

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

exuberance and more youthful methods of his son, who is more like his father as he was twenty years ago. Theologically the father and son seem to occupy about the same position. The question of the succession will probably be definitely settled by the time this reaches our readers. The fact seems to be that a large proportion of prominent persons desire Dr. Pierson, while the great majority of the church and congregation are strongly in favor of Mr. Thomas Spurgeon. In either event it is likely that some will leave the church, and their places will be taken by others. The Tabernacle church is composed of widely differing elements, and it could hardly be expected that there would be perfect harmony in the choice of a successor to so unique a preacher, so wonderful an organizer, and so positive a man as the late Charles H. Spurgeon.

The Rev. George Douglass, D.D., LL.D., of Canada, who lately died, was one of the most remarkable men on the American continent. Whether he was considered as a theologian, an orator, a patriot, a reformer, an educator, or a Christian man, he was one of the brightest ornaments of his country and his Church. He was born in 1825 in Scotland, of Presbyterian parentage. Early coming to Canada, he fell under the influence of the Methodists, and became a loyal and enthusiastic champion of the faith and methods of that denomination. His life was spent as follows: He was eleven years in Montreal in pastoral work, more than twenty years Principal of the Wesleyan Theological College, and pastor in Kingston, Toronto, and Hamilton. Quite early in his life he became totally blind. In addition to that, the muscles of his face were partially paralyzed. Yet, with all this affliction, he was one of the most brilliant orators and most inspiring personalities in the Methodist Church of the world. Those who heard him during the Ecumenical Conference of Methodists in Washington will never forget the marvelous power that he then displayed, and yet those who knew him say that it was only a suggestion of the power which he sometimes had over his audiences. His style was rich and lofty. Shut out from the world, his spiritual eye seemed to see truth with a clearness seldom given to men. Those who have often heard him say that at times he seemed unconsciously to speak in blank verse, and some passages from his addresses read like poetry of the purest type. Wherever he was known, on both sides of the sea, he was regarded with admiration almost deepening to reverence, and with affection which none cared to disguise.

Gleanings

—The pastorate of the Rev. Philip S. Moxom over the South Congregational Church of Springfield, Mass., will begin on April 1.

—The Rev. Dr. Lucius R. Paige, the Cambridge, Mass., historian, celebrated his ninety-second birthday recently. He reads without glasses, has an unimpaired memory, enjoys excellent health, but is slightly deaf.

—The Archbishop of Canterbury has just consecrated two new missionary bishops at Lambeth Palace—the Rt. Rev. Henry Evington, who goes to Japan, and the Rt. Rev. Herbert Tregwell, who goes to western Equatorial Africa.

—The Rev. Dr. Josiah Gardner Davis, for thirty years pastor of the Congregational church in Amherst, and for many years trustee of Dartmouth College, died on Wednesday of last week, at his home in Amherst, aged seventy-nine. He had been retired from the active ministry for fifteen years.

—The "Watchman" prints cuts of the façade and interior of the new Tremont Temple to be erected in Boston. This property is owned by the Evangelical Baptist Benevolent and Missionary Society, the members of the corporation, numbering 250, being elected by vote of the Boston Baptist churches.

—A Free Church Conference will be held in the Madison Avenue Presbyterian Church of New York on Tuesday, March 27, for the discussion of the Free Church movement and of institutional work. There will be two sessions during the day and a public meeting in the evening, to be addressed by men prominent in these new lines of church work.

—"It is given to but few men," says the Philadelphia "Telegraph," "to spend half a century in the service of the Church. The Philadelphia Conference, in session at Easton, yesterday paused in its regular proceedings to pass unanimously a resolu-

tion complimentary to the entrance on his fiftieth year of effective service of the Rev. Thomas A. Fernley, D.D. This was a fit recognition of an earnest worker, whose tireless energy and enthusiastic fidelity have been recognized by all."

—The following special lecturers are announced for the year 1894 in the Yale Theological School: The Rev. David H. Greer, D.D., Lyman Beecher lecturer; the Rev. Henry A. Stimson, D.D., Yale, '65, of this city; the Rev. Charles H. Richards, D.D., Yale, '60, of Philadelphia; Professor L. J. Sanford, M.D., Yale, '58, of New Haven, on the "The Preservation of Health." The summary of students given is as follows: Resident licentiates, 2; graduate students, 21; senior class, 32; middle class, 33; junior class, 31; total, 119. The Rev. William F. Blackman, of Ithaca, N. Y., will succeed Professor Arthur Fairbanks as Professor of Christian Ethics next year.

—The second meeting of the New York City Union for Practical Progress was held Tuesday, March 13, at 312 West Fifty-fourth Street. Several of those present at the organization of the Union attended, and many others, including Dr. E. B. Foote, Jr., M. R. Levenson, Sam Kaufman, Mr. Oppenheimer, Mrs. Clara Neyman, Miss Jane Slocum, Dr. J. H. Ward, Lizzie Cheney Ward, the Rev. Leighton Williams, and the Rev. Walter Vrooman. Mr. Levenson presided, and called on Mr. Vrooman for a full explanation of the plan. It is proposed to try to induce all clubs, reform workers, and churches to unite their efforts once each month in a concerted attack upon some existing social or political evil. To facilitate matters, a National Executive Committee arranges a programme and notifies local secretaries of the subject under consideration during a given month. With each request for a sermon, speech, or paper upon this subject, a bibliography is mailed. This single item renders the movement a valuable one, as it is educational in its tendencies; no preacher can justify inaction with the plea of ignorance. Such subjects as the sweating system, the tenement-house problem, Government control of the liquor traffic, abolition of child labor, etc., are selected, and it is hoped that, by gaining the sympathies of the people, a public opinion will be formed which will be powerful enough to penetrate the halls of legislation and stir the minds and hearts of our legislators. Any association willing to co-operate in this movement has simply to notify the secretary of the local Union, and is not bound to co-operate on any line contrary to its policy or original purposes. The prevailing sentiment of those present was in favor of such a broad and practical plan, and it was concluded to form a permanent organization here in New York and elect officers. Mr. Albert Shaw was elected President; Vice-Presidents—the Rev. David Greer, the Rev. B. B. Tyler, the Rev. J. M. Philput, Mr. M. R. Levenson, Mr. Edmund Kelly; Executive Committee—James A. Herne, Hamlin Garland, William H. Solomon, Leighton Williams, William Scudamore; Secretary and Treasurer, Miss Eda Levin. The next meeting will be held Wednesday, March 28, 4:30 P.M., at No. 10 East Thirty-third Street.

Ministerial Personals

CONGREGATIONAL

—Henry Ketcham, of St. Paul, Minn., has received a call from the West End Church of Bridgeport, Conn.

—W. S. Woolworth was installed as pastor of the Forest Avenue Church of New York (One Hundred and Sixty-sixth Street) on March 22.

—Richard I. Swain was installed as pastor of the church in South Hadley Falls, Mass., on March 15.

—Charles Machin, for sixty years in the ministry, died at Chicago, Ill., on March 9, at the age of eighty-four.

—F. B. Phelps has resigned the pastorate of the church in Irasburg, Vt.

—L. P. Atwood, of Dennis, Mass., accepts the pastorate of the churches in Westfield and Lowell, Vt.

—A. W. Gerrie was, on March 6, installed as pastor of the First Church of Torrington, Conn.

—Richard Scoles accepts a call to Clarendon, Vt.

—L. C. Bellsmith, of Polk City, Ia., has resigned.

—G. W. Ruland, of Westmoreland, N. H., has resigned.

PRESBYTERIAN

—Adolos Allen, of Philadelphia, has been elected co-pastor of the First Church of Washington, D. C.

—E. S. Ely, Jr., has become pastor of the First Church of Rockford, Ill.

—James E. Bushnell, of Rye, N. Y., has accepted the call from the Phillips Church of New York City.

OTHER CHURCHES

—William A. Fiske, rector of St. Andrew's Church (P. E.) of Brooklyn, N. Y., died last week, at the age of sixty-nine.

—G. C. Betts has accepted a call to St. John's Church (P. E.), Passaic, N. J.

—W. H. Van Antwerp, of Trinity Church (P. E.), Marshall, Mich., has resigned.

—H. D. Maxwell has resigned the pastorate of the Universalist church of Brattleboro', Vt.

—S. D. Noyes, of the Second Reformed Church of Kingston, N. Y., died on March 14, at the age of sixty-five.

—Edward C. Bull, a retired Episcopal clergyman, died in Tarrytown, N. Y., on March 16, at the age of fifty-eight.