

## The Religious World

**Conference at Atlanta University** We have received a report from Atlanta University of the Conference held there

May 26 and 27, in the interests of the negro race. From it we condense the following: There is an increasing tendency among the negroes to migrate to the cities. One-sixth of their entire number, or approximately 8,000,000, make their homes in the cities. As is natural in all races and nationalities, the negroes drift together into their own quarters, which are usually on the outskirts of the city, and which, wherever they are, are most unhealthful and uninviting localities; and this circumstance, combined with their unavoidable social status and poverty, brings about a condition of things not unlike that found in the slums of our large cities. This leads to a new social problem—a city negro problem, which increases in difficulty with the increase of population. What the Tuskegee Institute by its annual Conference is doing for the country negro, Atlanta University now attempts to do for the city negro, with changed methods to meet the changed conditions. The first Conference of Atlanta University was necessarily largely introductory in character, but it developed an enthusiastic interest which promises well for the future. Its first session was occupied chiefly with presenting the purpose of the movement, in outlining the scheme of the work for the immediate future, and in urging the necessity of a careful and unbiased collection of sociological facts looking forward to practical recommendations and reforms. In view of the absence of exact information bearing on a number of social questions, a careful seeking after facts was urged as a first necessary step, that in attempting cures no mistake should be made. The second session of the Conference was occupied wholly with a discussion of the causes of the excessive mortality among the negroes of the city, which is very much in excess of that of the white population. Leading colored doctors, teachers, lawyers, and ministers spoke with sympathy for their people, and a comprehension of existing evils. It was their opinion that the disproportionate mortality of the colored people was not due to any peculiar susceptibility to disease inherent in the race, but to imperfect sanitary conditions resulting from poverty and ignorance. They have little understanding of the simplest laws of health, and the destructiveness of intemperance is not appreciated at all. These are the sentiments expressed by the speakers: "We are working, as a rule, on very small wages. Small wages mean cheap food; cheap food means unwholesome food, at the hands of unprincipled merchants; and unwholesome food means disease. Our dwellings are too frequently filthy hovels. The time of our people, spent in the employ of the whites, leaves no opportunity to care for the home. We are, moreover, hedged about on account of our color. Our poor are denied many of the means of health which are affectionately bestowed on the same class of the favored race. We eat of the crumbs. Our park accommodations—the health resorts of a city's poor—are circumscribed, because we were not born white. Our hospital quarters, in the Court of the Gentiles, are small and ill-provided; medicine not easily accessible; public physicians careless in their duties. We do almost all the menial, dirty, and difficult work of the city, and, thus unprotected, do you ask why we die?" At the close of the Conference resolutions were adopted deploring the increasing death-rate of the negro population, "due in a great degree to ignorance, poverty, negligence, and intemperance;" that further investigation is needed; that the committee in charge carry on the same with all procurable assistance of those interested in city problems. The tone of the Conference was, as would be expected, strongly racial, yet broadly so. It was felt that the negro is in special need of a wise physician. More distinctively still were the suggestions humanitarian and Christian.

**Two Presbyterian Leaders** Among the ministers who have been most prominent at the recent meeting of the General Assembly at Saratoga are the Rev. Drs. David R. Breed and J. L. Withrow. They were competitors for the Moderator's chair. Until within a year or two both were pastors in Chicago. Dr. Withrow is much the older man. For several years he was pastor in Philadelphia; after that, for about a dozen years, he occupied the pulpit of Park Street Church in Boston. Later he accepted a call to Chicago. During his ministry in Boston he was regarded as an extreme conservative. His preaching was popular, and he attracted large audiences. He succeeded the somewhat famous "Adirondack" Murray in the pastorate of Park Street Church. The conciliatory tone of his utterances at Saratoga would be sure to give pleasure to many who remember him in the Congregational ministry as somewhat aggressive in his spirit. But time mellowed most men, and the effect of time was seen in the irenic spirit of the sermon of the retiring Moderator, Dr. Robert R. Booth, as well as in the address of the new Moderator, Dr. Withrow. Dr. Breed is

barely fifty years of age. He is now pastor of the First Presbyterian Church in Pittsburg. His early life was spent in that city, and he was a child of the Third Presbyterian Church. He graduated at Hamilton College and Auburn Theological Seminary. His first settlement was in the House of Hope Church in St. Paul, and his second in the Church of the Covenant in Chicago. If we mistake not, Dr. Breed is a lineal descendant of Jonathan Edwards. Tall and striking in his appearance, earnest and vigorous in his utterance, an extreme conservative in his theology, and one of the most genial and delightful of friends, Dr. Breed is a kind of universal genius, being something of an artist, a good deal of a mechanic, something of a poet, and, withal, just the man who would naturally be expected to be a leader among the liberals. He is, indeed, far more liberal in his spirit than in his theology. There is little doubt that in the not distant future he will be called to occupy the highest position in the gift of his Church.

### Another Anniversary

Trinity Episcopal Church in Newark celebrated its one hundred and fiftieth anniversary during the week beginning Sunday, May 31. The exterior of Trinity Church is one of the plainest in the city, but the building has an interesting history, and is far more attractive in its interior than its exterior would suggest. The rector is the Rev. Louis S. Osborn, D.D. Among those present at the services were several high officials of the Episcopal Church and of the city of Newark. President and Mrs. Cleveland had been invited, but were unable to be present. Cordial letters were received, not only from members of the Episcopal Church, but also from Roman Catholic, Jewish, and other Protestant churches. Dr. Osborn is a broad and earnest man, whose brotherly spirit and genuine fellowship is greatly appreciated in the city in which he lives. Trinity Church has an honorable history, and has done a noble work in the city of Newark and the State of New Jersey.

### Conference of Friends

A correspondent writing from the Friends' Seminary in New York calls attention to the fact that in a recent list of great religious meetings The Outlook had no place for the Friends' Conference to be held at Swarthmore, Pa., from the 19th to the 26th of "the eighth month." The omission was simply an oversight, and we are glad to quote from the letter as follows: "There will be conferences upon First Day School, philanthropic, educational, and religious work, participated in by Friends from each of the seven Yearly Meetings of the United States and Canada. Such meetings are held regularly every two years, but have only recently grown to considerable size. The conference at Chappaqua, N. Y., in 1894, was attended by over 2,500 people, and we expect a much larger attendance this year." In the hurry and display of our modern life the quiet and gracious but none the less helpful work of the Friends is often overlooked. That they are alert and active, however, the above quotation shows, and not less does the great Conference on International Arbitration at Lake Mohonk, of which we speak elsewhere, because its convener, Mr. A. K. Smiley, is himself, as is well known, a loyal and devoted Friend. We suspect that if the quiet work of the Friends were publicly tested it would be found quite as valuable as that which attracts more attention from the public.

### The American Guild of Organists

A new musical organization has recently come into being in New York which ought to have a wide and beneficent influence upon church music throughout the country. It is The American Guild of Organists, of which Dudley Buck is the President, Dr. Garret Smith the Warden, Walter J. Hall the Treasurer, and Dr. Henry G. Hanchett, whom readers of The Outlook will remember as a contributor to its columns, the Secretary. Dr. Hanchett's address is 148 Fifth Avenue, New York City, and he will be glad to supply those who are interested with full information about the Guild and its purposes. The chief aim of the Guild is "to establish such relations between the clergy and the organists as shall be mutually helpful in administering church musical affairs, and result in giving an added dignity to the office of organist and choirmaster." Besides widely known organists who are active members of the Guild, fourteen clergymen were associated with the organizers in establishing the Guild. Among these are: the Rt. Rev. Henry C. Potter, D.D., LL.D.; the Rev. Lyman Abbott, D.D.; the Rev. A. J. F. Behrends, D.D.; the Rev. John Wesley Brown, D.D.; the Rev. David H. Greer, D.D.; the Rev. Charles Cuthbert Hall, D.D.; the Rev. W. S. Rainsford, D.D., and the Rev. Roderick Terry, D.D.

### A Citizen-Clergyman

That it is possible for the clergyman to exert an influence upon the community at large far beyond his own parish lines has been strikingly illustrated in the case of the Rev. David Nelson Beach, who has recently left the Prospect Street Congregational Church of Cambridge, Mass., to go to Minneapolis. Dr. Beach was not only one of the prominent Congregational clergymen of New England, but

prominent citizen of Cambridge, with all that this somewhat hackneyed phrase implies. A dinner was given in his honor by the citizens of Cambridge last week at the Hotel Vendôme in Boston, in connection with the impressive celebration of the fiftieth anniversary of the incorporation of Cambridge as a city. The Mayor of Cambridge presided, and among others who took part in this testimonial to Dr. Beach were Father Scully, a well-known Roman Catholic priest in Cambridge; Dean Hodges, of the Episcopal Theological School of Cambridge, and Bishop Lawrence, of Massachusetts. The menu cards bear the following quotation: "Be one. See far. Act." These were the words spoken by Dr. Beach at a recent public meeting in Cambridge, and succinctly express what might well be the motto of every progressive community. Perhaps the most striking feature of this dinner was the address of Father Scully, and the illustration which his presence afforded of the fact that denominational lines may be entirely wiped out in a united effort on the part of the members of a municipality to work for the general good of its citizens. Father Scully in his address spoke of Dr. Beach as his brother, and amid great applause he and Dr. Beach spontaneously clasped each other by the hand, as Father Scully remarked that thus the Catholic and the Congregational Churches clasped hands. We see no reason why they may not do so in carrying out the work of Father Scully, so well defined in the following words: "There should be a brotherhood of American citizens meeting together outside of their churches to stand together as one man for the sacred supremacy of the ballot, to work together for honest government, and to organize law and order committees in every city and town against political bossism." This occasion, while of special local interest at Cambridge, is really of National interest as an indication of what real Christian union may be.

#### Summer Bible Schools

The American Institute of Sacred Literature has provided Bible study in a large number of summer assemblies. At Chautauqua such men as Professors Curtis and Sanders, of Yale, Harper and Matthews, of Chicago, George Adam Smith, of Scotland, and Dr. Joseph A. Beet, of England, will be heard. Other schools are to be held at Bay View, Des Moines, Glen Park, Colo., Jackson, Tenn., and at a long list of other Chautauquas and summer schools of theology, East and West, North and South. The summer Biblical work of the University of Chicago will have forty different courses under sixteen instructors. The Institute is in the best of hands, and the results are sure to be seen in a more thoroughly equipped ministry in our pulpits. Those desiring information can secure it by writing to the office of the American Institute of Sacred Literature, Hyde Park, Ill.

#### Baptist Convention at Montreal

The annual Convention of the Baptist churches of Ontario and Quebec assembled at Montreal, May 26-June 2, when three hundred delegates were in attendance, and was declared by the President to be the most successful in the range of his experience. The devotional element was a marked feature, from the opening address from the chair on "Fellowship with Jesus," until the closing of the Convention. The Home Mission receipts totaled \$25,158.06, being \$3,048.06 less than the expenditure, while the Foreign Missionary income from all sources amounted to \$35,458.74, leaving a deficit of \$6,079.91. In many of the addresses the needs of both fields, home and foreign, occupied the earnest attention of the speakers. The educational interests of the denominations were reported to be in a very satisfactory position, the number of students being large, while the revenue of the year was \$15,594.06, leaving a deficit of only \$2,762.29. On Sunday morning the educational sermon was preached by Professor James Ten Broeke, from 1 Cor. iii., 3, and Eph. iv., 13. An interesting feature of the Convention was the presence of the Rev. J. L. Campbell, D.D., New York, and the Rev. O. P. Gifford, D.D., Buffalo, both of whom were cordially received by their Canadian brethren.

#### Prizes in Hebrew

The Chicago Theological Seminary offers nine different prizes of fifty dollars each to candidates for admission to its Junior Class. The conditions are that candidates shall be able to answer three-quarters of the questions proposed on the first thirty-two lessons of Harper's Method and Manual. If more than nine persons attain the grade, the prizes will be assigned in the order of merit. Last year ten persons applied to the Professor of Hebrew in that institution for instruction by correspondence. Professor Samuel Ives Curtiss, who has charge of this department in the Seminary, is an enthusiast in his work, and the results of his efforts are already seen in the interest in his department. The entrance examination for the prizes is on September 9.

#### Brief Mention

The first graduating exercises of the Berkeley Temple School of Applied Christianity were held in the Temple in Boston May 10-14. The baccalaureate addresses were by the Rev. C. A. Dickinson, D.D., and the Rev. Lawrence Phelps. At the graduating exercises on May 14 addresses were given by four young men and three young women. The Rev. Lawrence Phelps, A.M., is the

Principal of this school, which is a vital part of the great work of Berkeley Temple.

Some of our readers have informed us that Plymouth Church in Syracuse was not the first to organize a class in Social Ethics. Reference was made to the Unitarian church in Ithaca, and also to the Unitarian church in Troy, which have a young people's class in ethics. The example is a worthy one, and the larger the number studying such subjects the greater the hope for the future.

The usual summer assemblies are to be held in Northfield. Mr. Moody is as indefatigable as ever. He reaches out his hands and compels the assistance of all whom he desires, wherever they may live. Among those who are to speak at Northfield the coming summer are Dr. Alexander McKenzie, the Rev. F. B. Meyer, of London, President Patton, of Princeton, and others equally prominent on both sides of the water.

The Rev. Nehemiah Boynton, D.D., was installed pastor of the First Congregational Church in Detroit on Wednesday, May 27. The sermon was preached by the Rev. E. B. Webb, D.D., of Boston, who, if we mistake not, has had a large place in the life of Dr. Boynton, having preached his installation sermon two or three times before. The late pastor of the church in Detroit was the Rev. W. H. Davis, D.D., who has already begun his work at the Eliot Church in Newton.

By this time every one knows that the Fifteenth International Christian Endeavor Convention will be held in Washington in July. Everything points toward another meeting of the same gigantic proportions as that which was held last year in Boston. There will be many different places of assembly, and there will be denominational meetings, meetings where the subject of Christian citizenship will be prominent, meetings devoted to the juniors, to evangelistic work, to Bible readings, and the promotion of Christian fellowship.

On Tuesday evening, June 2, a meeting was called for the starting of a new Congregational church in the city of New York. The call was signed by Dr. Lucien C. Warner, Clarence W. Bowen, and eight or ten others whose names have in the past been associated with the Broadway Tabernacle. The purpose of those signing the call was the starting of a new church in the upper part of New York, in a vicinity in which many Congregationalists live, but where there is now no church of the denomination. It is, perhaps, an open secret that the intention of those leading in the movement is to call to the pastorate the late pastor of the Tabernacle, Henry A. Stimson, D.D.

The eighteenth triennial meeting of the General Eldership of the Church of God was held in the city of Harrisburg, Pa., May 28 to June 3. There were about one hundred delegates, comprising ministers and laymen. Among the latter were quite a few women. The meeting this year was of peculiar interest, being held on historic ground; for in this city, in 1825, the Rev. John Winebrenner, a minister in the German Reformed Church, withdrew from that denomination because of radical ideas he held on evangelistic work and his change of belief on points of doctrine. He introduced baptism by immersion and feet-washing into the practices of the new organization. An effort was made to change the name from Eldership of the Church of God to Association of the Churches of God, but it was not carried.

## 70<sup>th</sup> Anniversary of the Congregational Home Missionary Society

A memorial window behind the pulpit of the old Center Church in New Haven, Conn., depicts the first worship of its founders under a tree, April 19, 1638. It is a typical scene. Such has been the beginning of many a church on the edge of the advance of civilization into the wilderness. It seemed a fitting background to the platform of the Home Missionary anniversary in that historic church, June 2, 3, and 4. It mutely but eloquently answers the question, Of what interest should Home Missionary operations be to us as good citizens of the Republic?

The home missionary is to many of us a rather uninteresting person, simply because we do not realize what he is doing. A very necessary person, all would admit. The lessons and the consolations of religion are as desirable amid the toils and trials of the pioneers as in the settled life of older communities, no doubt. But more than a son of consolation, more than an itinerant evangelist, is this same home missionary. It was for more than this that five home missionaries rode into the recently opened Cherokee Strip with the first locomotive that entered it. It was to plant and to organize Christian institutions in the virgin land, and thus lay the foundations of a stable commonwealth in Christian principles, sustained by the church on one hand, and the school on the other. It was for this that the home missionary dwelt in the cabins of new-born Chicago and the shanties of infant Milwaukee, planting the seeds whose fruit enriches those cities to-day, and propagates itself around and beyond.

This work has been going on unobserved by the chroniclers of exploits, yet mighty in its silent germination from year to year, ever since the planters of New Haven worshiped beneath the oak-tree, and ever since the planters of Massachusetts Bay founded Harvard College in their poverty, and the Connecticut farmers in 1645 sent forty bushels of wheat thither for the subsistence of poor students. But the organization of the work is more recent. In 1798 the Connecticut Home Missionary Society was organized; a year later, the Society in Massachusetts. Their missionaries followed the pioneers into the new States and Territories along the Lakes to the Mississippi and the Gulf. But the work grew, and the organization had to grow. In 1826 the National Society was formed, at first undenominational, but now for many years left in the hands of Congregationalists by the withdrawal of the other partners to organize their own work on denominational lines. During these years its missionaries have organized, in all, 6,339 churches, one-fourth of them Presbyterian during the period when four denominations were in co-operation. These same missionaries have also been the nursing-fathers of more than a score of colleges, from Marietta, in Ohio, westward to the Pacific and southward to the Gulf.

The keynote of this great National enterprise was struck by the