

revision of their creed. Some modification is asked for regarding the office and work of a Bishop. No other ecclesiastical official has such tremendous power, and it is conceded that the Church assumes great risk when it places in the hands of few men such power. Dr. Buckley puts it thus: "The office of Bishop in the Methodist Episcopal Church is, under a few limitations, unparalleled in its power over men and churches. It is a most dangerous thing to put a man into that office." It is believed that the time has come when stronger safeguards should be placed about the work of the pastorate, and more specific responsibility placed upon the Bishops. It is proposed by some, as a remedy, to elect them for a certain number of years, making them eligible to re-election, thus giving the Church the opportunity to correct any mistakes it might make in the choice of the chief pastors.

A special committee has been appointed to consider the question of districting the Bishops, making them modified diocesan Bishops, with all the essential features of the general superintendency. It is thought that only by this method can the Bishop become sufficiently acquainted with the needs of the churches and the character of preachers to make the appointments intelligently. There are those who are loth to make any changes that seem to affect the general superintendency of the episcopacy, failing to recognize the fact that while Bishop Asbury might in reality be a bishop over the entire Church the conditions of the present time, as well as the largeness of the Church, make it impracticable and unwise to try to sustain an episcopacy such as was adapted to the early conditions of Methodism. The "General Conference Advocate" of May 6, in a very able article on "Needed Modifications in Our Episcopate," has this forcible sentence: "It is simply an inevitable and unavoidable result of our present system which requires each of our Bishops to be familiar with the ministers of the whole Methodist world. We make no claim to the infallibility of our Bishops, but we put upon them responsibilities which nothing short of infallibility could possibly meet." In the General Conference of 1888 the Committee on Episcopacy recommended, and the Conference passed, a resolution to district the Bishop; but just a little while before the adjournment of the Conference, when many of the delegates had left the seat of the Conference, the action was rescinded.

The Missionary Bishops, Taylor of Africa, and Thoburn of India, presented their reports on Friday, May 8. Bishop Taylor passed his seventy-fifth birth anniversary on Saturday, May 2, and the Conference passed congratulatory resolutions for the preservation of his long and useful life. His presence electrified the whole Conference, and the report of his work was received with manifest feelings of devotion for the St. Paul of modern missions. Bishop Thoburn's report mightily stirred the great Conference. It was the outlook of a mighty prophet, believing thoroughly in the salvation of this world through the Gospel of Christ. He closed his remarkable address with an outburst of eloquent portrayal of the speedy conquest of the heathen world, such as is seldom heard from human lips. As he closed, the writer heard a delegate say, "That's the St. John of Methodism." Few men have as strong a hold upon the heart of the Church as has the good Bishop.

The Standing Committee are all hard at work, and the results of their deliberations are awaited with eager anticipation by the Conference and the public.

B. F. D.

The Princeton Jubilee

The eighty-fourth anniversary of Princeton Theological Seminary, May 5, when a graduating class of seventy-six received their diplomas, was mainly devoted to celebrating the fiftieth anniversary of the appointment of Professor William Henry Green as instructor in the Seminary. Even the personal interest which attaches to the venerable Professor, as the sole surviving link between the present Faculty and the original Faculty, composed of Samuel Miller, Charles Hodge, and Archibald and Addison Alexander, received less emphasis than the theological interest, which centers in him as the most distinguished defender of the Princetonian conceptions of the unity and authenticity of the Mosaic books, according to the traditional belief. This was the recurrent note of the sixteen addresses which held the attention and aroused the enthusiasm of great audiences, morning and afternoon. It was a noble celebration of the influential life-work of one of the great scholars of this century, respected alike for his simple conscientiousness and for his unsurpassed learning. It was almost amusing to hear that the young learner, on entering Lafayette College at the age of twelve, had begged to be excused from studying the languages, on the ground that he had no aptitude for it. Of many quotable sayings a few illustrate the general current of feeling and expression:

"On the issue between naturalism and supernaturalism," said Dr. Booth, Moderator of the General Assembly, "we have had on our side 'Athanasius

against the world.' We are content to rest our case on the authority of one whose word must be final, if any word can be."

Professor McCurdy, of Toronto, said: "Professor Green has been the most influential teacher of Hebrew in the English-speaking world of our time. But his greatest work has not been philological. He has been more than an expounder of the Word; he has been its exponent in the candor—the pure white light—of the love of truth and the truth of love."

Said Dr. William M. Paxton: "Dr. Green's character is made of solid blocks of granite. The storm of revision never shook it."

Dr. Cuyler related an anecdote of Professor A. A. Hodge. To a New Haven man he said, "Your trouble at Yale is that you teach your students to think. Our way at Princeton is to leave God to do the thinking, and to devote ourselves to believing."

President Patton remarked: "There is a short method in settling questions of criticism by help of a theory of inspiration which assumes that whatever is said about a book of Scripture in another book of Scripture is conclusive. This method does not require much learning, and the men who are given to it are not very learned. This is not Professor Green's method."

Professor Mead, of Hartford, said: "Differences in the conclusions of critics result from differences in their prepossessions. But there are right prepossessions and wrong ones. The name of the 'higher criticism' belongs as well to conservative conclusions as to radical. Dr. Green has made it certain that no one can be certain of a divided authorship of the ancient documents by internal evidence only."

Dr. Green, evidently with deep emotion, responded, the assembly rising and standing while he addressed them, until he bade them sit. He reviewed the past in a strain of simple remark, closing with an earnest protest against an "idea of inspiration which furnishes no guarantee for the truth of the Scriptures." Against this his critics, at least those who claim to be Christian, protest as earnestly as he. The difference between him and them is in the varying extension given to the undefined term, "the truth of the Scriptures." Once this was extended to cover all the chronology given in Scripture. But Dr. Green no longer extends it thus. The restricted extension, once begun, has no logical limit but the truth essential to godly character and salvation, and here the men of the spirit in all the schools are at one. Concerning the issue between naturalism and supernaturalism, insisted on at Princeton as most vital, it is noteworthy to find the Duke of Argyll, a name respected in Presbyterian circles, speaking thus in his latest book, "The Foundations of Belief." "The sacred writers of the Jews never admitted for a moment that irrational distinction, which is purely modern, between what we choose to call the natural and the supernatural." We seem to be nearing a point where the controversies of recent centuries are to be superseded by the incoming of a conception of God as related to the world of natural causes which shall include all the real truth for which the disputants on either side have stood. A fitting seal was set to the commemoration of Professor Green's work by the announcement of an undertaking to raise \$100,000 for the foundation of a memorial professorship.

The Death of the Shah and Missions in Persia

The New York "Tribune" of May 4 has a long and illuminating article on Missions in Persia. It treats of the effect of the assassination of the Shah on missions and missionary work in that country, and contains a long and admirable statement of what that work is and what has been achieved. The late Shah was a friend of the foreign missionaries. He was not a religious fanatic, but he extended to religious teachers full protection as long as they obeyed the law prohibiting the making of proselytes from among the Mohammedans. Christian work in that empire is chiefly in the hands of the Presbyterian Board of Foreign Missions, and the record of what has been accomplished reads almost like a romance. The outlook for the future was bright, but now the missionaries and their friends are filled with anxiety. It is said that the new Shah has neither his father's strength of mind nor his liberality of character, and that he is not likely to rise above the influence of the fanatics by whom he will be surrounded. The missionaries have been in Persia about sixty years, and have never been entirely free from the persecution of the Mohammedans. They have been protected, however, by the strong hand of the Government. Now that one unfavorable to them is likely to assume the throne, the outcome is not hard to predict. Another and hardly more favorable alternative remains. If the right of the succession is disputed, there will probably be civil war, in which the lives and property of the missionaries would be imperiled. In that case Russia might attempt to quell the disturbance and to assert her own supremacy, and her hostility to Protestant Christian missionaries is as pronounced as that of the Mohammedans. Those who have built up the work in Persia have reason for anxiety; indeed, the general missionary problem is becoming more and more complicated. At present there is but little difficulty in Africa, India, China, or Japan. In those countries Christians are not seriously opposed; but the terrible story of Turkey is still ringing in our ears when dreary forebodings come from Persia.

What Has Been Done in Persia

The most important mission stations in Persia at present are at Teheran, Tabriz, Hamadan, and Urumia. The most prominent of these is probably the last, where the mission extends its work

as far as Mosul in Turkey and takes in all of Kurdistan. The chief part of the work is among the Nestorians. The late Shah contributed to one of the missionary hospitals, and conferred the decoration of the Lion and Sun upon Dr. Joseph T. Cochran, a medical missionary who saved the city of Urumia from capture by the Kurds. One of the most prominent of the missionaries is the Rev. William A. Shedd, who is the author of part of the article published in the "Tribune." He tells us that the aim of the work is to accomplish a reform within the old Nestorian Church; that it has grown so that it is now largely institutional; that the employment of the missionary has changed—he is no longer a pioneer, but a superintendent. Four institutions are made prominent: the church, the school, the press, and the hospital. In about seventy places the Gospel is preached each Sunday to not far from four thousand persons. In addition to the American missionaries there are about sixty native Nestorian preachers. The people have been nominally Christians for centuries. The aim of the missionaries is to put into old and decadent forms a vital and inspiring life. Some of the noblest Christians of any time have labored in this field. There were Dr. Shedd, Dr. Justin Perkins, whose name is well known in missionary circles, Dr. and Mrs. Grant, and, perhaps best known of all, Fidelity Fiske, who was the real founder of Christian education for women in that country. In memory of her the Fiske Seminary was named. Some idea of what is being accomplished may be formed from the fact that the educational system of this one mission has the Urumia College, with theological, medical, collegiate, industrial, and preparatory departments; Fiske Seminary, with normal, seminary, preparatory, primary, and kindergarten departments; seventy-eight village schools in Persia, and twenty-three village schools in Turkey. This mission is a sufficient answer to the ignorant criticism which many pass upon foreign missions. A work so nobly begun ought not to be interrupted. We sincerely hope that the present anxiety may prove to be without foundation.

The New Tremont Temple

The new Tremont Temple, which is the great People's Church of the Baptists in Boston, was dedicated with appropriate ceremonies on Sunday, May 3. About three years ago the old building was burned. As the result of much effort and great faith the new building has been completed. It is located on Tremont Street, in the heart of the business part of the city. At its dedication, on the platform with its pastor, the Rev. George C. Lorimer, D.D., were seated the deacons, many eminent denominational leaders, and other friends and helpers. Sixty-five ushers were required to seat the great throngs which filled the place, which accommodates twenty-five hundred. The dedication sermon was by the pastor, who spoke of the meaning of the building, of its sanctity, of the joy they had in entering it, of their thanks to the many who had helped in the past, of the great responsibility which rested upon them in view of the sin and suffering by which they were surrounded, of the various forms of Christian activity which would be centered in the new church. He reminded his people that the only way in which their work could become a permanent and abiding blessing was for all the people to unite in a real and noble advance. The rebuilding of Tremont Temple shows how the Baptists of Boston are trying to solve the problem of the down-town church. Theirs is the only true way. Let the buildings not be smaller, but larger; let them be endowed, and the very best men placed in their pulpits. Then they will be thronged, and the mournful spectacle of the Church leaving the neediest fields will no longer disgrace the Christian name.

Berkeley Temple

The sketch of the work of Berkeley Temple for 1896 shows that the effort is to advance rather than to limit the work, and yet it is evident that those who have it in charge are burdened with the greatness of their responsibility in view of the vastness of their field. The Rev. Charles A. Dickinson, D.D., is the pastor, and the associate pastors are the Revs. William S. Kelsey and Lawrence Phelps. A few facts concerning the church itself will interest our readers. It has been under its present management about eight years. It is the largest Congregational church in New England. It is in the midst of a dense population. Its doors are open all day and every day. Forty-two different gatherings are held under its roof every week. The number of its organizations is too numerous even to mention. It visits the neighborhood; it ministers to the children; it educates young men in the duties of Christian citizenship; it provides classes for young women; it aims to foster interest in foreign missions; it has a School of Applied Christianity; it is doing a large work in temperance. In fact, it is a great and beautiful home in the midst of a locality where thousands of young men and women are situated, and where not only one such church but scores of others ought to be located. The question of the future is a serious one. The people are leaving the cities for the suburbs. What shall become of the Park Street Church, Berkeley Temple, and the Union Church, which Dr.

Boynton has just left? There is only one right answer: Christians of wealth who are finding beautiful and healthful homes in suburban districts ought to endow these down-town churches. And one other thing: Many ought to give a part of their time each Sunday to Christian work in those churches. They are not much needed in the suburbs, and the swift means of communication makes those churches easy to reach on Sunday. A part of each Lord's Day many might well give to those down-town churches. Only as the suburbs remember the cities will the Christian work in the cities continue to prosper.

In Honor of Dr. Stimson

Their many friends in New York are determined that Dr. and Mrs. Henry A. Stimson shall not leave the city without knowing something of the extent of the appreciation which their work has received. In order that they might understand this fact a large reception was tendered to them at Sherry's on Monday evening of the present week. Among those whose names were signed to the invitation were such representative ministers as the Rev. Drs. R. S. Storrs, John Hall, W. R. Huntington, E. B. Coe, R. S. MacArthur, and Andrew Longacre; among the laymen were such eminent citizens as Abram S. Hewitt, Presidents Dwight, of Yale, and Low, of Columbia, the Hon. William C. Whitney, Mr. William E. Dodge, Mr. D. Willis James, and others equally prominent in the life of New York. The reception was a well-deserved tribute to an earnest and faithful man whose work merits recognition, not only in the denomination of which he is a member, but also in the community which he has loyally endeavored to serve.

No Church Army in America

For some time past there have been rumors that we were to have in the United States something corresponding to the Church Army in England. The methods of the Church Army are almost identical with those of the Salvationists. The question as to whether there should be such an Army in this country some time since was referred to a committee consisting of the Rev. Drs. Greer, Rainsford, Bradley, the Rev. Percy S. Grant, and Mr. John W. Wood. This committee consulted with the Parochial Mission Society, which appointed another committee to represent it. The committee of the Parochial Mission Society submitted propositions favoring such a movement, but the meeting to which the report was finally made decided against the proposition, contenting itself with expressions of interest and sympathy in any tests which might be made of the value of such work under the authority of St. Bartholomew's Church. It has been our impression that the Church Army in England has not been such a distinguished success as to make it desirable that something similar should be attempted in this country. We are therefore not surprised at the action taken in New York.

Brief Mention

The Rev. Charles O. Brown, of San Francisco, resigned his pastorate recently in consequence of the action of the Bay Conference of Congregational Churches. He has, it is reported, received a call to Dubuque, Ia.

The Rev. E. D. Morris, for twenty-nine years practically at the head of the Lane Theological Seminary, Cincinnati, will be succeeded by the Rev. Henry Goodwin Smith, of Freehold, N. J., who has been chosen by the trustees to fill the place.

There will be no session of the Summer School of Theology at Oxford during the coming summer. The question has been raised in many directions. We hope this statement will be a sufficient answer to all correspondents. What plans Principal Fairbairn may have for the future are not disclosed.

We have received from England Dr. Pierson's explanation of his course in seeking baptism at the hands of the Rev. James A. Spurgeon, of Croydon. It is not necessary for us to publish the explanation, since we have always maintained that there was no evidence that Dr. Pierson had any other than thoroughly worthy motives in the course which he had taken.

The churches have every reason to know the notable and permanent services rendered by the late Sir Joseph Barnby in behalf of an elevated standard of church music. It is now stated that this eminent musician left his family in almost destitute circumstances. A movement has been set on foot to raise a Barnby Memorial Fund as a testimonial. The subscription list has been headed with a contribution of \$100 by Mr. and Mrs. Carl Stoeckel. The treasurer of the committee is Mr. Henry R. Elliot, of "The Evangelist," of this city (156 Fifth Avenue). We feel sure that many of our readers will be glad of an opportunity to aid in so good a cause as this, and that many churches as such will also assist in honoring Dr. Barnby's memory in this practical way.

The closing exercises of the Training-School for Christian Workers, located on East Tenth Street and Stuyvesant Square in New York City, were held in the Assembly Room of the hall on the morning of Tuesday, May 5, the Rev. Dr. A. F. Schaffler presiding. The class numbered twelve young women. The purpose of this Training Home for Christian Workers is to educate young women to conduct the mission work under the care of the City Mission Society. The training consists of Bible study, with lectures by Dr. Schaffler and others. Courses are given in sewing, cooking, first aid to the injured, vocal music, object-lesson teaching, and blackboard work. The students are taught how to conduct meetings of all kinds. They teach in sewing-schools, Sunday-schools, and visit in the homes of the poor. Mrs. Bainbridge, who is in charge of the Woman's Branch of the City Missionary work, meets the students fortnightly, giving talks on the lives of noted missionaries. This class of students have enjoyed a course of lectures in Church History from the Pentecost to the Reformation by Dr. Samuel Macaulay Jackson.