

The Religious World

The Baptists and the Disciples

There are frequent rumors in denominational papers of a movement for the union between the Baptists and the Disciples. The latest we have seen concerning this plan appears in the "Examiner" of March 1. It consists of a brief statement of the principles on which it is believed that the two bodies may unite. They are substantially as follows: The Bible, the Trinity, the Atonement, Regeneration through faith in Christ under the influence of the Holy Spirit, the Resurrection, the final Judgment, eternal punishment, the Church an organized body of baptized believers composed of those who have repented of their sins and believe in Christ, the two Sacraments, the two orders in the Church—namely, pastors and deacons. This, of course, would be an altogether fruitless series of principles for general Christian union, but it is felt that for bodies so nearly alike as the Baptists and Disciples there might be agreement on such a basis. This, however, is probably a vain hope, as we judge from the editorial in the "Examiner," which says that the basis of union is too long if it is to be considered as a test of fellowship or terms of admission into a Baptist church, and too short if it is a compendium of theology. If it is to be regarded as a compromise, then it is open to the objection of being too vague on the point that only those are to be baptized who give credible evidence of having been regenerated by the Spirit of God. The editorial concludes: "We can hardly agree with those sanguine people who think a union close at hand, and we are as far from agreeing with those Baptists who get red in the face and call names as soon as such a union is mentioned. The general discussion of this 'basis of union' may throw a flood of light on things now very dubious."

Two Faithful Workers

Two of the most honored and efficient ministers in the Congregational fellowship have recently finished their ministry on the earth. Both lived in the West, and both were connected with institutions of learning. The Rev. Horatio Q. Butterfield, D.D., had been President of Olivet, and previously President of a college in Kansas, and at one time also Secretary of the Education Society. The Rev. M. W. Montgomery was long connected with the work of the American Home Missionary Society, and especially with the State of Minnesota. Dr. Butterfield had resigned the presidency of Olivet, and his successor had been chosen, but he was continuing his service of the College. Dr. Montgomery, at the time of his death, had charge of the Scandinavian work of the American Home Missionary Society, and, we believe, was officially connected with the Chicago Theological Seminary. Dr. Butterfield's ministry had been chiefly in lines of Christian education. He was a most genial and delightful man, a man of real power and of great earnestness, whom once to have known was always to remember. Dr. Montgomery was active, aggressive, always pushing to the front, alert and eager in all his plans, and yet wise and prudent in their execution. He will be sadly missed in the work to which he had given so much time and such unwearying attention. The American Home Missionary Society will find it hard to secure a successor; few men are so well fitted for such service. Both Dr. Butterfield and Dr. Montgomery will live long in the memory of those whom they have served, and their works will abide as the kingdom of God advances.

A Presbyterian Centennial

A hundred years is a long time in the history of an American church, but the Market Square Presbyterian Church of Harrisburg, Pa., celebrated its centennial on Sunday morning, the 11th of February. A report of the proceedings has just reached us. Great preparations had been made for this interesting event. The church was beautifully decorated. On scarlet streamers in the front of the church were the names of John Knox and John Calvin, while on the window-ledge were the names of many great in Presbyterian history. The services were conducted by the pastor, the Rev. George B. Stewart, D.D. One address was given by the Rev. John

DeWitt, D.D., LL.D., whose father was pastor of the church for fifty years, and who was himself born and reared in its fellowship. His subject was "The Beginnings of Presbyterianism in the Middle Colonies." He began by showing how reformed theology was developed, then how it was accepted by the people of Scotland and Ulster, and how the oppressions of the Scotch-Irish in their own country led to their emigration to this country in the eighteenth century. He claimed that, without seeking to minimize the services of New England and the Revolutionary War, the services of the Scotch-Irish were at least equal to those of the English of New England. How this class of people came to be in Pennsylvania in such large numbers was carefully traced, and also how they established institutions of learning out of which have been developed Princeton College and the University of Pennsylvania. The address was interesting and instructive. The services were continued throughout the week, with Sunday-school anniversaries, the celebration of the communion, a musical festival, and various other services. An address which seems to have attracted special attention was by the Rev. Thomas H. Robinson, D.D., now professor in the Theological Seminary at Allegheny, who was for thirty years pastor of the church. His subject was "A Century-Plant." He devoted himself especially to tracing the history of the church. All the services will long be remembered by those who had the privilege of attending them.

We have received from a student at Dr. McKenzie at Yale Yale a most interesting description of the work of Dr. McKenzie at that university. For about two weeks, if we remember correctly, he preached to the students, having been invited by them to hold special services. We do not imagine that anything like a revival was at first anticipated, but as the work went on the interest increased, and an almost unprecedented religious enthusiasm was developed. This series of meetings at Yale under the lead of Dr. McKenzie was very like the "mission" recently held in Oxford under the leadership of Dr. Robert F. Horton. Both men are peculiarly adapted for such work. Dr. Horton is an Oxford man, and in sympathy with university students. Dr. McKenzie's home is in Cambridge, and long association with Harvard students has helped him to appreciate the peculiar needs of young men. In addition to this, he has at times a peculiarly rich and fascinating eloquence. In all lines of spiritual activity a marked revival followed his meetings. We believe the missions of Dr. Horton at Oxford and of Dr. McKenzie at Yale go a long way toward solving the problem of how best to reach and influence the young men who assemble in our universities and colleges. They should have the very best preaching, both intellectually and spiritually, that can be provided. Our leading churches ought gladly to give up their pastors for stated periods in order that they may undertake such services. Far too often the spiritual care of young men has been left to those who have no fitness for such ministry. In more than one instance men who have failed in parishes have been given places in the colleges, and the young men, who ought to have had something to instruct and inspire, have been treated to preaching which their parents would not endure. Let the colleges call on the churches to give up their ministers for stated periods, and let the churches realize that in engaging in such service their ministers are exactly in the line of the home work, and a far different condition of things than often prevails will be found in our colleges and universities. We could name a score of men who are admirably fitted for such work, and who ought to be permitted to engage in it for at least one month in every year.

Dr. Talmage and Dr. Pentecost

We are sure our readers will be glad to know that at last an arrangement seems to have been made by which the work of Dr. Talmage will be continued in Brooklyn. Last Sunday Dr. Talmage withdrew his expressed intention of resigning at once. He will start very soon on a lecture-tour round the world. His many friends in all parts of the world will wish him abundant success. In his own peculiar way he has done a great work, and he reaches multitudes with spiritual inspirations whom probably no one else would reach. We hope it will not be long

before he will see the realization of his hopes and the Tabernacle freed from its obligations.—The London religious papers are just now giving us some interesting facts concerning the success of Dr. George F. Pentecost in his ministry at the Marylebone Presbyterian Church in that city. In many respects he has a peculiarly difficult field. Dr. Donald Fraser was one of the most truly unique men in the Presbyterian Church of the world, and the exact opposite of our genial and evangelistic American. The church doubtless did well in calling one who would suggest no comparisons, but who would do his own peculiar work. At the beginning the Presbytery hesitated about receiving Dr. Pentecost because he had been a Congregationalist. He met them frankly; told them that he had experienced no change in his views; that he accepted the call, not because he felt any special mission to be a Presbyterian, but because he did feel that he was called to that particular local church. After much deliberation he was received, and his work there has been a pronounced success. He has made much of the Sunday-school, and given it a place which it has not in many English churches. He has introduced improvements in the church building (among them electric lighting), so that it is far more comfortable than English churches usually are. He has assured the people that if they wished they could cry "Hear! hear!" in their religious services as they do in other meetings. He said "it might shock Presbyterian proprieties, but would wake up Presbyterian congregations." A correspondent in the "Congregationalist" mentions a fact which we have not seen elsewhere—that the free-will offering scheme introduced by Dr. Pentecost has increased the church revenue from £2,131 in 1892 to £3,660 in 1893. We notice from one of the London papers that Dr. Pentecost is now giving a course of sermons on "The Old Theology," which are attracting much attention. His well-known conservatism will leave his friends in no doubt as to his attitude on the great problems of the Christian faith. London offers an almost unique opportunity for the Christian worker. Dr. Pentecost said to the writer not long ago: "London is the greatest missionary field in the world, and I know, for I have visited the missionary fields myself." He believes that the need of the Gospel in the world's metropolis is quite as great as he found it in India. We all rejoice in the success which is attending his ministry.

London is a city of almost as many curious ideas as some of our New England States. Every now and then, in some parts of New England, some new question is asked which starts a discussion, and ends in the founding of a sect. We have noticed the same tendency in parts of England, only the matter is seldom carried so far in Old England as in New England. An illustration is found in the recent extended controversy between the Rev. Mr. Urquhart and Dr. John Clifford on the inerrancy dogma. Through many issues of various papers that controversy was carried on. We can recall nothing like it in our country for a long time; indeed, we think that in this country we are rather given to dividing over men than principles. Another illustration is an interesting series of letters being published in the "Christian World" of London, in answer to the question "Is the Bible Popular?" The letters are all entertaining reading, but would be much more so if the writers signed their names. We give a few extracts, that our readers may see how this subject is regarded on the other side of the water. Dr. J. Reid Howatt, one of the most prominent Presbyterians of London, writes very decidedly concerning the way the Bible has been abused by its friends. "Instead of being called the Bible, or the Book, it should be the Books, for it is really a bookcase of sixty-six volumes." He says that it is broken up into sections and verses in a way which often spoils the continuity, and, in addition to that, many of its best passages have various reference-marks after them in ways which utterly confuse the ordinary reader. Another writer, a teacher in a large public school, thinks that no great literary work is read less than the Bible. Another says: "If Christian people wish the Bible to become a popular book, they should use more judgment as to how it is put into the hands of their children. We must educate them to admire it, as we educate them to admire other literature."

Another writer says that he has deliberately given up the custom of reading the Bible because of the way in which its continuity is broken, in order that, after being away from it for a while, he may be driven back to it by his longing for its spiritual truths. Several writers qualify their utterances so much that it is difficult to understand just what they do mean. Two are very positive that if the facts which the Higher Criticism has made plain had been more generally taught, the Bible would be much more popular. One distinctly says that such men as Drs. Driver and Cheyne and Horton and Gladden are doing much to make "the precious Book more popular than ever." We do not know how it may be in England, but are decidedly of the opinion that the Bible is more widely and intelligently read in this country than ever before, and that, if popularity is a sign of power, then it has more power than ever.

A New College at Cambridge One of the oldest Nonconformist colleges in England has recently been transferred to Cambridge by a process similar to that which transferred Manchester New College and Mansfield College to Oxford. Homerton College was started about 1730, with the aim of training young men for the ministry, and, later on, training them as teachers for the mission field. At one time the question of thoroughly trained teachers for Nonconformist schools became a pressing one, and this work was taken in hand by Homerton College. About 1868, we believe, the Government religious inspection of schools ceased, and it was no longer necessary for the teachers of Nonconformist schools to be trained in separate institutions. Homerton College has now been moved to Cambridge and installed in the building which has heretofore been known as the "Cavendish College." Homerton is undenominational, drawing its students from among Jews, Anglicans, and every branch of the free churches. It is also a mixed college, and women are admitted on the same terms as men. It is hoped that ultimately the students will take the university degree, and that before long women may be allowed the same privileges as at Girton and Newnham. This is but one more step in the process of evolution which is determining that a large proportion of the education of English students is to be done in Oxford and Cambridge. Probably other colleges will in time follow the example of those that have already practically become a part of the universities, and those two centers will almost monopolize the educational facilities of the island.

The Educational Age of the Pacific Slope An attractive pamphlet recently issued by the "Pacific Coast Congregational Alliance for the Promotion of Education" will have us believe that the western end of the country is entering upon yet another period of development. The age of gold—and the derringer—not exactly the Golden Age—is past. The era of wheat followed it, and the era of fruit came after that. But development is swift in the clear air of the Pacific slope, and already it appears that the educational era is at hand—four eras in as many decades! Nor is the claim mere rhetoric. Besides the State University of California and Stanford, only a score of miles distant, the fame of which has traveled eastward to the Atlantic, there are, with possibly others, the three colleges, theological seminary, and three academies represented by the "Congregational Alliance." Pacific University, the oldest of these (organized in 1854), and the object of much labor and many sacrifices, stands in the Willamette Valley, twenty-six miles above Portland, Oregon. It now has a faculty of nine professors and property worth upwards of \$200,000. Whitman College, a memorial of the savior of Oregon and the martyr of the cross, lies two hundred and fifty miles to the east, beyond the great Cascade range. It is very poor in money, though rich already in noble history. A thousand miles southward, where the rainless breezes are fragrant from contact with vineyards and orange groves, is Pomona College. This vigorous institution, though not yet five years old and without endowment, has already an enrollment of 172 students from fourteen different States. Midway between these geographical extremes and overlooking the Golden Gate is Pacific Theological Seminary, the only one under Congregational auspices west of Chicago. It is now in its twenty-fifth year, has five professors,