

min Watson. To the address Bishop Whitaker made an appropriate and feeling response. Bishop Whitaker's service has been in the far West and in the East. For seventeen years he was a missionary bishop, and for eight years he has been Bishop of Pennsylvania. He has been a faithful servant of the Lord Jesus Christ in the lofty position to which he has been called. May he live to celebrate his jubilee!

The action of the church of which Professor Swing's Pulpit Professor Swing was pastor in voting to disband has been reconsidered, and the question now is, Who shall be called to come after the king? Dr. Swing was a peculiarly vivid and powerful preacher, and did a work which no other can do; but, on the other hand, others may do a work there which even he could not do. His long service in that peculiar field proves that there is demand for some ministry which shall reach that central city audience. The church has voted wisely, and the task of finding some one who will continue the splendid traditions of the last few years will not be impossible, even if it is difficult.

Co-operating Committees of the American Board We have received from the honored President of the American Board a circular-letter which should be printed in full in these columns. It needs no word of comment from The Outlook. The American Board is now a united, harmonious, and aggressive body. Under the magnetic leadership of Dr. Storrs it has a great future before it. All co-operating churches should give to this resolution and letter sympathetic attention:

At the recent annual meeting of the American Board, at Madison, Wis., a resolution was adopted which, as subsequently amended, reads as follows:

Resolved, That a co-operating committee of three residents of Chicago, and a second co-operating committee of three residents of Boston, and a third committee of three residents of New York, with a fourth committee of three residents of San Francisco or its vicinity, be appointed: whose duties shall be to increase the contributions to the treasury of the Board and to organize and appoint sub-committees in their discretion for carrying out the plan of obtaining contributions from every church and from every church member. The field of operations of the Chicago co-operating committee shall be Michigan and the States and Territories at the West. The field of the Boston co-operating committee shall be the New England States, except Connecticut. The New York field shall be the Middle States, with Connecticut and Ohio. The field of operation of the San Francisco co-operating committee shall be the Pacific States. These committees shall be appointed each year, and the first members shall be named by the President of the Board within thirty days after the adjournment of the present session.

These committees shall report annually to the Board.

In accordance with the above resolution, after the necessary consultation and correspondence, the following committees have been appointed, the members of which have severally signified their acceptance of the trust:

The Chicago Committee: William E. Hale, Esq.; Charles H. Case, Esq.; the Rev. J. G. Johnson, D.D.

The Boston Committee: Henry E. Cobb, Esq.; William F. Whittemore, Esq.; A. S. Covel, Esq.

The New York Committee: Dr. Lucien C. Warner, the Hon. Chester Holcombe, Charles A. Hull, Esq., of Brooklyn.

The San Francisco Committee: J. H. Morse, Esq., of San Francisco; J. M. Haven, Esq., of Oakland; J. L. Barker, Esq., of Berkeley.

All members and friends of the American Board are earnestly requested to give their cordial sympathy and aid to the committees thus named in the important work which by the Board has been intrusted to them.

RICHARD S. STORRS, President.

Brooklyn, N. Y., November 6, 1894.

Installation of Sunday-School Officers A Baptist correspondent asks the following questions: "Why should not Sunday-school officers be installed?" "Is there not as much reason for the installation of a Sunday-school superintendent as for a minister?" The second question must be answered in the negative, since the minister, who is usually quite as responsible for the Sunday-school as the superintendent, has also relation to the fellowship of the churches. But we can see no more reason for the installation of elders and deacons than for the officers of the Sunday-school. The chief advantage of a service of public induction is in the added emphasis which is placed upon the dignity and importance of the service expected. Whatever will emphasize this is to be commended. For ourselves we prefer that the privilege of the service should carry its own emphasis, but appreciate the sentiment which recently found expression in a Baptist church, we believe in Washington, N. J., which is described as follows in the "New Jersey Sunday-School Messenger":

The hour arrived, and the pastor opened the school with singing and prayer. He then called the name of each newly elected officer and requested them to

come and stand in front of the altar. There they stood, superintendent, assistant superintendent, librarian, secretary, treasurer, chorister, organist, and pianist. He then talked very appropriately to each individual officer, and then they took their seats.

The newly installed superintendent then called the name of each teacher, and they came forward and took the same position. The superintendent spoke a few words to the teachers and asked them if they accepted their appointments as teachers, which they each acknowledged they did, with God's help. Then they were presented to the pastor by the superintendent for installation. The pastor then spoke to the teachers collectively, after which they took their seats. The scholars were now requested to rise, and were addressed by the pastor. Thus ended the installation service, leaving us time to study the regular lesson. The installation seemed to leave a good impression, and was interesting; at least it lifted us out of an old rut.

A Real Rejuvenation

The Second Congregational Church at West Newton, Mass., of which the Rev. Theodore P. Prudden is pastor, has recently been remodeled and redecorated, and has thus been changed, as one of the members of the church expresses it, from a "bare and barren looking room" into an appropriate edifice and auditorium, with the ecclesiastical tone which the Puritan reaction in New England obliterated and to which Protestant churches seem to be coming back. The services at the reopening and rededication of the church were liturgical, and the following Confession of Rededication, as it might be called, which was repeated by the congregation in unison, is a model of its kind:

This house, built and consecrated by our fathers, but enlarged and renewed by us, we now gladly and thankfully rededicate to the service of Almighty God; as an instrument for doing the work of Jesus Christ among our fellow-men; as a memorial of the benefit and ceaseless mercies of our Father in heaven; as an expression of our desire to be useful in building up his kingdom and righteousness; as a sanctuary where his children may be especially reminded of the great love wherewith he has loved them, and of their relations and duties to him; and as a house of prayer, of worship, and of instruction for ourselves, for our children, for those who dwell in this community, and for the stranger within our gates. May He who has loved us and given himself for us, whose we are, and to whom belong the silver and gold, accept this offering at our hands, filling it with his presence and glory and us with the light and life and mind that are in Jesus Christ. May He make it a house of hope, of consolation, of rest, of inspiration, of brotherly love, and of abiding usefulness to many people, clothing those who shall minister here with wisdom and salvation, and leading those who worship here to rejoice in his goodness. In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

One of the most interesting things connected with the reopening of the church is the hospitality which it was able to extend in its rejuvenated form to the Unitarians of West Newton. We quote the following account of this encouraging example of Christian union from a private letter by a member of the Second Congregational Church:

During a recent severe storm the chimney of the Unitarian church blew down, breaking through into their auditorium and making it unfit for occupancy. So they were invited to join us in our church for last Sunday and next, after which their repairs will be complete. The two congregations met in our church last Sunday for the first time in their history, except when there has been union service on Thanksgiving or Fast Day, and when only a dozen or two of each congregation would be present. Every seat was filled, and we carried in about one hundred chairs, seating altogether some nine hundred persons, and it was the happiest gathering I ever saw—of its kind. In past times there has been a disposition on the part of some of our people to consider the Unitarians as being so entirely wrong that it would be dangerous to have anything to do with them, and they have naturally reciprocated by calling us a set of intolerant bigots, and so the feeling has not been all that could be desired. Mr. Jaynes, the Unitarian minister, preached an excellent sermon last Sunday, and our Dr. Prudden will preach next Sunday, and we confidently expect an audience to equal that of last Sunday unless it should be very stormy. Many of us who have read The Outlook for years and have been influenced thereby think we are now on the right track.

The Semi-Jubilee of Dr. James Spurgeon All the world is familiar with the name of the late Charles H. Spurgeon. Wherever the kingdom of God has reached, there his splendid service is gladly recognized. It is not so generally known that a large part of the efficiency of his ministry was due to the co-operation of his brother, the Rev. James A. Spurgeon, D.D., who, at the same time that he assisted in the pastorate of the Metropolitan Tabernacle, was pastor of a large and flourishing church in West Croydon. The twenty-fifth anniversary of his pastorate has just been celebrated, and the event was characterized by all the enthusiasm which we are accustomed to expect in the larger church with which Mr. Spurgeon's ministry has also been associated. The event was duly remembered by the Croydon Church, which is heartily devoted to its honored and eminent leader, and also by many of the ministers of other churches in London, one of whom wrote as follows: "The name of these two brothers—the one before the throne, the other the pastor of this church—will go down in history together. It is impossible that they should be separated." That is no exaggeration. It might also have been

added that, while the work of Charles H. Spurgeon has been by far the more prominent, that of James A. Spurgeon has been probably equally valuable and enduring.



Mothers' Meetings at Olivet Church

By Julia B. Schauffler

Every Thursday afternoon, soon after one o'clock, a very interesting sight may be seen in Second Street, just east of Second Avenue, New York. At least it is an interesting sight for those who love to watch the progress of the Kingdom. If you were to stand by the railing of the old graveyard opposite Olivet Church, what would you see? You would see poor women coming from the west and from the east and pouring in at the open church door. Some of the women are old and feeble, and walk with slow steps, while younger women beside them walk slowly also because burdened with children clinging to their skirts or lying heavily in their arms. Who are all these women, and why are they coming to church on a week-day? Is there any temporal gain for them to expect, or is there some entertainment for them to enjoy? No, there is nothing but a special service, arranged for mothers, particularly for those who find it difficult or impossible to attend church on Sunday. The women like the peace of the pleasant upper room where they meet, but the chief attraction lies in the kind faces of the leaders of the meeting, who stand by the door greeting each newcomer heartily, and giving them that warm hand-clasp which appeals so strongly to those who are sad or lonely. Many women, by reason of selfish or irreligious husbands, are not allowed to attend church on Sunday, and to such poor souls it is a welcome relief to slip out on a week-day and hear the singing and listen while one of the missionaries explains a portion of God's Word in a simple and interesting way. Others are detained at home on Sunday by household cares, as on that day of all days a hot dinner must be served; while others shrink from attending church because they are so reduced in circumstances as to have no Sunday clothes. To such women how welcome is the "Mothers' Meeting," where, in their working clothes, with a hood or a shawl thrown over their heads, they can go in peace and return home in time to prepare the evening meal.

At Olivet the Mothers' Meetings are conducted in the German language by two exceedingly capable German missionaries, who have been working in this field for many years. The surrounding neighborhood is very German, and women who have lived for thirty years in this district are often found who can speak no English, and can understand it only imperfectly. At least one hundred and fifty women attend this weekly meeting, and on special occasions there are as many as three hundred present. There is no particular organization. All women are welcome, and their names and addresses are taken so that they may be visited in their homes. In the summer a very inexpensive picnic is sometimes given to the women in Central Park, but the success of the Mothers' Meetings at Olivet does not depend on the advantages of any annual entertainment, or on the material help occasionally given to the members in time of need. The success of the meetings there, as in many other places, depends on the leadership. The women come because they love the beaming face of Mrs. Van Morstein, who for nearly a quarter of a century has been a welcome visitor in their homes, or the sweet smile of Mrs. Wisner, who has proved herself their friend by so many acts of Christlike service. A Mothers' Meeting anywhere would be crowded if you could find leaders like these, who hold up Christ as a Saviour and Pattern, and then show by their own lives how closely they are following him. The prayers are direct and simple, but they lift the hearers from their cares and sorrows up to One who is able and willing to help. Many a woman can testify that she came to Olivet to attend the meeting with a heart as heavy as lead, but as she listened to the earnest words about the Burden-Bearer she was able to roll her burden off upon the Lord and go back to her home with

a lighter heart. The children, too, are not forgotten, and many hints are given about wise ways of training them to lives of usefulness. All this takes many hours of careful preparation, and these faithful workers would not see the large, cheerful room at Olivet so full every Thursday if they had not always something fresh and interesting for their hearers. The Bible itself is studied, and books about the Bible, and attractive illustrations are gathered, all through the week, to brighten up the talk at the Thursday meeting. And the women listen. Oh! how they listen, with eyes fixed on the leader with unwavering attention! The singing is indescribably touching; so many of the women are old that their voices sound thin and quavering as they sing, in the slow German choral style, some well-known hymn. The effect of the whole service on the women is best expressed by one who said of a similar meeting elsewhere, "I went in so tired and I came out so rested!"

An interesting feature of the Mothers' Meetings at the Broome Street Tabernacle is that once a month it is turned into a missionary meeting, and the women sew for some mission station, while the leader tells them of the condition of their downtrodden sisters in heathen lands. It is a touching thing to see the younger members sewing on garments for Africa or China, while the old women sit in a contented group knitting stockings for Alaska. At first it seems as though these women were too poor to work thus for others, but the plan has proved most satisfactory, and in thus providing for the wants of others their own cares have been forgotten for a brief space.



Gleanings

—The Rev. Robert A. Hume, with his wife, has just sailed for India, after a pleasant vacation of a year and a half (spent, however, very largely in aiding the cause of missions by voice and pen). Mr. Hume will again be stationed at Ahmednagar, where new plans for aggressive work will be pushed forward.

—The Rev. Dr. William Ernest Eigenbrodt, emeritus professor of pastoral theology in the General Theological Seminary, died last week in this city. He was born in Jamaica, L.I., June 10, 1813, was educated at Union Hall Academy, and was graduated from Columbia College in the class of 1831. He then studied at the General Theological Seminary, and entered the ministry of the Protestant Episcopal Church.

—The American Inter-Seminary Missionary Alliance held its fifteenth annual convention in Springfield, O., November 1-4, in connection with Wittenberg Seminary of that place; twenty-six of the thirty-five seminaries in the Alliance were represented by over two hundred delegates. There were the usual papers, addresses, and discussions. Among the speakers were George W. Knox, D.D., of Japan, and Willard D. Lyon, of the Volunteer Movement. It was voted to send Mr. James Edward Adams among the seminaries to arouse greater interest in missions, and secure, if possible, the introduction of the study of missions into the curriculum.

—It is proposed to hold in Oberlin, Ohio, during the next long vacation, a Summer School of Christian Sociology, at which ministers, editors, professors, officers of labor unions, and other leaders of public opinion may study under the guidance of eminent thinkers. As a preliminary there is being held in Oberlin this week an Institute of Christian Sociology to discuss the organization of the proposed school, and the principles upon which it shall be conducted. Among the speakers are: the Rev. Dr. Washington Gladden, Mr. Z. Swift Holbrook, the Rev. Josiah Strong, the Rev. Dr. J. H. W. Stuckenberg, the Rev. Dr. H. M. Tenney, and others.

—The resignation of Dr. T. De Witt Talmage from the pastorate of the Brooklyn Tabernacle has been accepted by the Session of the church, and the organization will probably be disbanded. The Brooklyn Presbytery has been asked to dissolve the pastoral relations existing between the church and Dr. Talmage for twenty-five years. In the letter sent by him to the Session, or governing body of the church, Dr. Talmage said:

The congregation of the Tabernacle have built, during my pastorate, three great churches, which have been destroyed. It is not right that I should call upon them to build a fourth church during my ministry. I advise that you do one of two things: Either call a new pastor, under whose leadership a new church might be built, or that you remain in organization until you can give certificates of membership to our people, so that they may, in usual form, join sister churches. As for myself, I will, as Providence may direct, either take another pastorate or go into general evangelical work, preaching the Gospel to all people, without money and without price.