome; and Newman could not accept the fact that Dr. Pusey would not follow him to Rome as a matter of duty. Nothing is more tender and pathetic than the revelation here given of the intimate friendship which these two men had for one another, and of the tenderness of their personal feeling while they were growing apart in their religious convictions; and yet their fidelity to what each believed to be the truth was such that no personal issues had any weight in determining what they should do. Newman decided to go to Rome in 1845, and while he was maturing the change of opinion which led him to this result, Dr. Pusey was gradually and unconsciously becoming the center of the Oxford Movement in its new phases in the Church of England. He had such confidence in the catholicity of the Anglican Church that after a little he stayed the conversions of people to Rome, and was the first and foremost of those who defended the English Church against those who had distrusted it. The full story of his constructive work yet remains to be told; but it is evident in these volumes that Dr. Pusey's education and preparation until his forty-sixth year were for a greater work than he had yet undertaken. This was laid upon him by Newman's defection to Rome, and this part of the biography leaves us at the point where Dr. Pusey is at the parting of the ways, where his character begins to stand out in a new light. The further volumes in this biography will be awaited with eager interest. The biography is almost entirely subjective and personal in its character. It deals very little with outward incidents, and is almost wholly a portraiture of thoughts and opinions that have no expression in public affairs.



We have already referred briefly to the volume by Dr. James Johnston entitled *Reality versus Romance in South Central Africa*. The author is a man of remarkable originality and vigor. He is a physician, and his residence was for many years in Jamaica. He conceived the idea that it would be a good

form of missionary work to take some of the black Christian natives of Jamaica to Africa, and to use them as missionaries among the African people, their brothers in race. This plan he carried out two years ago, and although the immediate results were not as favorable as he had hoped for, Dr. Johnston believes that, if the way is first properly paved, the project may be carried out in the future with great success. Dr. Johnston traveled across the whole of South Central Africa, covering a distance of about four thousand five hundred miles, his journey being made almost entirely on foot and without any white companionship. His journey took him as far southeast as Mashonaland and as far northeast as the mouth of the Zambezi. He tells us, as the result of his observation, that the natives of Africa have been much maligned by reckless explorers who have disregarded the personal and property rights of the villagers. Dr. Johnston did not find it necessary to fire a shot all the while he was in Africa; and not only did neither himself nor his men suffer violence at the hands of the natives, but he was able to bring all of his native carriers back to the coast with him, not one having been lost by death. This is a remarkable record, and goes far to establish Dr. Johnston's position as to the recklessness and criminal carelessness of many explorers. Perhaps the greatest interest of this book attaches to its thorough and radical treatment of mission questions. The author visited many stations, and gives a frank and unprejudiced account of what is being done, and in particular of the causes of failure in mission work. He argues with great force that the much-praised plan of self-supporting missionaries is entirely fallacious; that the difficulties of sustaining life are so great for a white man in Africa when he is thrown on his own exertions that he has time for nothing else than to toil, and that many years are wasted before even a beginning can be made in missionary work. Moreover, he shows that the natives, instead of being more easily approached by this method, are, in point of fact, very apt to despise missionaries who place themselves at the lowest social level. Those who are interested in the subject of African missionary work will find in this book a great number of sensible and practical suggestions about the preparation for the work and the best means of carrying it on. As a record of exploration and travel the book is also interesting throughout. It has an excellent map, and is profusely illustrated by finely printed process pictures from photographs taken by the author, who shows true artistic skill in the selection and treatment of his subjects. The book is one which is bound to create a stir in the missionary world and to thoroughly interest those who are following the development of the great continent of Africa. (The Fleming H. Revell Company, New York.)

Professor H. H. Boyesen has prepared an excellent *Commentary on the Writings of Henrik Ibsen* (Macmillan & Co., New York), a volume of about three hundred pages, which contains a general introduction, biographical, critical, and explanatory; and fifteen chapters on the different dramas of Ibsen, beginning with "The Comedy of Love" and ending with "The Master Builder." Professor Boyesen has been a careful and a sympathetic student of Ibsen, as his book abundantly shows, but he is by no means an idolater, and his work, while it constantly emphasizes the strong qualities and the effective points in Ibsen's work, indicates at the same time the limitations of the dramatist's conception of society and life and the limitations of his literary art. The introduction is in its way one of the most sensible and intelligent discussions of Ibsen which has been printed; for most of the discussion about Ibsen has been characterized by intense partisanship. His critics have seen no good in him, and his idolaters have seen no evil. As a matter of fact there is, of course, both good and evil in him. Professor Boyesen's book is constructive rather than destructive, and, like every real interpretative work, is written from a sympathetic standpoint; but the critical attitude is not forsaken. The style shows occasional haste, or at least carelessness, and some of the chapters are less satisfactory than others, but the Commentary is sensible, judicious, and intelligent, and will admirably serve as an introduction to the study of one of the most interesting and individualistic of modern writers.

The Evangelical movement in England was the origin or mainspring of the Free Church in Scotland, and the Free Church represents in an especial way the Evangelical school of Scottish Presbyterianism. Buckle was right when he mentioned Spain and Scotland as the two congenial homes of ecclesiasticism; but between the ecclesiasticism of Spain and that of Scotland there is a world-wide difference. The ecclesiasticism of Scotland is democratic and popular. The Assembly is the real governing organ of the Scotch. Out of the fervent evangelical piety arose the revolt against all that looked like Erastianism, all that seemed to deny that Christ is the Head of the Church. In 1843 the secession from the Establishment was made, and Peter Bayne, LL.D., contributes to its jubilee *The Free Church of Scot-*