

The Religious World

The Students' Volunteer Movement

The annual meeting of the Student Volunteer Movement was held in Detroit, Mich., from February 28 to March 4. The gathering was large and thoroughly representative of the students and colleges of the country. There were representatives from 35 institutions in Canada, 72 in New England, 41 in the Southern States, and 146 in the Central and Western States, making a total of 294 from which delegates came. They were from all kinds of schools and colleges. Thirty-eight different denominations were represented (we wonder if it would have been possible to tell them apart if they had not been labeled!), and members of fifty different mission boards. About fifty missionaries were present, fifty missionary secretaries, six representatives of Young People's Societies, and thirty other guests, making a total of 1,357, of which 1,187 were students. In such a company the enthusiasm was, naturally, great and contagious. The meetings each day began at nine o'clock. Among the speakers were the Rev. J. Hudson Taylor, Miss Geraldine Guinness, the Rev. A. J. Gordon, D.D., the Rev. A. T. Pierson, D.D., the Rev. Robert A. Hume, Secretary Judson Smith, and Mr. R. E. Speer. The Rev. J. Hudson Taylor, it will be remembered, is the leader of the China Inland Mission, and Miss Guinness is, we believe, also connected with that work. We were especially interested in the remarks of the Rev. Robert A. Hume, who showed how the people have to be dealt with by the missionaries—"not," he said, "by telling them, 'You are all wrong,' but by drawing out the truth that is in the man, by explaining to him the reasons of his own customs and sacrifices, and, above all, by sympathy and love." He also spoke briefly on the Brahmo-Somaj, showing how Chunder Sen and Mozoomdar had been led so near to the teaching of Christ. In the course of the meetings there were many denominational conferences addressed by various leaders. We are told that there is quite a noticeable increase in the number of students who are expecting to enter the foreign field. The amount raised by the colleges during the past year for this cause increased from \$15,000 to about \$40,000. The number of "volunteers" now in mission lands is said to be 686. This Student Volunteer Movement has exerted a great influence in this country, and its influence is extending to the Old World. The duty and privilege of carrying the Gospel to heathen lands is now recognized as never before, and few influences have done so much to stimulate the "missionary revival" as this movement. There is danger that it will be unwisely administered, but that is no reason why it should not be most heartily supported, but rather a reason why the wise should give to it the benefit of their experience. The growth of this organization can be compared only to that of the Young People's Society of Christian Endeavor, of which it may almost be said to be a department, although without any distinct connection.

Notable Calls

One of the strongest and most influential churches in England is the Emmanuel Congregational Church at Cambridge. Situated near to the college buildings, in the heart of the city, it has a large influence in that university town. It has just called to its pastorate the Rev. P. T. Forsyth, of Leicester, and it would have been impossible to find a man better adapted to its peculiar work. Mr. Forsyth is one of the strongest ministers of any denomination in England. When Dr. Dale preached his famous sermon a year ago on "Grace," he prefaced it by saying that he was indebted for the suggestion of the sermon to one of the ablest Congregational ministers in the world. He did not mention the name, but a few well knew to whom he referred. Had Mr. Forsyth not been in delicate health he would have occupied a much larger place in the religious life of England. As a scholar, writer, and thinker we do not know his superior either in the Church or among Nonconformists. We have often felt that his true place was in a theological chair. Within a year or two he has delivered two addresses which have attracted much attention—one on "The Education of the Democracy," the other on "The Culture of Faith, and the Faith of Culture." Among his

books we especially recall "Religion in Recent Art." We believe it would not have been possible for the church at Cambridge to find any one more admirably equipped for its most important pastorate than the accomplished and spiritual thinker whom it has called to its pulpit.—The First Congregational Church in Baltimore, of which the late Rev. Edward A. Lawrence, D.D., was the beloved pastor, has called the Rev. Henry W. Ballentine, D.D., of Bloomfield, N. J. Dr. Ballentine has been for about eighteen years a pastor in Bloomfield. He is brother of President Ballentine, of Oberlin College, and is recognized as one of the brightest men in the New Jersey pulpit. The real cause of his change of pastorate is dissatisfaction with the action of the late General Assembly. Other things for a time made his late field of service somewhat unpleasant, but the splendid unanimity with which his church rallied to his support would have made no change necessary had it not been for his preference for a Congregational church. Dr. Ballentine will find in Baltimore a large and, we believe, a congenial field for the exercise of his undoubted ability.—At the same time that a pastor from the vicinity of New York has been called to Baltimore, a pastor from Baltimore has been called to the West Presbyterian Church in New York. The Rev. M. D. Babcock, of the Brown Memorial Church in Baltimore, has been chosen to succeed Dr. J. R. Paxton. The West Presbyterian Church is one of the strongest in the city, and if Mr. Babcock decides to accept its call (as we go to press there are rumors that he will decide adversely), he will have a sphere of great usefulness and power. President Thomas S. Hastings, D.D., of Union Theological Seminary, was long the pastor of this church, and he was succeeded by the brilliant Dr. John R. Paxton, who has recently resigned.

The Catholic Summer School

The Catholic Summer School will be held next summer at Plattsburg, on Lake Champlain. The sessions will begin on July 14. In selecting speakers care has been taken to have the different sections of the United States represented, also both religious and secular clergy, and various professions. We have before us the prospectus of the School, and note some of its more prominent characteristics. The opening sermon will be preached by Bishop John L. Spaulding, of Peoria, Ill. The Jesuit provincial, the Rev. W. O. B. Pardow, will deliver four lectures on the Bible; Richard Malcolm Johnston will give five lectures on eminent authors; George Parsons Lathrop will give three lectures on the French Revolution. Some legal principles of general interest will be considered in two lectures by the Hon. W. C. Robinson, of the Yale Law School. Various conferences and reading circles will be held, and special attention will be given to music. The time from August 6 to 10 will be devoted to subjects appealing especially to teachers. The last Summer School was such a decided success that our Roman Catholic brethren are much encouraged in planning for the next one. The Regents of the University of the State of New York have granted an absolute charter, by which this Catholic School has a legal existence as a corporation under the laws of the State of New York, and is classified within the system of public instruction devoted to University Extension.

The Evangelistic Campaign in New York

New York City is in the midst of a revival such as it has not known since Mr. Moody's great mission, now about twenty years ago. The same leaders who have been at the front in the campaign in Brooklyn have taken charge in New York. The Rev. A. C. Dixon, of the Hanson Place Baptist Church, seems to be the most prominent in the work, and he is ably supported by the pastors of different churches. Almost all denominations are represented. Outdoor meetings have been held in some of the squares; arrangements have been made for meetings in theaters; a daily noon meeting has been held in Association Hall; the various regular daily meetings, like those in John and Fulton Streets, have been reinforced, and there has been a systematic plan of work in all parts of the city. Numerous professional evangelists are co-operating, and a general committee of pastors has supervision of the work. Messrs. Moody and Sankey have been present one day, and were greeted by great congregations in the Broadway Taber-

nacle. At the time of our writing there seems to be no flagging of interest, but rather a very decided increase. There has been a conviction that this was a special opportunity for reaching the unconverted. Times of financial depression have always been times of great spiritual opportunity. So far as we can judge from what we have seen and read, we are inclined to think that Mr. Dixon is proving himself a capable leader in evangelistic work. The idea of this "mission" was suggested by Mr. Moody's campaign in Chicago during the last summer. We do not like to criticise any movement of this kind, and yet we cannot help feeling that a certain style of evangelists are given too great prominence for the best results. With some classes of people they are undoubtedly successful, but thoughtful persons, who need wise and reasonable presentations of truth, are repelled by those who sometimes venture to talk about things which they do not understand, and who denounce those whose Christ-like lives are constantly winning other men to the Master. As a rule, we think the Salvation Army leaders are wiser than some of these evangelists, because they content themselves with preaching positive truth rather than denouncing those who differ from them. These words are not to be interpreted as indicating lack of sympathy in a movement which has already proved itself to be a magnificent success. They are only suggestions which may well be heeded in the arrangement of meetings and speakers.

The Evangelical Alliance,
1893

The report of the General Secretary of the Evangelical Alliance for 1893 has just come to our hands. The executive officer of this association in the United States, as is well known, is the Rev. Josiah Strong, D.D., the author of "Our Country" and "The New Era." The report tells us that the great event in the history of the Alliance during the year was the International Christian Conference held in connection with the Chicago Exposition in October last, when addresses were presented on the religious condition of many lands, and subjects of great interest to the whole Church treated by competent speakers. The third division in this report speaks of the presentation of the subject of Christian union and co-operation at Chicago, and says: "Co-operation was presented as the most effective method of evangelization, the only means by which the churches could accomplish their social mission, and as a necessary preparation for reunion. It was also emphasized as the only remedy for a wasteful and scandalous competition." We call attention to this statement because it differs so widely from the opinion of Professor Shields, who holds that co-operation and federation are at best but expedients, and that only on some such basis as the Historic Episcopate is Christian union possible. The report informs us that during the past year this Alliance has co-operated with that of Great Britain in behalf of Mirza Ibrahim, a converted Mohammedan, who was confined for months in a Persian prison, and who at length suffered a martyr's death. The United States Minister at the Persian court interfered, and would have succeeded in securing the release of the prisoner had the matter not been taken out of the hands of the authorities. It has also co-operated in behalf of the Armenian professors who were seized on false charges at Marsovan, and, with the British Alliance, it united in making a protest to the Czar of Russia against the persecutions of the Stundists. Among those who have been loyal members of the Alliance and earnest workers in its behalf who have died during the past year we note the names of Bishop Brooks, Dr. Deems, and Professor Philip Schaff. Dr. Schaff was always most enthusiastic and consecrated in this work. He believed in Church union with all his heart, and was ever ready to do all in his power for its advancement. His last public utterance was at the meeting of this Alliance in Chicago, when he is said to have declared that he would visit Chicago and give his testimony even if he died in the attempt. He did not die at that time, but very soon after, and it may well be questioned if his death was not hastened by that effort. The Evangelical Alliance has done a noble work in behalf of co-operation and union among Christians, and individual members of it are still loyal to a lofty ideal. Dr. Strong is himself one of the prophets of the new era, and few laymen are more far-seeing or single-hearted than Mr. William E. Dodge.

There are many, however, who feel that the Alliance no longer assumes a position of leadership, and that its basis is much too narrow for the work of the future. If this is true, it will, we trust, in due time be suitably adjusted to the needs of the new time. In the meantime all Christians should rejoice in what the Alliance has already accomplished.

Auburn Theological Seminary

The seventy-fourth catalogue of this excellent institution of learning has just been issued. It is the first one which bears the name of Henry M. Booth, D.D., as President. This has come to be one of the most useful of our theological seminaries. Situated in a beautiful city in the interior of New York State, finely equipped as to buildings, in the midst of a population warmly interested in its work, it is doing now, as it has done in the past, great things for the churches which it especially represents. It is distinctly Presbyterian in its affiliation, but the course of its professors in the recent difficulties in that Church has shown that, while they are loyal to its traditions, they are not willing to be hampered by the narrowness of any self-constituted leaders. Three names have been especially prominent in the recent history of this Seminary: Dr. S. M. Hopkins, one of the ablest men of his time, who has been Professor of Church History; Dr. E. A. Huntington, who has had no superior in the department of New Testament Exegesis; and Dr. A. J. Upson, than whom no one, probably, has ever done more to stimulate general interest in sacred oratory in this country. They have all ceased to do active work. Professor Theodore W. Hopkins is, we believe, the successor of Professor S. M. Hopkins in the department of Church History; Professor Riggs has already made his mark as the successor of Professor Huntington. Professor W. J. Beecher is widely known as a Hebrew scholar, while the department so long held by Professor Upson is now in the able hands of the Rev. Arthur S. Hoyt, D.D. For many years Professor Hoyt occupied the same chair in Hamilton College that Professor Upson occupied before him, and he has now become his successor at Auburn. There are ninety-four students in this Seminary, and among the special lectures for the ensuing year will be a course by the Rev. F. F. Ellingwood, D.D., of New York, on "Ethnic Religions and their Relation to Christian Missions."

Mr. Spurgeon's Pulpit

Interest in the succession to the pastorate of the great Metropolitan Tabernacle in London (Mr. Spurgeon's) is already manifested by articles in the English papers. The annual meeting of the Tabernacle was held on Wednesday evening, February 21, when about three thousand persons were present, admission being by "communion ticket" only. The question of succession was not raised at that time, but reports were read, and, according to one correspondent (who seems to voice the official utterance of the "Christian World"), the reports generally were very favorable. It is also said that, at the meeting which was to be held on the 21st of this month, the Rev. Thomas Spurgeon, who has been supplying the pulpit during the year, will without doubt be called to the pastorate. The same division, however, seems to continue that was noticed at the beginning of the year. A large and somewhat influential company of persons, represented chiefly by the officers of the church, are still in favor of calling Dr. Pierson, who, in the English papers, is periodically reported to have been baptized by immersion, and so to be eligible to the pastorate. The announcements concerning Dr. Pierson's course, as they appear in England, sound very absurd to an American. We cannot understand how they originate unless they are especially inspired, and yet the source must be some more devoted than wise admirer of Dr. Pierson. We in this country are assured that he has not been immersed and has not surrendered his Presbyterian fellowship. On the other hand, we have heard of his supplying Presbyterian pulpits, and of the prospect of his being called to at least one of them. It is said that if Mr. Thomas Spurgeon should be called to the Tabernacle, there would be a large secession of persons representing great financial strength. As far as we can judge at this distance, the real contest in the Tabernacle is between those who represent the late pastor as he was in his declining years, and who are hardly prepared for the