

The Religious World

As another year of its existence draws to a close, the friends of the oldest missionary society in the United States are called once more to face serious financial difficulties. The condition is no more critical than that of other missionary societies in this and other lands. The year has been one of great progress in many ways. United and harmonious, if it had not been for the financial depression which has affected the whole country, the past year would probably have been one of the most prosperous in the history of the Board. The income from all sources during the year is in excess of that of the previous year, and yet the Board faces a debt of over \$100,000. All who love foreign mission work, and who believe that the American Congregational churches are called to a peculiar leadership in this service, should rally to the support of this grand old society. Its anniversary will be held early next month, in Madison, Wis. So far as we know, it has now an absolutely united constituency. The debt ought to be removed before the meeting of the Board. Gifts should not be limited to church contributions, but individuals should unite in a common effort for the aid of the society, and to make it possible that the new year may open with a financial outlook adequate to the work which the society has in hand. The Treasurer is Langdon S. Ward, No. 1 Somerset Street, Boston. The financial report of the year is a matter of sufficient importance for us to give it somewhat in detail; the figures are as follows:

YEAR ENDING AUGUST 31, 1894			
Debt, September 1, 1894.....			\$88,318 73
Disbursements, 12 months to August 31, 1894.....			733,051 53
			<hr/> \$821,370 26
		1893.	1894.
Donations as acknowledged in "Missionary Herald".....	\$483,187 78		\$483,107 21
Legacies as acknowledged in "Missionary Herald".....	146,759 00		183,768 51
Receipts from all sources—including the Asa Otis Legacy and interest.....	679,285 94		705,132 70
Expenses in 1894 \$35,282.13 less than in 1893, of which \$5,894.40 were saved in agencies and administration.			
Total disbursements.....			\$821,370 26
" receipts.....			705,132 70
			<hr/>
Debt, August 31, 1894.....			\$116,237 56

The New Tremont Temple The corner-stone of the new edifice to be known as the Tremont Temple in Boston was laid with impressive ceremonies at noon September 17. It will be remembered that this great Baptist temple was burned about a year ago. The stone was laid by the pastor, the Rev. George C. Lorimer, D.D., and the chief address was also delivered by him. A number of ministers of various denominations in Boston were present and took part in the service. Among other things, Dr. Lorimer said: "The church whose corner-stone is laid to-day was originally dedicated to the welfare of the people, without distinction of race or color or degree or social standing. Here the cause of the slave has been pleaded by the immortal lips of Phillips and of Garrison; here the varied interests of industry have found advocates, the cause of degraded childhood and depressed and abused womanhood a champion; and it may be said, with the old Latin, that no human interest has ever failed to find a sympathetic response upon this spot. As it has been in the past, so in the future, and yet, we trust, far more abundantly." The old Tremont Temple cost over \$230,000, and was built by the Evangelical Baptist Benevolent and Missionary Society. The church was conducted on a free-seat basis. The building was the Baptist headquarters for New England. In its large hall most of the lectures of Joseph Cook were delivered, and many of the most important religious gatherings of various denominations in New England were held. The seventy-fifth anniversary of the American Board was celebrated there. What the old building was in the past we presume the new building will be in the future. Dr. Lorimer is one of the most vigorous and popular ministers in his denomination. The Tremont Temple is pre-eminently Boston's People's Church.

The New York "World" has recently devoted a long article to a discriminating and sympathetic review of the life and work of the great Archbishop of St. Paul. The place which this man occupies in the religious and social life of the United States justifies the attention which has been given to him. He is one of the strongest religious forces in the United States. The article to which we have referred speaks of him as a "man of his own age," possessed of a "masterful mind," "a champion of the poor," "a stalwart advocate of social purity," "one who occupies the same place in relation to the labor problems here that Cardinal Manning occupied in England," "a strenuous opponent of Cahenslyism," "one irrevocably opposed to the color line," "one who is playing a large part in the problem of education," himself taking a liberal view, and one whose noblest and most far-reaching work is in behalf of "the reconciliation of the Church and the age." All interested in the advancement of religion in this country, however strenuously they may be opposed to the Roman Church as an institution, cannot help acknowledging that Archbishop Ireland is in the true Apostolic succession. If he had done nothing but give the force of his mighty influence in behalf of the temperance cause, he would deserve to be held in loving remembrance by all who seek the highest welfare of the American people. While we may not be able to understand how a man with such a spirit can remain in the Roman Catholic communion, we do not for a moment question his honesty, or fail to recognize the magnificent influence for good which he is exerting in his own Church and throughout the country. We believe that he himself spoke prophetic words at a banquet of the Loyal Legion in New York when he said: "Storms are passing over the land, rising from sectarian hatred and nativist or foreign prejudices. These are scarcely to be heeded; they cannot last. Day by day the spirit of Americanism waxes strong; narrowness of thought and unreasoning strife cannot resist its influence."

Christian Lectures in Japan The Rev. M. L. Gordon, D.D., writing, we believe, in the "Missionary Herald," gives an account of a course of lectures recently delivered before the students of the theological department of the Doshisha at Kioto. The lectures were on practical topics of interest to those engaged in preaching and pastoral work, and were delivered by Japanese pastors. They show that, however far some may have drifted from the faith of the churches, the great body of Christian leaders in Japan are still devoted and faithful evangelical Christians. The first lecture was by the Rev. T. Harada, whom many of our readers will remember to have heard with pleasure both in this country and in England. He spoke concerning "The Pastor in His Study." The second lecture was by the Rev. T. Osada, and contained some sentences which show how much progress Christianity has made in Japan. He said: "Consult freely with the women of the church; make them your allies. You cannot succeed without them. Consult with the children. They are the future church members. Encourage infant baptism. Make much of the children's prayer-meeting." He said that he had recently made an analysis of one hundred conversions, and had found that the largest number of converts were made through the personal love and kindness of Christians; the next through home influence; the third through Christian hymns. "And so," he said, "be above all things *men of love*." Five lectures were delivered by the Rev. S. T. Miyagawa, who spoke on "The Preacher," "Preaching," "The Pastor," "Pastoral Work," "The Evangelist and Evangelistic Work." One extract from Dr. Gordon's letter is worth quoting: "The first requisite of the preacher, said the lecturer, is spiritual power. Nothing can take the place of this. This power is to be acquired (1) through a firm grasp of vital Christian truths—'God is our Father;' 'we are, through Christ, God's beloved children;' 'we are redeemed by the sufferings of Christ in Gethsemane and on Calvary;' (2) by prayer. In speaking of methods of persuading men, he said the preacher should use (1) spiritual means; (2) he should appeal to the sense of responsibility; (3) he should seek to make every man feel that he had a divine mission." We are much interested in these lectures, as well as in an article, the substance of which

we hope to give in our next issue, concerning the present situation in Japan. Without doubt there has been room for anxiety concerning the tendencies of some of the Christian leaders in that country, but we are informed on unquestionable authority that the tendency away from evangelical Christianity has been greatly exaggerated. These lectures, in such a place as the Doshisha, by pastors of Kumi-ai churches, show that the old faith has strong and vigorous defenders in the places of largest influence.

In the death of the Rev. Dr. C. S. Pomeroy, pastor of the Second Presbyterian Church of Cleveland, the city of Cleveland and the denomination lose one of their most distinguished men. The church of which he was pastor occupied a unique position, and his ministry was for many years recognized as one of peculiar vitality and force. He was a man of real largeness of life. In speaking of him the "Evangelist" says that "the secret of his power among men was this 'eloquence of vital force.'" He was one of its best representatives. Thousands besides those who have had the privilege of knowing him intimately and enjoying his ministrations feel a sense of personal loss. We have never seen or known Dr. Pomeroy, and yet the influence of his life and teachings, and the peculiar weight which seemed to belong to his utterances, have made him seem like an old and trusted friend. The ability which some possess of thus entering into and becoming a part of the lives of others is a peculiar and blessed gift. It is a gift which this pastor possessed in an eminent degree.

The Local Church and its Environment As a rule, the annual reports of the churches are very much alike, and to most persons are not interesting reading. We have found an exception to this rule in the account of what is being done by the Second Church of Bennington, Vt., the Rev. C. R. Seymour, pastor. What especially attracts our attention in the work of this church is the vigorous effort which it has made to evangelize its environment. The church is situated, as are many others in New England and elsewhere, in the midst of smaller communities where no regular services are held, and yet where there is far more spiritual destitution than at first appears. There is nothing unique in the church itself. It has a membership of about four hundred and twenty, and raises for all purposes about six thousand dollars a year. It is distinguished only by its recognition of responsibility for the surrounding districts and its admirable organization. For instance, we find this one church either holding services or providing for them in four other localities besides its own. One is eight miles distant, another three miles, and all are far enough away to require both effort and sacrifice on the part of those doing the work. In one place a church nearly dead was reinvigorated and helped to self-support; elsewhere Sunday-schools and religious services are maintained; in one place help was provided to purchase a parsonage, and in another to erect a chapel. By a simple inductive study of the region in which the church is situated, and a resolute and intelligent endeavor to discharge evident responsibilities, an entirely new aspect has been given to a large and important but neglected field. The pastor himself, who must be something of a general as well as a spiritual teacher, says: "Of one thing I am convinced: God has imparted powers to the 'local church' which, if applied, are sufficient to maintain a progressive Christian activity throughout an extended environment." Mr. Seymour is right, and what the Second Church in Bennington, Vt., has done under his leadership might be done and should be done in other cities and country districts. We rather like the phrase, "the obligation of the 'local church' to evangelize its environment."

A New Social Settlement in London In his book on the London poor Mr. Charles Booth startled some by showing that the greatest amount of poverty and suffering in the world's metropolis was not in East London but in South London. Where the congestion of population is so great, and the social and spiritual desolation so evident, comparisons are unnecessary. But South London has not had the attention from the religious and charitably disposed that some other parts of that city have received. In the East

are Toynbee Hall, the Oxford House, and, in our opinion, best and most efficient of all, Mansfield House, of which Mr. Percy Alden is Warden. The latter is almost entirely supported by Congregationalists, although it is not intended to be denominational. What may be called a new settlement on the same general lines has now been started in South London. To be sure, it had existence before, and in it the Rev. T. Herbert Darlow did admirable service, but he was hampered in his work by conditions which have now been removed. The settlement is called Browning House, and the Rev. F. Herbert Stead, M.A., late editor of the "Independent," is to be the Warden. Mr. Stead is a brother of Mr. W. T. Stead, and was formerly a pastor in Leicester. He is one of the most scholarly as well as one of the ablest of the younger Nonconformist ministers of England, and one who has for years carefully studied social problems. He is trusted by the labor leaders, but is a man who thinks and acts for himself. He will be ably assisted in his great work by his most accomplished and charming wife. Mrs. Stead has already made a place for herself in literary and religious circles, and is as well qualified for such a position as her husband. Under the leadership of Mr. and Mrs. Stead, Browning House is sure to contribute its part toward the solution of the social problems which are so sorely vexing our time. By the way, Mr. Stead is the author of a little book on "The Kingdom of God," which is published by T. & T. Clark, of Edinburgh, and which is admirably adapted for the use of Bible classes. It is a most valuable study of a very important subject.

The Old Catholic Congress In this country we hear so little of the Old Catholic movement that many of our readers may almost imagine that the Church has ceased to exist; but it is still a great and growing power on the Continent of Europe. Its third International Congress was held at Rotterdam August 28-30. There were present representatives from Holland, Germany, Switzerland, Austria, Russia, England, and America. Holland was represented by the Archbishop of Utrecht and the Bishops of Haarlem and Deventer, and by many priests. From Germany and Switzerland there were present Bishops Reinkens and Herzog, with many clergy and laity. Austria was represented by Bishop-elect Cech, and Italy by Count di Campello and two priests. As guests there were six representatives from Russia, two from America, and two from England. The guests had the right of speaking, but not of voting. The sessions each day were opened with a "mass" in the old churches of SS. Peter and Paul and St. Lawrence. It is said that "the special significance of this Congress is that it marks the full adhesion of the old Church of Holland to the Old Catholic movement, and its awakening from its hibernation of nearly two centuries. Since its breach with the Papacy it has stood still, conserving all its traditions and usages with truly Dutch tenacity, and slowly dwindling in numbers; but at last it has been thoroughly awakened, and is beginning to grow again. Already many are beginning to ask for the services in the common tongue, and in a very few years the Dutch Old Catholic Church will, to a certainty, adopt all the leading points of reform that have already been authorized in Germany and Switzerland." Among the more prominent papers was one by the Abbé Michaud on "The Desirableness of a Free Reunion of the Eastern and Western Churches;" one by the Russian General Kiréeff on "The Pope's Encyclical on Unity," which he characterized as misleading and disingenuous. He said that "the Eastern Church would never entertain the idea of unity on the terms of the encyclical," which he declared to be "those of spiritual slavery." The outlook before the Old Catholic Church is encouraging, especially in view of the fact that its younger leaders are among the strongest men in Europe to-day. Those specially mentioned are three Secretaries—Losen, of Munich, Weidel, of Luzern, and Colombijn, of Dordrecht.

—By the will of the late N. P. Coburn, of Newton, Mass., the sum of \$20,000 is left to the Massachusetts Home Missionary Society, \$15,000 to the Newton Cottage Hospital, \$10,000 to the library of Colorado College at Colorado Springs, and \$20,000 to the American College and Education Society of Massachusetts.