

The Religious World

A New Step Forward at Chautauqua

Bishop John H. Vincent has announced a purpose to introduce at Chautauqua, during the present season, what he happily calls "The new education in the church," with the object of promoting biographical study. He quotes Mrs. Humphry Ward's use of Professor Jowett's words: "We shall come in future to teach almost entirely by biography. We shall begin with the life most familiar to us—the life of Christ—and we shall more and more put before our children the examples of great persons' lives, so that they shall have from the beginning heroes and friends in their thoughts." The experiment to be made at Chautauqua will be confined, this summer at least, to a single chapter in the New Testament—a representative chapter—historical, biographical, replete with fundamental doctrine, and designed, as few single chapters in the New Testament are, to afford broad views of revealed truth and stimulate faith and piety in the mind of the student. A little book entitled "Heroes of Faith," containing the eleventh chapter of Hebrews, being a study in the Greek New Testament for beginners, prepared by Burris A. Jenkins, D.B., with an introduction by Professor Joseph Henry Thayer, will constitute the basis of this summer's work. It is a simple and natural guide to the student along this line of inquiry. Besides this special class-work, "the new education in the Church" will later on include a seminar for the exhaustive study of the higher forms of home study and Sunday-school work, and will aid special classes in Biblical exegesis and literature. Special attention will be given to story-telling, picture-teaching, and the conversational method. The biographical method will enter into the regular devotional services at Chautauqua this summer, and will be used as a stimulus of spiritual life. It is within the scope of this new education in the Church to promote the scientific study of childhood, give a more critical treatment of the Bible, unite ethics and evangelical truth, enlarge the study of Christ as human and divine, familiarize the Church with the biographical centers of sacred literature and Church history, and lift up higher standards of personal character and attainment in the Church, the Sunday-school, and the home. Certainly this is a large field, with wonderful possibilities. Biblical biography contains charming stories of childhood, of home life, of struggles with poverty and discouragement, of ingenuity, of persistency, and of triumph. The biographical study of the Bible puts principles into concrete form; it arrests attention; it illustrates and demonstrates; it appeals to the imagination; it paints indelible pictures on the walls of memory; and it furnishes companions to love and comfort our whole life through.

Bishop Potter and the Lambeth Conference

The Lambeth Conference to meet in May, 1897, will discuss many important questions relating to the Anglican Church throughout the world. A cable dispatch to the New York papers states that Bishop Potter, of this city, has been requested by the Archbishop of Canterbury to attend a series of meetings convened by the Primate of the English Church in connection with the approaching Conference and to be held at once. The members of the committee to arrange the subjects for discussion comprise representatives of the Church in England, Scotland, Ireland, Canada, and the United States, and are as follows: The Rev. Dr. Edward Benson White, Archbishop of Canterbury; the Rev. Dr. William Dalrymple MacLagan, Archbishop of York; Lord Plunket, Archbishop of Dublin; the Rev. Dr. R. Machray, Archbishop of Rupert's Land and Primate of Canada; the Rev. Dr. Frederick Temple, Bishop of London; the Rev. Dr. Brooke Foss Westcott, Bishop of Durham; the Rev. Dr. James Moorhouse, Bishop of Manchester; the Rev. Dr. Charles John Ellicott, Bishop of Gloucester and Bristol; the Rev. Dr. G. H. Wilkinson, Bishop of St. Andrew's; and the Rev. Dr. Henry C. Potter, Bishop of New York.

A Pilgrim Monument Unveiled

Provincetown, Mass., the place where the Pilgrim Fathers first landed, was on July 14 historically recognized by the State and the town authorities. A great throng of people from many parts of New England gathered in Provincetown to witness the unveiling and dedication of a large monument which has been erected in front of the Town Hall. Two large bronze tablets bearing memorial inscriptions are inserted in the sides of the monument. The occasion was observed by the townspeople with many demonstrations of joy; flags were displayed from the public buildings, and many of the private dwellings were handsomely festooned with flags and streamers. Literary exercises were held in the Town Hall, over which Mr. A. P. Hannum, of the Board of Education, presided as master of ceremonies. Mr. W. T. Davis, Chairman of the Old Colony Commission, formally presented the monument to the State of Massachusetts. Colonel Henry A. Thomas accepted it on behalf of the Commonwealth, and

then gracefully presented it to the town, for which it was accepted by the Board of Selectmen. Addresses were made by Congressman John Simpkins; William S. Green, of Fall River; Shebnah Rich, the Cape Cod historian; Colonel Samuel E. Winslow, of Worcester; and Edwin S. Barrett. An original poem, written for the occasion, was read by Miss Cora H. Howes, and the exercises were appropriately concluded by singing "America." Recently The Outlook published a notice of the unveiling of a stone of memorial in the John Robinson Church at Gainsborough, England, in memory of the Pilgrim Fathers. It is quite evident that the public is appreciating more and more the debt of gratitude which we owe to the spirit and influence of the Pilgrims.

Millions of Bibles

The American Bible Society has lately issued its annual report. This shows that the total issues of the Scriptures by the Society at home and abroad for the year ending March 31 last amounted to 1,750,283 copies. The issues of the Society during the eighty years of its existence amount to 61,705,841 copies. These millions of volumes have been circulated in nearly one hundred different languages and dialects in all parts of the earth. More than one-half of its issues in 1895 went into the hands of the pagan, the Mohammedan, and nominally Christian people outside of the United States; 383,000 were sold in China alone. The Society expended during the year \$503,500.52. Agents of the Society report a successful year's work in all parts of the world, except, perhaps, in Cuba and Turkey, both of which countries have been disturbed by internal dissensions. The British and Foreign Bible Society has issued, since 1804, 147,363,669 copies, while seventy-three other societies have issued more than 257,000,000 Bibles, Testaments, and portions.

Robert College

Robert College has been for thirty-three years a center of Christian education in Turkey. The catalogue for 1896 has just come to us, and gives interesting facts concerning its work. Its history is too familiar to the Christian world to need more than a reference. Its founder was a New York merchant, Mr. Christopher R. Robert. In 1860 he invited the Rev. Cyrus Hamlin, D.D., to join him in the effort to raise funds for the establishment at Constantinople of a college which should offer to young men, without distinction of race or creed, the opportunity to secure thorough education, equal to that obtainable in a first-class American college, and based on the same general principles. In 1863 the College was opened by Dr. Hamlin in a rented house at Bebek on the Bosphorus. Mr. Robert furnished all the necessary funds until his death in 1878, and then bequeathed to it one-fifth of his estate. His benefactions must have aggregated about \$400,000. In 1864 "The Trustees of Robert College of Constantinople" were incorporated in the State of New York, and the College included with other similar State institutions in the University of New York. In 1869 an iradé for its establishment was granted by his Imperial Majesty the Sultan to the Legation of the United States at Constantinople, securing to the College all the advantages bestowed by the Imperial Government upon educational institutions in Turkey. In 1871 the first building, since called Hamlin Hall, was completed, and in 1892 the second, called Science Hall, was inaugurated. The College owns three residences—the President's house and two houses for professors. One interesting feature of the catalogue is its account of the graduates of the College. Since its beginning in 1863 it has graduated 311, the total number of students during that time being 5,574. It is interesting to note the various occupations of the graduates. They are found in almost all the avenues of work. Among them are clerks, merchants, bankers, teachers, lawyers, doctors, clergymen, and Government officials. The College has a preparatory school which covers three years of study, and which has been recently enlarged, and is now in pressing need of a separate building. The collegiate department occupies five years, and includes the various courses of our own colleges, and also thorough courses in the ancient and modern Armenian language and literature, and a Bulgarian course, whose object is to give the Bulgarian students as good and solid instruction in their vernacular as can be obtained in any Gymnasium in Bulgaria. There is also a Turkish course, which is optional. Physical culture is receiving more attention than formerly. There is also instruction in both vocal and instrumental music. The religious instruction is not controversial, but practical and unsectarian. The students are required to attend the morning prayers with which the work of the classes opens on week-days, and on Sundays the boarders are required to attend the morning and evening religious services and the afternoon Bible class conducted by the professors of the institution. The study of Christian evidences is included in the College curriculum.

Centers for Missionary Inspiration

In the July number of the "Missionary Review of the World" its editor-in-chief, Dr. Pierson, gives an interesting description of the "Henry Martyn Memorial Hall" connected with Cambridge University, England, which stands

both as a memorial to the noble men who have gone to the various foreign fields from the colleges, and as a constant plea for more laborers. This building was erected in 1887. It is not large, and its principal features are a hall for general meetings, with small anteroom used as janitor's room and library. The outside is plain and modest, but the interior is a model of good taste and adaptation to its purpose. "The windows are small and high, leaving the side walls for a high wainscoting of wood surmounted by small panels filled with white painted scrolls bearing the names of men who have gone forth to mission fields, followed by the names of their particular colleges and the date of their departure for the field, and, if deceased, the date also of their departure from the field for a higher service above." Dr. Pierson says: "No student can come into this hall for a daily prayer service or an occasional missionary meeting without thus being compassed about with a great cloud of witness-bearers, whose constant and pathetic pleading for more laborers to enter the wide harvest-field he cannot but hear. Such a hall is the most effective and eloquent missionary advocate one can ever hear, and it is bound to make new missionaries so long as it stands." He then describes the various panels and inscriptions, beginning at the right hand of the platform-end of the hall and proceeding toward the right back to the point of starting. First is the inscription, "Ye have entered into his labors;" and underneath:

Henry Martyn. St. John's.
North India. 1805-12.
James Hough. Corpus.
South India. 1816-26.

Then in succession around the top of the wainscoting run the inscriptions: "The harvest truly is plenteous, but the laborers are few;" "Go ye into all the world and preach the Gospel to every creature;" "All authority hath been given unto Me in heaven and on earth;" "Go ye therefore and make disciples of all nations;" "One soweth, another reapeth;" and underneath these are the names and dates as indicated above. Also beside the tablets are portraits, flags of the different missionary countries, fresco devices with symbols for the Apostles, and a large colored chart showing the missionary statistics of the world, etc. "This hall has been designed and admirably adapted to feed and foster an intelligent and devoted type of missionary heroism." Oxford University is planning to build a similar structure to be called "Bishop Hannington Memorial Hall." The site is already purchased, and a building standing on the site is to be remodeled for the purpose. The students are making a noble effort to secure the needed funds, but about £2,500, or \$12,500, more are required to complete it for use. Dr. Pierson suggests the erection of such a building in America, say in New York or Brooklyn, to be called "Brainerd Memorial Hall" or the "Judson Memorial." It would be an inspiration to missionary service and sacrifice, and could serve as a rallying point for departing and returning missionary students. He asks in closing: "Who will take the lead in providing this new nucleus for missions among our devoted young men and women?"

Swedish Lutherans in America

The old Swede Church in Philadelphia, one among the oldest of the Protestant churches in the United States, celebrated recently its one hundred and ninety-seventh anniversary. The present year marks the two hundredth anniversary of the establishment of the Swedish Lutheran Church in America, it being in the year 1696 that King Charles XI. of Sweden issued the memorable royal order to the ecclesiastical state department to provide religious instructors for the Swedish colonies in America, then settled in what are now known as the States of Delaware, Pennsylvania, and New Jersey. In 1696 the Rev. Andrew Rudman was selected as the first clergyman, and he was permitted to select for himself a fellow-laborer in his office, and for this Dr. Svedberg, who was well acquainted with him, proposed the Rev. Eric Bjork. To these two clergymen a third was also added by the King's command—the Rev. Jonas Auren. Before they left Sweden they were granted an audience with his Majesty, who most kindly received them, and commanded them to be the bearers of the books which the King had presented to the Swedes in America. Among these books were 500 copies of Luther's Catechism, translated into the American Virginian language. Upon the books the King's name was stamped in gilt letters. These books are now very rare in Pennsylvania, the old families of Swedish descent prizing them very highly. On June 25, 1789, the Swedish congregations in this country were, by royal order, granted the independence asked, and virtually transferred to the Protestant Episcopal Church of the United States. The above facts we condense from an interesting historical article by Louis G. Northland in the Chicago "Inter-Ocean."

Berea College

This unique institution, which antedates the war, and is situated 130 miles south of Cincinnati, on the line between the "blue grass" and the mountains, has completed another successful year. Commencement, June

24, was held in the immense tabernacle, and attended by several thousand people. A notable scene was presented when Professor Rogers, who in 1859 was "warned" to leave the State by a company of sixty prominent citizens, shook hands with the Hon. John D. Harris, who pleaded guilty to having been one of that "gang"! Addresses were made by Dr. W. E. Barton, of Boston, the Rev. H. M. Penniman, of Chicago, who has recently become connected with the work at Berea, and the Hon. J. M. Ashley, of Toledo, O. Mr. D. K. Pearsons, of Chicago, has headed a movement for securing \$200,000 endowment, pledging himself to give one-fourth the amount. The students have subscribed above \$3,000, and a considerable sum will be raised in Kentucky. President Frost has made many new friends in the East during the last year, and says in his annual report that "the tone of the school was never better than to-day, and the number of persons who are watching it with friendly interest was probably never so great." Berea is distinctively Christian, but controlled by no sect. Until larger endowments can be secured, about \$12,000 must be provided each year by contributions from friends of the cause.

A paragraph in The Outlook of June 13, on the condition of affairs in the First Congregational Church of San Francisco, has called out the following letter, which we print in this place that all sides of the question may be known:

I have read with interest your article on the First Church of this city. The writer is evidently not at all familiar with the affairs of the church as they exist to-day, and bases his opinion upon conditions which do not exist. Were the difficulties of the church confined to the Dr. Brown affair, our problem would be a simple one, but we have an accumulation of discords that have been disturbing the peace of the church for ten years past, and this, coupled with the fact that the supporting families of the church have removed to a portion of the city remote from the present location, has brought about a condition which renders it imperative that the church property should be sold and a spot more convenient to our church families be selected. The past six years have demonstrated that if we remain in the present location the property will be consumed in expenses and lost to religious purposes. If we move now, the property can be sold for enough money to build a handsome church situated in a more convenient location and leave a surplus in the treasury of from twenty to thirty thousand dollars. We know of no man, foot-loose, East or West, that could take that pulpit and save the property to Congregationalism. The men that might do it are doing in their own pulpits as great, if not greater, work than they could do in San Francisco, and there are no inducements that can be offered here that would warrant any minister of the Gospel in leaving a successful and useful work in the East to undertake a task which the Board of Officers of the First Church and Society and a large majority of its members consider, from past experience, hopeless, and we must submit that we have quite as good opportunities for correct judgment on this question as has the editor of The Outlook. Could the First Church have been left to settle its own difficulties, it is possible that in time the removal of the First Church to a more convenient location, and an endowment (which has been contemplated) of the present property for evangelistic down-town work might have been accomplished, but the ministers who have assumed control of Congregational affairs on the Coast seem to have lost confidence in the ability of the First Church to handle its own affairs and precipitated by their action a condition that rendered an immediate closing of the church and its sale an absolute necessity. Dr. Brown and his friends, who constitute a large majority of the church membership, have been at all times in full accord with the entire Board of Officers of the Church and Society, Dr. Brown himself being willing to leave this city and coast whenever the interests of Christianity will be best served thereby.

J. H. MORSE.

Brief Mention

Bishop Temple, of London, says that during the last twenty-five years Anglican Churchmen have contributed about \$400,000,000 to religious objects.

A museum in Berlin has secured possession of Luther's Bible which he used in his study. Its margins are covered with notes in the Reformer's handwriting. It was printed in Basle in 1509, and is in an excellent state of preservation.

The Rev. George L. Robinson, D.D., pastor of the Roxbury (Mass.) Presbyterian church, has resigned in order to accept a call to the chair of Old Testament Literature and Exegesis in Knox College, Toronto, Canada.

The Disciples of Christ in California have raised money to sustain an English Bible Chair in connection with the Stole University, to which Professor S. M. Jefferson, Professor of New Testament Literature in Bethany College, has been called.

The very handsome Methodist Episcopal church at Washington, N. J., was dedicated recently by the Rev. Dr. J. M. Buckley, editor of the "Christian Advocate," who preached from the text, "The liberal deviseth liberal things, and by liberal things shall he stand" (Isa. xxxii, 8). The sermon was a particularly strong appeal for liberality in religious things. The new church is said to be the handsomest in northern New Jersey.

"The Congregationalist" says: "The call of the Rev. Dr. F. W. Baldwin, of East Orange, N. J., to the Chair of History and Economics, just established at Bates College, is another evidence that the partition between Free Baptists and Congregationalists is decidedly thin. If his own church permits him to accept this summons of his Alma Mater, his influence, we are sure, will promote still further friendly relations between the denominations."

The sum of \$18,500 has been raised for the semi-centennial in honor of the Rev. Dr. Richard S. Storrs, pastor of the Pilgrim Congregational Church, Brooklyn, and the sum is constantly growing. The special committee hopes to complete the full amount of \$25,000 by November 19, when it is proposed to celebrate the semi-centennial of Dr. Storrs's pastorate in the Church of the Pilgrims by special services in the church, and in all probability a great mass-meeting in the Academy of Music. No doubt the citizens of Brooklyn will be glad of an opportunity to join in a general tribute of honor to one of the city's most prominent preachers.