

god of the summer into the hearts of the children of men ; for we are certain that so long as human hearts banish Him from their presence, and the kingdom is the kingdom of selfishness, so long it will be the kingdom of poverty and wretchedness ; but that when He comes, and we receive Him, all the flowers will be fragrant, and all the trees full of green leaf, and all the birds full of song, for He brings life with Him.



The Religious World



Rev. W. H. Furness

One of the most eminent and honored of Unitarian clergymen in the United States for the last fifty years has been the Rev. William H. Furness, D.D., of the First Unitarian Church of Philadelphia. He was one of the oldest ministers, if not the oldest, in the whole country. He died at his home in Philadelphia on January 30, and his funeral was conducted in the church of which he was so long pastor on February 1, the Rev. Dr. Robert Collyer, of New York, officiating. Dr. Furness was born in Boston in 1802, graduated from Harvard in 1820, and from its Divinity School in 1823. In 1825 he was ordained pastor of the church in Philadelphia which he served until his death. He retired from its ministry in 1875, and since then had been emeritus pastor. He had, however, been heard in various parts of the country, and retained in a wonderful degree his intellectual and physical vigor. For many years he had been the oldest surviving graduate of Harvard. He was a voluminous writer, and was interested not only in religious affairs, but also in literature and municipal and civic life. Among his writings is one which we have never known to appear in print, but which we believe ought to be published if it is still in existence—a letter on the subject of immortality. It was the most beautiful and convincing argument in a brief form which it has ever been our privilege to read. It was passed from friend to friend, and was the means of strengthening and encouraging many doubting and despondent spirits. If that letter is in existence, we believe we do the whole public a service in asking those who possess it to give it to the world. Dr. Furness was one of those men whose nature defies ordinary theological classification. This was not because he was vague, but because he was profoundly spiritual, and the spiritual nature transcends intellectual analysis. Ecclesiastically a Unitarian, and reckoned in his early life as belonging to the radical wing, he accepted heartily historical Christianity, maintained the historical truth of Christ's resurrection, and regarded Christ himself as a true and unique manifestation and revelation of God to man. On these points he was spiritually in accord with the evangelical school. If he and F. D. Maurice could have exchanged educations, they might have changed ecclesiastical positions, except for one difference between them. Dr. Furness had not that subtlety of intellect which enabled one of the foremost theological optimists of the century to defend himself in using liturgically the Athanasian Creed. He who has ever heard Dr. Furness read the Bible in the pulpit will not easily forget the experience. This, which is too often a purely formal exercise, he made eloquent by his own deep feeling and exquisitely simple and truthful elocution.

One of the most prominent churches in the State of New York is the Park Church of Elmira, of which for forty-two years Thomas K. Beecher has been the honored and beloved pastor. His service in the city of Elmira and in the southern part of New York State has produced perhaps quite as deep and lasting an impression as that of his more distinguished brother in the city of Brooklyn. There has just reached us a beautiful

pamphlet containing the report of the anniversary services. In the double frontispiece we are given a view of the old church and the new one. The old seems to have been a wooden structure, of fair size, and looking much like the traditional New England meeting-house. The new is a large and imposing structure, built of brick, and having many departments. If we are not mistaken, in addition to the large auditorium there are also rooms for prayer-meetings, a hall for entertainments, parlors, class-rooms, and the various other equipment considered necessary for an institutional church. And, by the way, we believe that this church was nearly, if not quite, the first "institutional church" in our country. For the last few years Mr. Beecher, by reason of advanced age, has not been in active service. His successors are the Rev. S. E. Eastman and his wife, the Rev. Annis F. Eastman. Is there anywhere another church whose pastoral office is jointly administered by husband and wife? Few churches in the country are better served than the Park Church in Elmira. The golden anniversary services were held on January 1, 1896. From the report we learn that its first public meeting was held on January 3, 1846, and that Mr. Beecher was called in 1854. The first constitution and confession of faith gives a clue to the causes which led to its organization. It was in the time of intense excitement concerning the question of slavery and moral reform. Among the by-laws adopted at that time is the following in regard to slavery and intemperance:

That the holding and trading in men as slaves is a sin in the sight of God, a great wrong to its subjects, and a moral and political evil inconsistent with the Christian profession ; and that : This church will admit no person into its pulpit or communion who is known to be guilty of the same.

Believing that intoxicating liquors are not only unnecessary but hurtful as a drink, and in view of the evils that result from the same, this church declare and agree that using and trafficking in intoxicating liquors is morally wrong. That we will not use intoxicating liquors ourselves, nor furnish them for others; and that it shall be a standing rule of this church that no person shall be received into it either by profession or letter who shall refuse assent to this article.

During its history the church has been loyal to the great principles which led to its formation. The pastorate of Mr. Beecher has been unique. He has bound the people to him with chains of love, and his influence has been extended and beneficent. It was fitting that the fiftieth anniversary of this church should be celebrated, and it is a cause for great congratulation that the honored pastor under whose guidance it has reached its present prominence, with his equally honored wife, were able to be present and receive the evidences of affection and honor from so many lifelong friends.

Dr. Storrs on Long Pastorates

The last meeting of the Manhattan Congregational Association was held in the Church of the Pilgrims, Brooklyn, of which Dr. R. S. Storrs is pastor, on Wednesday, January 29. Among other exercises was an interesting address by Dr. Storrs on "The Conditions and Advantages of a Long Pastorate." As many of our readers know, Dr. Storrs will complete fifty years of service in the Church of the Pilgrims next November. Apparently he is as vigorous as ever, and his friends hope that he may be spared to celebrate that anniversary and many others besides. In enumerating the conditions of a long pastorate, Dr. Storrs said he should give the first place to a patient people. When the people are patient, and do not ask of their pastor what he cannot give them, the first condition is realized. The second condition is good health. By that he was careful to indicate that he did not mean simply physical strength, but what almost every man might possess with reasonable care of himself. Dr. Storrs said that when he went to Brooklyn he was in frail health, and that he went to a physician whom he could trust and asked him to give positive orders how he ought to work ; and, he added, he had lived up to those orders for nearly fifty years. One of them was that he should do all his studying in the daytime. Another condition was that a pastor should be interested in families and persons, and from them receive much of his inspiration. Then, of course, he must be interested in the Gospel and present it in all its fullness and many-sided beauty and power. Again, he must be interested in the community in which he lives, and believe in it and love it. The community itself will then respond and help him in his work. And, finally, there must be a consciousness of success. No man can do his best unless he knows that he is not altogether failing

In speaking of the advantages of a long pastorate Dr. Storrs enumerated the following: First, an intimate acquaintance with persons and families, giving advantages which cannot be possessed by those with less intimate knowledge. Second, the peculiar confidence reposed in a pastor by those who have known him long and trusted him, and never found him to violate their confidence. Third, the best opportunity for consecutive study. This, Dr. Storrs held, is much better in a long pastorate than where persons are moving from place to place, and their habits of study broken up. Perhaps his most impressive point under this general head was that after a man has been many years in a place his whole past preaches for him. The influence of what the man is goes into every sermon, and his people think not only of the utterances of to-day, but also of those which have filled his ministry in the past. The address was an inspiration to all who heard it. While it is true, as was remarked by one, that there is probably another side, it is also true that those who can submit to the conditions named by Dr. Storrs will be very sure to realize all the benefits which usually follow long and faithful ministries. The men who have impressed themselves on the community and on the world are those who have spent most of their days ministering to a single people. Dr. Storrs has done a good service by calling attention to this significant and evident fact.

A Man of God The sudden death of the Rev. Henry Swift DeForest, President of Talladega College, Alabama, is a National loss. When he died (January 27) as brave and gentle a heart as ever beat was stilled. For twenty-six years he devoted himself to the education of the colored people of the South, and under his presidency Talladega, where now are more than five hundred students, has had its remarkable development. This educational campaign—"carrying the war into Africa," as he humorously styled it—Dr. DeForest regarded as the natural and necessary sequel of his part in the Civil War. When a tutor at Yale he was drafted for military service with several hundred other residents of New Haven, and, alone of all the number, responded in person to the call, which he regarded as from above. Being presently commissioned as chaplain of the Eleventh Connecticut Regiment, he served with it to the end of the war. After a short period of pastoral service in Des Moines, he returned to the South and entered on his life-work at Talladega, which is now his monument. Death came to him in the midst of plans for extended undertakings, in which he might have done for Alabama what Horace Mann did for Massachusetts. His last letter to the writer said, in allusion to the Civil War: "I am glad I was in that fight and am in this. This is the longer, and we are not yet beyond Gettysburg. I shall never see our Appomattox; but some one will; and it may be said of me one day, 'He fought a fairly decent fight.'" Humility and chivalry were equally ingrained in his noble nature, as in a true Christian knight, without fear and without reproach. He should have lived longer, for he was not quite sixty-three; but, "being made perfect in a short time, he fulfilled a long time."

The Rev. Evans Hurndall The interest of many people in this country in the Westminster Chapel in London is well known, and they will be very much pained to learn of the accident resulting in the death of its pastor, who has served it less than two years. Westminster Chapel is the largest Congregational church building in the world, and one of the largest of any denomination. In the days of Samuel Martin it was thronged; in recent years, owing to the lack of a pastor, its attendance has greatly diminished; but it is centrally located, and has a noble opportunity, being about midway between Westminster Abbey and Buckingham Palace. Less than two years ago it called the Rev. Evans Hurndall to its pastorate, and he succeeded in once more filling the huge place with a regular audience. Between one and two hundred members had already been added, and between fifty and sixty more were to have been received on the first Sunday in January, when the sad news came to the congregation that the pastor was lying at the point of death. By some defect in a flue he was suffocated by gas, and, after lingering a day or two,

died. Mr. Hurndall was educated for business, and afterward, going to Cambridge, thoroughly fitted himself for the Christian ministry. Perhaps no man in London, with the possible exception of the Rev. Archibald G. Brown, proved himself to have such power with the common people. It was a sad day for Westminster Chapel when the death of Mr. Hurndall was announced. He had started its movement upward, and his brief ministry will make far easier the pathway of his successor.

Y. M. C. A. in Japan One of the most useful forms of missionary work in Japan is the Young Men's Christian Association in Tokyo, of which Mr. John T. Swift is, we believe, the General Superintendent. Two associations in Japan have large and beautiful buildings, those in Tokyo and in Osaka. The latter has an audience-room seating about twelve hundred, but has not so many other forms of activity as the one in Tokyo. Through sources not to be credited, reports have come to this country intimating that the association in Tokyo was being infected by rationalism, and was no more worthy of support in the United States. We are in a position to affirm that this report has all proceeded from one source, that it is malicious and unfounded. The missionaries resident in Tokyo recognize in Mr. Swift a worker of peculiar wisdom, ability, and consecration. The building is a large and beautiful one, and Mr. Swift and his associates have the confidence not only of the missionaries but also of the best Japanese Christians. The hall is large and attractive, and in it about two hundred young men gather every Sunday afternoon to listen to the Gospel. The task of removing prejudice from the minds of those who have been brought up in the old religions of Japan is not an easy one, but much progress has already been made. In connection with the Association is an evening school with over one hundred students, a boarding-house, and a Bible class, which is well attended. The Association numbers about two hundred and thirty members, and the beginnings of systematic work along various lines are already to be seen. There is also a University Association which is succeeding admirably in connection with the Imperial University. Mr. Swift and those who co-operate with him are worthy of the hearty sympathy and support of all who in this his native country are interested in Association work. In Tokyo hundreds of young men are gathered for educational purposes, and no form of missionary service is so well fitted to reach them as that of this Association. A good beginning has been made, and the growth cannot fail to be rapid in the future.

A Children's School of Ethics and Religion We have just seen a circular of the Children's School of Ethics and Religion in connection with the Unitarian church of Troy, N. Y., of which the Rev. Edwin Milton Fairchild is pastor. The object of the School is stated as follows: "To have every graduate obedient, truthful, loving, gentle, industrious, helpful, brave, careful, thorough, self-controlled, ambitious, filled with the spirit of personal improvement, and possessed of good ethical judgment." Religious ideas are recognized as of great importance, and here we quote again: "The idea of communion with the Spirit of God, of salvation from sin through obedience to conscience as the voice of God in the soul, of trust in the Infinite and Eternal Life (God in the universe as man is in his body)—these ideas this School would make clear, so that the noble impulses natural to the children may have the strengthening influence of a noble religion." The School is divided into a kindergarten, junior middle department, middle department, and senior department. Each department has two subjects of study, namely, ethics and religion. There is nothing peculiar about the ethical topics. Concerning religion the first department is devoted to the study of God as the One who makes all things live and move and have their being; the second department to God, the life of the universe, a living Being who would have his children fulfill their ideals of noble life; the third to the religion of Jesus studied biographically; and the fourth department to the religion of Jesus taught topically, the meaning of religious terms being carefully defined. This is surely something out of the usual line of Sunday-school work, and it is evidently an honest and earnest attempt to give to growing children a thorough training in ethics and religion.