

The Religious World

Each year the Chautauqua Assembly is making for itself a larger place in the life of our country, and, while it has many competitors, it is still without a rival among summer assemblies. It offers to all desiring to improve their equipment as ministers and religious teachers the advantages of a theological seminary. In the auditorium the best preachers in the land are heard, while those who desire to study the Bible are led by such instructors as President Harper, of Chicago University, and President Burroughs, of Wabash College. There is also provision for the study of the Bible in the original languages under able professors. History is taught by Professor Adams, of Yale, and Professor Adams, of Johns Hopkins; chemistry by Professor Woodhull, of New York; English by Professor Cook, of Yale; sociology by Professor Henderson, of Chicago. At one table in the hotel we recently observed Presidents Harper, of Chicago, MacCracken, of New York, and Ballantine, of Oberlin; Professors Adams, of Yale, and Adams, of Johns Hopkins; Henderson, of Chicago, and Moulton, of Oxford, England; and the Rev. Dr. George Dana Boardman, of Philadelphia; all were engaged in teaching and lecturing to the students in residence. There are also classes in manual training under Professor C. A. Bennett, of New York; classes in cooking, in physical culture, in the modern languages, and, indeed, in about all the branches one may wish to study. The important fact is that all classes are under instructors of recognized eminence and ability, and that the university is avowedly and conspicuously Christian. At first, we believe, Chautauqua was practically a Methodist institution; but now, while under the direction of Bishop Vincent, it is entirely undenominational. Often other denominations are more largely represented than the Methodist. Bishop Vincent has been permitted to do many good things during his life, but he will be remembered when his work is done for long years to come as "The Founder of Chautauqua." We are very familiar with Oxford in old England, and we think it no exaggeration to say that this year—apart from its historic associations—Chautauqua offers quite as many advantages to a summer student as the summer school at the great university that is attracting so many to England this summer.

Mrs. Humphry Ward on Unitarianism

Mrs. Humphry Ward, the brilliant English novelist, has recently been speaking at the headquarters of the British and Foreign Unitarian Association on "Unitarianism and the Future." She said that the development of Unitarian thought in this century might be summed up in one great name—James Martineau. "In him and his work it had been possible to see the free development of the Christian spirit under the perpetual discipline of an expanding knowledge—to realize how a man may pass scathless from stage to stage of Christian conviction; may give up miracle without imperiling certainty; may wholly change his beliefs as to the nature of inspiration, or the authorship of the Gospel of St. John, or the physical reality of the resurrection, or the office of Christ in history, without ever endangering in himself the life of faith, or ceasing to be her constant witness to others." By way of criticism, she said that there was too much Puritanism among Unitarians. She thought that no one could talk with Unitarians without feeling that there was in their minds a great discouragement. Their writings and speeches are often apologetic and plaintive. There has been growth, but not proportionate to the growth in population. She arranged the disadvantages of modern Unitarianism under three heads: First, the pre-eminence of certain Puritan elements in the temper and public expression of Unitarianism, which have really served their purpose and are now in the way. Unitarianism wants more beauty and more enthusiasm. The second disadvantage is the tendency of Unitarians to stand in certain respects outside the main channels of national life. Their children are talked to of Dante and Fénelon, but when they go to Oxford they find that they have never heard of Newman and Keble. And, third, and

by far the most important, is the indecision of much Unitarian thought and feeling. The question is to *see* for one's self and make others see. The report of Mrs. Ward's address, as it has reached us, concludes as follows:

When they had grasped by all modern aids some truer conception of that Personality whence, as a historical system, Christianity descends, what was the next task of each? Simply to learn what discipleship may mean; to give themselves to it without calculation, without resistance—nay, with a sort of divine abandonment. There is no need of the "swollen way of speaking of Christ" to which Channing objected. But neither can he be served in coldness of heart. To shrine him in our hearts is to associate ourselves perpetually with a sacred and kindling Presence, to follow a Master's voice, to strengthen our own faith at the touch of his, to live in the same hope of an eternal vision, to go out into life and to battle with those social ills which oppress us as they never oppressed our fathers, in his spirit. She concluded that a very small suppression of idleness, of caprice, of timidity, would indefinitely strengthen the new Christian society.

The Institute of Christian Philosophy Summer School

The American Institute of Christian Philosophy has just closed the most successful Summer School it has ever held. The success was due

first to the location, and second to the unity and timeliness of the topics discussed. For the first time the meetings were held at Chautauqua, and no better place could have been found. The Hall of Philosophy was well filled at all the sessions, and the interest of the audience was evident and constant. We have already fully outlined the programme of this school. The general topic was "The Unification of Christendom," and the three divisions were: (1) The Incarnation; (2) The Doctrine of the Church ("The Continued Incarnation"); and (3) The Unification of Christendom. Dr. Lampman made a strong and telling argument for the divinity of our Lord apart from the Scriptures; Professor Purves, of Princeton, followed with the Biblical argument for the Incarnation; and President Hartranft traced the history of the doctrine. Under the second head Dr. George Dana Boardman set forth the doctrine of the Church (1) in its ideal, and (2) as it now exists in the world; and Chancellor MacCracken treated the relation of the Church to the problems of science and philosophy. It was expected that Professor Graham Taylor would lecture on the Church and Social Problems, but he was detained in Chicago by the strike, and his place was taken by the Rev. John B. Devins, of New York, who, without any attempt at philosophizing, and at very short notice, spoke effectively from the point of view of a practical worker. The President's address, by the Rev. A. H. Bradford, D.D., was on the subject "The Return to Christ in Current Teaching concerning the Kingdom of God." The sermon was to have been delivered by the Rev. Dr. Hoge, of Richmond, but he, too, was detained by the strike, and his place was taken by Dr. Bradford. Dr. George Hodges, Dean of Cambridge (Episcopal) Theological Seminary, was to have spoken on "The Unification of Christendom as it Appears to an Episcopalian," but he also was detained by the strike, and his place was supplied by the Rev. Gilbert Reid, the eminent Presbyterian missionary to China, who read a paper on "The Historic Episcopate," accepting in the main the doctrine of the Episcopal Church on that subject. President Ballantine spoke for the Congregationalists; President H. M. Booth's paper was from the standpoint of a Presbyterian; while Dr. B. B. Tyler spoke as a representative of the Disciples. The only serious mistake in the programme was in not providing for a lecture on the subject by Bishop Vincent from the point of view of a Methodist. From beginning to end the interest was fully sustained, and the authorities at Chautauqua were so much pleased with the programme that they immediately extended a hearty invitation for the Institute to hold its meeting with them next year. This was the first meeting held since the death of Dr. Deems, and the frequent and tender mention of his name showed how large a place he still occupies in the hearts of many people in all parts of our land.

Biddle University

A prominent institution of learning among the colored people supported by the Presbyterian Church of the United States is Biddle University in North Carolina. The number of students during last year was 280, of whom 209 were boarders. The buildings have been crowded to their utmost capacity, and there is great demand for larger facilities. Forty-six candidates for the ministry pursued their studies under the care of the Presbyterian Board of Education, seventeen of whom were already in

the theological department. This department, by the way, is now to be set apart, and hereafter to be known as the Biddle Theological School. An interesting fact in connection with the junior class in the theological department is that, with one exception, all are college graduates. That proportion we believe to be quite as large as in most similar institutions for white students. The quarto-centennial of the "University" has just been celebrated. It is proposed to make the celebration an occasion for raising an endowment of \$400,000 which has just been recommended by the General Assembly. The President of the University is D. J. Sanders, D.D. If we may judge by his photograph, he is a full-blooded negro, having all the physical characteristics of his race. His administration of the affairs of the institution has been singularly successful, and he is recognized as a leader in the cause of education among his people.

The Darkest England Scheme

General Booth is still tireless in his efforts to carry out the grand social scheme outlined in his book, "In Darkest England," which scheme is one of the most prominent articles in the Salvation Army's programme. A crowded meeting was recently held in London, at which the General gave an account of his work. He stated that the total sum subscribed since the starting of the scheme had been £161,608, that the expenditure was £219,628, and that therefore a debt had been contracted of £58,000. The General said that until this debt was removed no further steps would be taken toward founding the "Oversea Colony." Among the speakers at this meeting was Lord Brassey, who gave the emigration scheme his warm support, and who promised to assist it all he could, although he deprecated over-haste. All who have visited England during the last two or three years must have been impressed with the work which the Salvation Army is doing in social ways. Its shelters in various parts of the slum districts provide food and shelter for large numbers of those who would otherwise be on the verge of starvation and without a place to sleep. The farm colonies at Hadleigh during the last year provided work for 350. General Booth is making quite as prominent his work for the social regeneration of the English people as for the conversion of individuals to Jesus Christ. The two must go hand in hand, and General Booth has not yet made the mistake of trying to divorce them.

The Disciples' Divinity House

A plan for a new Divinity House, in connection with the University of Chicago, seems about to take form. We present the facts as they are given in the "Christian Evangelist" of June 28. The plan was considered at the Chicago Convention, and in a formal way received the indorsement of the Board of City Missions in Chicago in April last. Later it was indorsed by the Acting Board of the General Christian Missionary Convention, which also indorsed the action of the Chicago Board for the establishment of such an institution, and suggested the names of persons to act as trustees for the same. These trustees held a meeting in Chicago on the 26th of May, and associated themselves together for the purpose of carrying out the plan in a legal way. It was decided that the name of the institution should be "The Disciples' Divinity House of the University of Chicago." H. L. Willet was elected Dean. The understanding is that the Board of Trustees of the new enterprise will build one or more halls near to the grounds of the University, to be used as a home for the Disciples of Christ attending the University, and to be the sole and exclusive property of the Board. The Trustees of the University, on the other hand, agree to furnish to students of the Divinity House all the privileges of the University on the same terms on which they are furnished to students living in the Divinity House of the University itself. Students who pursue a course of theological study will be admitted without tuition charges, and after they have completed their studies they will receive the appropriate degree. It is mutually agreed that the Board of Trustees of the Disciples' Divinity House shall have the privilege of nominating one or more officers who shall be given general charge of the House and its students, provided said officers shall be approved by the Board of Trustees of the University. The officers of the House shall be recognized as officers of the University, and shall have the

privilege of conferring with the divinity faculty on questions relating to the interests of the House or its members. This movement means the establishment of what will be practically a theological seminary in connection with one of the largest and most influential universities in the land. The experiment will be watched with interest, and is suggestive of a method which might be applied equally to the maintenance of denominational halls in connection with State universities.

Thirteenth International Christian Endeavor Convention

From our Special Correspondent

Two years more and Cleveland will be celebrating its centenary. The citizens trace the progress of events from the time when Moses Cleaveland, as the representative of a land company, first met the untutored Indians whose wigwams dotted the banks at the mouth of the Cuyahoga River. But the Convention of '94, by seemingly unanimous consent, is already set down in their calendars like the "A. U. C." of ancient Rome.



"Father Endeavor" Clark

This young city is doing things on a handsome scale for the Endeavorers from North, East, South, and West. The personal hospitality of the citizens is unbounded, and shows itself on every hand. The "welcomes" in print in the windows; the "white and gold" on the monuments, along the streets, and in the public squares; the badges on the captains and sailors

of Lake Erie, on the conductors, criers, and brakemen on the trains; the significant greeting of the Governor of the State; the unmistakable welcome of the pastors—these tell the earnestness that marks this city on this Convention occasion.

When it was suggested to Governor McKinley that he might be required to repeat his address of welcome to an overflow audience, the Chairman of the Committee of '94 declared that he shook his head in doubt about a gathering that would have requirements outside of the Saengerfest Hall, which on opening morning contained 12,000. The Chairman said a repetition of the address might not be called for; it had never been called for in the history of Christian Endeavor on an opening occasion, yet it might be. Before the doors of the huge building were open for half an hour on the morning of the 12th the place was packed from platform rear to the remotest gallery corner. Before the hour appointed for opening, the tent near by, which will accommodate as many as the Hall, was overflowing. By the time the preliminary voluntaries were making the arches ring in the Hall, the thousands were lining the avenues on their way to the second overflow, in the Epworth Memorial Church. Before long the cry was heard from the main entrance, "Full!" So a fourth church, on Woodland Avenue, was called into requisition. The members of the Christian Endeavor Society from outside who are registered, and the proportions of the audiences from day to day, indicate what would have been had not unexpected interventions marred the calculations. The Convention has been interfered with by the stringency of the times, by the railway strikes, and by terror created through newspaper reports of the strikers and their sympathizers. Notwithstanding these impediments, this, for numbers, is a wonderful convention. [It has been estimated that the Convention brought together 40,000 people.—EDS.]

An unkind critic said some time ago that the three main elements in a Christian Endeavor Convention were hosts, children, and gush. That critic was little right and much wrong. The little that was correct in the criticism was favorable to the friends of Endeavor. They do mass the multitudes as no others do. No other organization of a religious kind on earth can bring together men and women as can Christian Endeavor. No organization of any other kind, labor, political, scientific, in Europe, Asia, Africa, or America, can present the testimony of enthusiasm and increasing interest year after year like this one composed of the friends of Jesus. The "children" part of the criticism displays ignorance and misstatement as well as unkindness. The hoary heads are seen day by day in these audiences by the hundreds. Christian Endeavor, under God, is manned by men and women, plus the young. The scientists of the day, the wise men