

## The Religious World

**The Crisis in the Salvation Army** The crisis in the affairs of the Salvation Army which has been anticipated for some time has at last arrived. Commander and Mrs. Ballington Booth, who have done more for the Army in this country than all others combined, have felt constrained to resign their positions and definitely to announce that they will accept no other position which will put them under the dictation of the office in London. They have done right, and will be supported by the sentiment of all who know the circumstances in which they have been placed. The Army as organized and operated in Great Britain is as narrow and undemocratic as the Society of Jesuits. It presumes to dictate in regard to the minutest affairs of the daily lives of those who enlist in its service. It has little if any place for individuality and the direct leadership of the Spirit of God. It is not adapted to American society or American ideas. Indeed, it is an open secret that in England it has not been making much if any progress during the last two or three years. Its methods are opposed to the spirit of the times. Commander and Mrs. Booth discern these elements of weakness, and in a large and liberal way have attempted to adjust all that was essential in the Army idea to the peculiar conditions of American life. That they were splendidly successful every one knows. Before their administration the Army had been a failure in this country. Its success has been almost entirely due to their clearness of vision and generous sympathies. They have made it one of the most effective forces for righteousness on the American continent. Their success and their liberal interpretation of the rules of the Army have not pleased those who believe in the letter more than the spirit. The result has been that a small faction in this country, inspired from the London office, have hindered the work in many ways, and taken the steps which at last have culminated in the present crisis. Under the circumstances, Commander and Mrs. Booth have pursued the only possible course. As believers in individuality and the leadership of the Spirit of God, they cannot put themselves again under the dictation of the London authorities. As loyal, though naturalized, American citizens they love the United States, and believe that they can do a better work for God and humanity here than elsewhere. They have therefore decided to continue in this country, and to work in the future as Providence shall open the way. We do not think that this crisis in the Army is to be deplored. It ought to have come sooner. The future success of the organization depends on the willingness of its leaders to learn the lesson that it can prosper only as it adjusts itself to the circumstances in which it is placed. London does not know what is best for New York and San Francisco. In this part of the nineteenth century it is too late to be afraid of freedom and the Spirit of God. In the meantime we assure Commander and Mrs. Booth that their place in the affections and the confidence of the American people is undisturbed and secure, and that, whatever may be their course in the future, they may be sure of the sympathy and co-operation of great numbers in all churches and among all classes who have always found them loyal to truth, courageous in their convictions, and wise in the administration of plans for the salvation of men and the improvement of the social order.

**The Debt of the American Board** The time fixed for the raising of the debt of the American Board is nearly expired. Mr. D. Willis James generously offered \$25,000 on condition that the whole debt of \$115,000 was raised. We do not know how nearly that movement is completed, but the last information we had left about \$30,000 still unprovided for. The Congregational churches of the United States ought instantly, by one strong movement, to wipe that debt from the books of the Board. In some respects the foreign work differs from the home work. It is more crippled by retrenchment because the workers in the foreign field are faced by the aggressive and vigilant forces of other faiths, and any failure to keep the work at the high standard in which it was begun will be interpreted as a failure of Christianity itself. That is not true in this country. The wail which has come from the missionaries at the proposed reduction is pitiful to hear, and if it is possible to prevent it the retrenchment ought not to be required. We sincerely hope that when the time for the raising of the debt arrives it will find that the movement has been a complete success. Every one ought to be able to do a little, and every pastor can act as an agent in the transmission of gifts, or any sent to the office of the American Board, at the Congregational House in Boston, will be duly acknowledged.

**Dr. McConnell and Holy Trinity** Holy Trinity in Brooklyn has just called to its pulpit the Rev. S. D. McConnell, D.D., rector of St. Stephen's Protestant Episcopal Church of Philadelphia, and the call has been accepted. The church is one of the strongest in the metropolitan district, and has for many years enjoyed the distinguished service of the late Dr. Charles H. Hall. It is interest-

ing to know that the traditions of the church are to be fully sustained in his successor. Dr. McConnell is regarded as one of the ablest men in the Episcopal Church. He belongs probably to the Low Church and Broad Church parties, if he can be characterized at all. He is an earnest and vigorous preacher, one of the best in his denomination, and he will bring to the City of Churches a distinct and vital power. Dr. McConnell was ordained in 1872, for two years did missionary work in the oil regions of Pennsylvania, then became rector of Holy Trinity in Middletown, Conn., and in 1882 went to Philadelphia. He is interested in social and municipal movements, and has published two or three books. It is said that he accepts the call to Brooklyn because it offers him better opportunities for evangelistic work than Philadelphia. He will be heartily welcomed to his new parish, not only by its members, but by a large circle of ministers and laymen of various denominations who will rejoice in his co-operation.

**The Union Settlement** Some months ago the Alumni Club of Union Theological Seminary organized the Union Settlement Association. Its constitution defines the object of the Society to be "the maintenance of Settlements in New York City for the assertion and application, in the spirit of Jesus Christ, of the principles of brotherhood along the lines of educational, social, civic, and religious well-being." From the beginning of actual work in May of last year, the enterprise has met with unexpected success. After a very careful study of the field, the Settlement has been located at No. 237 East One Hundred and Fourth Street, in a crowded neighborhood that is poorly supplied with educational, remedial, and religious agencies. The little colony of five residents has from the start received a cordial welcome from their new neighbors. Two of these residents are students in the Seminary. Mr. William E. McCord, of the Senior Class, is the head worker. There are eight students among the band of workers who are engaged in the usual forms of Settlement activity—men's, boys', and girls' clubs, educational classes, provident funds, kindergartens, etc. A branch of the City Vigilance League meets here; a small library is eagerly used; a "pleasant Sunday afternoon" service is held at four o'clock; sanitary and civic work has been carried on in co-operation with the Street-Cleaning and the Police Departments; efficient help has been rendered in the church work of the neighborhood. Above all, as good neighbors and citizens, the residents are seeking through personal friendship to better the conditions of physical, intellectual, and moral life in their new home. Although the connection between the Association and the Seminary is a close one, it is intended that the former shall be wholly non-sectarian, and any one in active sympathy with its object is eligible to membership and fellowship in its work. To avoid all possible misunderstanding as to the purpose of the enterprise, the Executive Council has adopted the following minute: "The purpose of this Association is not to establish an institution which might compete with or rival existing organizations, but to afford to men the opportunity to make their home in crowded neighborhoods and live there in the spirit of Jesus Christ, laboring intelligently for the needs of their locality, and co-operating in every possible way with the religious and philanthropic work already carried on there." The Association—of which the Rev. Professor Francis Brown is President; Cleveland H. Dodge, Esq., Vice-President; the Rev. J. W. Hegeman, Ph.D., Riverdale, N. Y., Secretary; and the Rev. J. F. Talcott, 108 Franklin Street, New York City, Treasurer—is hampered in its work for lack of funds. Application for membership (dues \$5 a year) should be made to the Secretary. Donations should be sent to the Treasurer. An enterprise so full of promise should not be allowed to suffer from lack of support.

**The Lutheran Synod** The Evangelical Lutheran Synod closed its annual Convention in New York City on Saturday, February 15. The New York Conference includes all the New England States, the Atlantic Coast States, and Ohio. The Conference conducts extensive missionary work. It employs seventy-two pastors and has one hundred and twelve congregations, and in all there are about two hundred missionary points in the territory it occupies. The growth of the body has been quite remarkable, since it has quadrupled during the last four years, and now numbers more than twenty thousand communicants. The foreign missionary enterprise of the Conference is largely in the eastern part of India. It maintains a college in this country, which is located in Brooklyn, and has ninety students. It supports an orphanage at Jamestown, New York, in which there are seventy-eight children. It is planning to start a paper which shall be devoted to the interests of the denomination.

**Divorce Reform League** The report of the National Divorce Reform League for the year 1895 is at hand. The sixteenth annual meeting was held in the Diocesan House, Boston, on January 21, 1895. The President of the League is the Rt. Rev. William Lawrence, D.D., LL.D., Bishop of the Diocese

of Massachusetts. From the report we learn that the League was organized in 1881, and was first suggested by the Rev. George A. Jackson, of Swampscott, Mass. Ex-President Woolsey, of Yale, was its first President. "The League has a distinct object which it steadily pursues. It carefully avoids all work that can be done more properly by regular societies and agencies. It has never had a formulated set of proposed laws or a doctrine of the family to propound. It has already recognized the truth that the branches and relations of the subject are as infinite as those of human society itself. It may be said that we aim to bring about things rather than to do them ourselves." The chief spirit in this League is the Rev. Samuel W. Dike, LL.D., its Secretary, who in a quiet but persistent way has carried on the work, and whatever beneficial results have been accomplished are chiefly due to him. Largely as a result of his efforts, twenty-eight States have created commissions on uniformity of divorce law. It is hoped that the movement may reach still further, and include also international uniformity. We quote as follows from Dr. Dike's report: "But while it is true that no country in the world has so heterogeneous and conflicting laws regarding the family, and these evils are much increased by our easy ways of administration, something deeper than legal reform is needed. That divorces are increasing more than twice as fast as the population, in the United States from 9,937 in 1867 to 25,535 in 1886; that similar ratios of increase, though the volume is smaller, are found in most leading countries of Europe; that race or religion modify but do not stop the movement; and that among us the surgery of the courts is used for domestic troubles rather than remedial measures—all points strongly to the need of wider views to meet the deeper need; for it discloses a profound social problem that needs much study." The whole pamphlet is interesting reading, and a valuable contribution to the growing science of sociology. Few subjects are more important, and no authority on the subject is more reliable.

#### Revival Services in New York

There are two Dixons; one belongs to New York, and the other to Brooklyn. The New York preacher is a great orator; he preaches to thousands of people, and is a free lance among the churches, although he bears the Baptist name. His brother, A. C. Dixon, is quite as vigorous, but a minister of a different stamp. He is a revivalist, and one of remarkable power. The pastor of a large church in Brooklyn, he also finds much time for work among the churches, and during the year has been holding weekly services on Monday afternoons in Cooper Union, which is likely to become the center of evangelistic influence. Dr. Dixon preaches nearly if not quite every week, and has the assistance of other prominent pastors in New York and Brooklyn. The audiences are large and the interest increasing. He has learned the lesson that Christ went to the people and did not wait for the people to come to him. He has also learned that people can be reached on other days than Sundays. Cooper Union is in the center of a dense population, and admirably located for missionary activities. Dr. Dixon ought to be encouraged with a generous support by those who believe that the Gospel is for down-town as well as up-town, for the East as well as for the West Side of New York.

#### Dr. George F. Magoun

Death has removed a unique character in the person of the late President Magoun, of Iowa College. For twenty-five years he guided the fortunes of that institution, and was associated with educational and religious activities in the West. He represented a type of thought which is not so common in the present as in the past. He believed in authority and in its exercise. He was a strong character himself, and believed in law rather than love in the administration of institutions. Nevertheless he did a great work for the college over which he presided, and his influence will long be felt by his students. He was a strong preacher of the Puritan type. He belonged to the most conservative wing in theology and in the Church. However much any might differ with him, few would question his sincerity or the devotion and ability with which he championed any cause in which he earnestly believed.

#### The Religious Situation in Germany

Everything which concerns political, social, or religious affairs in Germany is of great interest because of the constant liability to surprises by the action of the German Emperor. The union of Church and State in no country is closer. When William II. assumed the reins of government in 1890, he seemed inclined to adopt a liberal policy, and there were those who said he intended to play the part of a "Labor Kaiser." It was then stated that he desired to have the Church and clergy take a keen interest in social questions, and give all possible aid to the work of social advancement. The result was new activity on the part of the younger ministers, who felt that there was opening before them a sphere of usefulness which hitherto had been closed. The Evangelical Social Congress was formed, and it seemed for a time to receive the favor of the Emperor. But in Decem-

ber last action was taken entirely reversing the policy of 1890. A decree was issued against the Christian Socialist movement, and such words as these which we quote from the "British Weekly" were used: "All attempts to make the Evangelical Church an effectively co-operating factor in the political and social discussions of the day must necessarily divert the Church from her divinely appointed mission—the salvation of souls." That meant an entire reversal of the previous policy, and was evidently intended to serve as a check to the Christian Socialists. It does more than that, however; it sends dismay into the ranks of all earnest Christians, because it shows how absolutely the Church is dependent upon the State. The religious life of Germany had been experiencing a marked revival. The action of December, 1895, will prove a serious obstacle in the way of that renewed spiritual life. Men like Pastor Naumann, of Frankfort, find themselves opposed by the imperial policy. Naumann claims for Christian Socialism both a political and a religious mission, and he says: "That we call ourselves Christian Socialists means that we believe in a practicable patriotic Socialism only if it is accompanied by a deep religious renovation." Naumann's position is one of immense importance in the whole social movement, and instead of being discouraged it ought to be looked upon with favor. But the Emperor and his advisers evidently do not so regard it. What the result of this change of front will be cannot well be predicted. It will surely, however, be disastrous to high ideals of the spiritual life.

#### Ian Maclaren on War

Americans are now familiar with the genial author of the "Bonnie Brier-Bush" and "Auld Lang Syne," the Rev. John Watson, but they know him chiefly as a writer; as a fervid, impassioned preacher he has not been well known on this side the water. He recently preached in his own church, the Sefton Park Presbyterian Church, Liverpool, an interesting sermon on "The Mission of England," in the course of which he speaks of the difficulties between his own country and ours. Concerning an "impossible war" he uses these words: "But there are wars that would be a crime; and there is one war which we believe is not possible. It were one of the most awful disasters that could overtake the world, and would shine up lurid from history, if we and people of our own blood, people of our own history, people of our own faith, should fly at one another's throats." He then goes on to speak of what he calls "justifiable war." Lord Salisbury may be slow to see the duty of England in regard to Armenia, but such men as William Watson and Ian Maclaren are not likely to give the administration peace until its duty is recognized and accepted. Concerning England's responsibility in the present emergency, the preacher speaks as follows: "There are wars that are not only possible, but, I will say, when every other means has failed, are justifiable; and I will tell you what kind of war that would be. It would not be with any European power—of which I am not thinking—but it would be with the power, or any power, or any part of a power, which is slaughtering God's people and which is making a Christian country into a shambles. If we are God's people in England, then surely to England ought the oppressed people to look, and above all the Christian oppressed; and surely our blood is boiling within us when we think of what has been done, not only to men, but to women and children, by the barbarity of the Turk in Armenia." We are glad to see that Mr. Watson has been invited to deliver a course of lectures on Preaching on the Lyman Beecher foundation at Yale. The students will have a treat.

#### Cardinal Manning

The publication of the Life of Cardinal Manning has excited great interest among Roman Catholics in Great Britain. The executors of the late Cardinal, having been deeply offended by the way in which the work was performed by his biographer, have sent to the newspapers a statement declaring that Mr. Purcell's life is not a true portrait. They say: "We who knew the Cardinal for so many years and so intimately do not in the least recognize him in this so-called biography, and as Mr. Purcell has quite failed to grasp his high and noble character, we intend, from the mass of materials at our disposal, to publish a real and complete history of his life." The difficulty seems to be that Mr. Purcell has tried to present a perfectly true portrait, and has not hesitated to put in the dark colors. It is no discredit to the Cardinal to say that he was human, and few can doubt that a biographer's first duty is fidelity. In defending himself against his critics Mr. Purcell wrote to the London "Times" as follows: "The second reason against an honest and outspoken biography is, I am afraid, a pusillanimous fear on the part of a few good and pious men lest scandal should be given to weak brethren, and more especially to Protestants." An interesting feature of the whole matter is that Mr. Purcell was selected by Cardinal Manning himself as the one best fitted to do this work—the man the Cardinal himself knew would perform the task wisely and faithfully. The Outlook will review Mr. Purcell's "Life of Manning" before long.