

The Religious World

The New Annex to the Church

The Rev. Dr. Greer, of St. Bartholomew's Church, is one of the busiest men in New York. His latest plan for helping the poor is a kind of loan-shop, to be conducted at St. Bartholomew's House, in Forty-second Street. Its design was described at some length in our issue of January 27. It is interesting to note that, without the slightest consultation or acquaintance, two projects in the same direction were simultaneously made public. Miss Bradford, of the Whittier House in Jersey City, from careful study abroad, had become convinced that one of the best ways to help the poor would be to make loans to them on thoroughly business principles. Dr. Greer, with the vast wealth of St. Bartholomew's parish at his back, saw the same need, and has set himself in a vigorous fashion to the work. Loans are to be given on chattel mortgages alone. Both Dr. Greer and the head worker of Whittier House well understand that there is danger of great imposition on those who undertake to make loans. Pawnbrokers who are in the habit of charging twenty-five and thirty per cent. will, no doubt, try to get money from these "church annexes" at a cheap rate, in order that they may let it again at an extortionate interest; but the danger of attempted imposition is no reason why a work so much needed should not be undertaken. We confidently expect that it will prove a real success, and that the example of the rector of St. Bartholomew's will soon be followed by leaders in many other churches where there are persons with abundance of means who, as yet, do not know how to use them so as to make them most wisely helpful to the suffering.

The Methodist Forward Movement in New York City

"Aggressive Methodism," the organ of the Methodist Forward Movement in New York City, has changed its name. It is henceforth to be known as "The Christian City." We doubt not that, as it promises, it will be as loyal to Methodism as ever; moreover, we like the new name very much better than the old. "The new name," the editor well says, "uplifts unhesitatingly the ideal toward which every honest believer in Christ's kingdom is striving;" that is, apparently, the ideal of a city pervaded by the law and spirit of Christ, in which all classes bow to his authority and feel his blessing; "that fair city of God, in fact," in the words of Hugh Price Hughes, quoted by the editor, "of which St. John had so bewitching a vision, . . . where the voice of complaining is not heard in the streets, where pauperism and crime and drunkenness and gambling and debauchery are forgotten insanities of a dismal and buried past." We are glad that New York Methodism has put this ideal before itself, and we much wish that all Christians might realize that an earnest movement toward this standard of service is involved in an honest belief in Christ's kingship.

Naturally, being a Methodist movement, the work of evangelization is given the first place. In churches and halls throughout the length of the city, from the Jerry McAuley Water Street Rescue Mission to the church at Fordham, renewed earnestness and urgency are put into the Gospel appeal, and not in vain. In one chapel "forty-two persons of the very classes which are supposed by some to be beyond the Gospel of to-day were received on probation." At the altar of the same church "over two hundred have knelt in the past few months." Mr. Yatman reports two hundred and sixty-nine conversions at the Academy of Music meetings in less than two months, and over two hundred in Metropolitan Hall in about the same length of time; while in one week, in eleven different stations under his direction, there were several hundred more. A considerable interest among the Hebrews is also a feature of the movement recorded in "The Christian City." Our Methodist brethren, however, are not insensible to the fact that often the soil of the heart needs to be broken up and warmed by deeds of love in order to prepare it for the Gospel seed. Such

facts, together with the testimonies of reformed men, are the chief modes of appeal in the rescue missions. Mr. Yatman has a "Shelter Work" under his supervision; there is a "Methodist Central Relief Fund;" and the new "Detroit Forward Movement," a report of which is given in "The Christian City," includes four parallel lines—"evangelistic, industrial, philanthropic, and social. As all roads lead to Rome," the writer adds, "so all lines of work here center in the evangelistic. . . . We believe the ultimate outcome will be an institutional church."

Two items of news of much importance to the religious life of Springfield, Mass., are reported in the press. The first is that the Rev. P. S. Moxom, D.D., late pastor of the First Baptist Church in Boston, has received and accepted a call to the South Congregational Church in Springfield. Dr. Moxom is recognized as a man of great strength and liberality. It has been a wonder that, with his views, he has been so long able to endure the limitations of his previous position; and some change has been felt by his friends to be inevitable. By many it was supposed that he would enter the Episcopal Church, but these thoughts are set at rest by his call to Springfield. At the same time we are informed that the Rev. Michael Burnham, D.D., has received a call to the Pilgrim Church in St. Louis, made vacant by the transfer of Dr. Stimson to New York. The position to which Dr. Burnham is called is one of great importance, and the work which he has already accomplished is an earnest of a successful ministry in the West. We are not informed whether the First Church in Springfield is to lose its pastor, for Dr. Burnham as yet has not indicated whether he will accept or decline the call to St. Louis.

Clerical Clubs

That is an interesting article in "The Churchman" of February 24 by the Rev. Newton Perkins on "Clerical Clubs." The life of the ministry in our great cities is so busy that much of the study of our most prominent men is necessarily done by absorption. Life is the book which is read with most care, and consequently much knowledge is acquired by the busiest workers by contact with their brethren in different fields. There are in the cities many clubs among ministers, meeting weekly, fortnightly, or monthly. These are not to be confused with the larger clubs which embrace both laymen and ministers, and which have now grown until they have representatives in all the denominations. The article to which we have referred gives us a glimpse of two or three of these clerical associations in the Protestant Episcopal Church. In New York City there are three regularly organized Clerical Clubs, and there is also an association of clerical brethren which antedates these more formal organizations, and which for twenty-three years has held regular stated meetings. Among its earliest members we notice the names of Drs. Washburn, John Cotton Smith, Muhlenberg, and Bishops Clark, Potter, and Brooks. The New York Churchmen's Association was organized in 1882, and its object is stated to be "the free discussion of Church questions, the maintenance of parliamentary right and courtesy, and the conservation of true representative government." This club was organized by the Revs. Dr. Swope, Davenport, Shackelford, Richey, Lobdell, Olmstead, and Blanchard. Another club called the "Clericus" was organized in 1884. This is described as "an association of junior clergy resident in and near New York City, men of every school of thought, high, low, broad, conservative, middle, and radical, representative of all sorts of theological views and opinions held by anybody in good standing in the ministry." This club meets monthly, and is limited to forty members. The third is called the "Catholic Club," and is evidently devoted exclusively to High Church principles. These principles are declared as follows: "We hold that to be catholic in *doctrine* which can be proved to have been implicitly received from the beginning, and which has been from time to time explicitly declared by the whole Church." "We hold that to be catholic in *practice* which can be proved to have been used by authority in all parts of the Church at any one time." "We hold that to be lawful in ritual which can be proved to have been part of the authorized ritual of the Church of England in the second year of the reign of

King Edward the Sixth." The following is quoted as showing the objects of this club:

- (1) The defense of the divine constitution and supernatural powers of the Church against latitudinarian and rationalizing assaults upon them.
- (2) The defense of the Catholic claims of the Churches of the Anglican communion against Roman denials of those claims.
- (3) The furtherance of the movement in the Church for the elimination of the words "Protestant Episcopal" from her title.
- (4) The giving of due prominence to the idea of eucharistic worship in the public services of the Church.

Membership in the "Catholic Club" is confined to such clergymen as, having been duly elected, are willing to subscribe to a belief in the actual and real Presence of our Lord in the Eucharist; a belief in the Apostolic succession; in probation limited to this life; and in the Holy Scriptures as being "the infallible and undeceivable Word of God."

The question as to the place of woman in our modern life is gradually but surely forcing itself to the front. At the May meeting of the Congregational Club in Boston last May, President Hartranft, of Hartford Seminary, spoke on the Theological Education of Woman. Afterward, when he was asked if theological training for woman did not logically imply the opening of the pulpit to woman, he replied that probably it did, and that if she was called to that work there was no reason why she should not undertake it. There are already several women who are ordained ministers in various denominations. The subject has been brought to our notice anew by the recent action of a council at Littleton, Mass., in ordaining Mrs. Amelia A. Frost to be associate pastor with her husband, as briefly mentioned last week. This is the first instance of the ordination of a woman by a Congregational Council in New England. Mrs. Frost is reported to have passed an admirable examination, having attended lectures at Andover while her husband was a student there. During their life on the frontier her husband lost his health, and she often assumed his duties, very much as Mrs. General Booth took those of her husband during his pastorate at Newcastle. For a year or two, on account of her husband's ill health, Mrs. Frost has performed the same duties in the New England church of which her husband is now pastor, with the result that the church and society, by an entirely unanimous vote, have called her to the associate pastorate. The reports say that there was considerable discussion in the Council as to the Scriptural propriety of ordaining a woman to the ministry, but a unanimous opinion that *this woman* was called of God to the work in which she is engaged. We have little doubt that the action of Hartford Seminary in opening its doors to women, and the example of a few councils like that of Littleton, will result in a much larger number of women applying for ordination.

The Presbyterian Board of Home Missions

The terrible depression of the times is more and more making itself felt in our various missionary societies. First of all, those who are not thoroughly consecrated to Christ, or thoroughly well informed in regard to relative need, usually first begin to economize in their gifts to missions. The falling off in receipts to the home work of the Presbyterian Church has been so great that at last the Board has felt constrained to pass the following resolution: "That, in view of the large indebtedness of the Board and the fact that it has borrowed as much money as, in the opinion of the Finance Committee, is prudent, no new work be undertaken during the current fiscal year." We do not wonder that the Secretaries, the Rev. William C. Roberts, D.D., and the Rev. D. J. McMillan, D.D., add these weighty words to the resolution:

This will give rise to deep regret and discouragement in many parts of our land. It is tantamount to a retreat in the face of the enemy. Such a measure is greatly to be lamented, because it always requires time and money to rally after a retreat. Never have the calls for home mission work been louder, the needs of the fields greater, nor the highest interests of the Nation in more imminent danger from Romanism, Mormonism, Anarchism, and infidelity than today. Whilst it was not in the power of the Board to do otherwise than to order a halt, it is within the power of the Presbyterian Church to bid us "go forward." A few individuals, without involving much self-denial, could do it. Our prayer is that the whole Church, in the majesty of her numbers and consecration to Christ's cause, will do it forthwith.

We had intended before this to make mention of the death of the Rev. W. W. Newell, who for the last few years has been doing so much for the Master among the students in Paris. His first pastorate, we believe, was in

Newburyport, Mass. Leaving there in 1874, he settled in Paris and identified himself with the McAll Mission. He was also for a time substitute pastor of the American Chapel. Realizing the peculiar temptations and dangers which surrounded the students in that city, with the help of his wife, a woman of singular grace and charm of manner and very great ability, he devoted himself henceforward almost entirely to his ministry among the students. Mr. and Mrs. Newell gave up their beautiful home and went to live in the Latin quarter, and there, in their own household and elsewhere, but chiefly by personal contact, they were the means of doing untold good. Sunday evening services were held at their house, and, as a result, at last a church, the third American church in Paris, was established for students. The perils of foreign life to those who travel, and especially to the young, are little understood by those who seldom leave their own country. The value of Mr. Newell's work was incalculable, and he will long be remembered by many whom he befriended in the midst of the gayety and loneliness of Paris. It is a pleasure to acknowledge in these columns our appreciation of the importance of the ministry which Mr. Newell undertook and carried out at great personal sacrifice in the French capital. It is enough to say that to it both Mr. Newell and his accomplished wife devoted unreservedly all their time and strength. Such workers in these times are not so numerous as to make us willing to allow this opportunity to pass without acknowledging our debt to this brave and true soldier of the cross.

Several years ago a book entitled *A Good Appointment* "The Myths of Life" fell under our notice, and was read with the greatest interest. It was written by the Rev. Charles W. Stubbs, until recently rector of Wavertree, near Liverpool. Some parts of that book we have never forgotten, although it is a very unpretentious little volume. The sermon on "The Contagion of Trust" impressed us as a most sensible and wise presentation of a neglected truth. Canon Stubbs has been known for a long time to have the spirit implied in the name which was given to him in an article in the "Christian World"—"the democratic Dean." He has been associated with labor organizations during most of his ministry, and has established and conducted at least one important club for workingmen. He has been known to be in heartiest sympathy with the movement for improving the conditions of agricultural laborers, and has published some strong books on social questions, among which are "The Church and the Villages" and "Christ and Modern Democracy." In Liverpool he has associated himself with a Baptist and a Unitarian, the Rev. Mr. Aked and the Rev. Mr. Armstrong, in the editorship of "The Liverpool Pulpit." This man, so democratic, so broad in his sympathies, so human in his methods, has been chosen by Mr. Gladstone as Dean of Ely. That city "is now to be congratulated on having the most liberal and democratic dean that recent cities have known, with perhaps the single exception of Dean Stanley." Wherever he goes, Dean Stubbs is sure to prove himself a genuine man, a hater of all shams, a consecrated servant of his Master. This appointment seems to us a triumph of pure religion.

Gleanings

—An intimate friend of Keble, Mozley, Denison, and Dean Church has just died in England. Prebendary Pulling was also a member of that small commission of clergymen who compiled "Hymns Ancient and Modern."

—Chicago has 626 churches of all denominations. Of these the Methodists have 105 churches and missions, the Roman Catholics 101, the Congregationalists 84, the Baptists 72, the Lutherans 64, the Presbyterians 56, the Episcopalians 44.

—A convention of those interested in the Student Volunteer movement is being held (February 28 to March 4) in Detroit, Mich., and it is expected that over a thousand delegates will be present from colleges and universities in all parts of the United States, Canada, and Europe. There will also be missionaries from China, India, Africa, and Japan.

—The Rev. Dr. Joseph Eastburn Nassau died on February 20, at Warsaw, N. Y. He was born in Norristown, Pa., in 1827. His father, the Rev. Dr. Charles W. Nassau, was a noted clergyman, and President of Lafayette College. The son was graduated from Lafayette in 1846, and was made a tutor. He gradu-