

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.

Books and Authors

Social Problems and History¹

The restless condition of modern society results in an inquisition into all social forms. Among these forms the framework of the government, taxation, and the political status of women are important. The social ferment of our own day resembles in a most interesting way the condition that preceded the sixteenth-century upheaval. This is what Mr. Bax makes clear in his brilliant historical sketch. The dissolution of feudalism on the Continent led to the growth of monopolies, the centralization of wealth, and a readjustment of social castes. In England the revolution was not so complete. The constitution of Parliament has undergone a gradual evolution from a feudal peerage till it now, even in the House of Lords, has become a popular representative body. To this statement there must be, as Mr. Pike demonstrates, a reservation. While the House of Lords has lived the life of the English nation, and grown with the nation, it has failed to reflect one side of the people; the new men who have made their way into it have been men of action rather than men of thought. In another way, which he does not mention, but which Mr. Mason's and Miss Stopes's learned studies suggest, the Upper House has never adequately represented the importance of the function that woman performs in the State. Our own legislative contrivances, inherited from the past, show the same deficiency. Mr. Bax fails to point out how the Protestant revolution improved the social and political status of woman. Indeed, it will be acknowledged that Miss Stopes is right in saying that there has been in England—and we might add that there has been elsewhere also—a progressive narrowing of the political freedom of women since the era of the Protestant revolution.

Whether this be due to the Hebrew influence upon civilization, in the Judaizing tendency of some of the reformers, it does not occur to Mr. Ashley to mention. He does, however, say that Thales got his philosophy, or rather his theosophy, from the Jews in Egypt, and thus it came about that Greek philosophy was developed from a Hebrew germ. What is more to our present purpose, he asserts that English law was largely molded by the legislation of Moses. This must be pronounced conjectural. One institution of England, still in existence, was no doubt largely strengthened by Hebrew custom, and that is the system of ecclesiastical tithes.

Mr. Clarke has given an exhaustive study of this subject, and he concludes that tithing is not an institution of the early Christian Church, that it has grown up by ecclesiastical exaction, and without a sound legal or original statutory basis. It was not till the fifth century that canons were passed for the payment of tithes. In England the custom of giving tithes as free-will offerings originated as late as the eighth century. This custom generated the common-law right. Mr. Clarke shows that successive reductions of the amount of tithes have acted advantageously in effect upon the Established Church; and that the title to tithes was really given by Parliament, and can therefore be revoked by Parliament. We are not sure of this in every case, for it is no doubt true that much of the tithes has been bequeathed to the Church in the way of testamentary donation. Upon the whole, Mr. Clarke's thorough examination of the subject will be regarded as an authority, and, when read with Lord Selborne's "Defense of the Church of England," will furnish the reader with about all that can be said on the subject. Mr. Bax shows that the intrusion of the old Roman jurisprudence became a large factor in the production of the disorder and evils that attended the sixteenth-century revolution. The basis of the Teutonic institutions was strongly communal and collective. The village community, which had only a semblance in Hebrew civilization, in the stage of development where we know it, was the basis of Aryan political institutions. Out of this form developed the English Parliament and the American Congress. In the village community woman was recognized in her important position. From primitive times, as Professor Mason shows, woman has been the guardian and promoter of religion and inventor of the arts of peace. While man has been the warrior and hunter, woman has created the home, has organized the family, and has thus given rise to human society as such; for if there be a unit in society, that unit is the family, not the indi-

vidual. It was due to this dominant position of women in the primitive household, surviving to this day in India and elsewhere, that the English women of the Middle Ages exercised large influence in political and social spheres. Modern philistinism has before it the task of the restoration of woman to her proper status before the social evil can be hopefully dealt with. We are not sure that suffrage will be precisely the form that the restoration will assume. It may be a step in the process. Professor Mason shows by means of a vast array of data in what ways the liberties of women are preserved in primitive culture; and the study of these devices is suggestive of possible remedies for our present plight. The condition of Hebrew women, especially in the later period of the national life of Israel, offers little assistance in the present crisis.

The Protestant revolution was first of all a social revolt, like that which to some men seems now imminent, between the employer and the employed. In that revolt joined the old knight-hood. This is precisely the state of affairs in Russia, and it is coming to have a counterpart in England. In America it is paralleled, if at all, by the alliance of the socialistic sympathizers of the laboring classes among the professional men and scholars in opposition to monopolies. All these books, with the exception of Mr. Ashley's, which is only a slight pamphlet, form a valuable contribution to the study of the social problem in the aspects that we have indicated. Mr. Pike is already known by his fine "History of Crime in England." He is a deep student and a careful and mature writer. This work is comprehensive and well digested, and its statements successfully challenge refutation. Read with Hallam, May, and Freeman, it will prove its worth in correcting one-sided statements. Mr. Bax's book is brilliant. His lack of sympathy with the religious factor in civil progress must be taken into account, but the picture that he presents of the social life of Europe just preceding and contemporary with the Reformation is admirable. It must be the result of deep and wide research. It is to be deplored that the author has given no index to this book. Professor Mason gives us a most royal feast of archæological material. The whole field of primitive culture has been his study for many years; he knows his subject thoroughly, and he puts no padding into what he writes. Miss Stopes has examined the little-traversed region of the feudal life of woman, and her contribution to the social problem, though originally a mere sketch, has been expanded into a piece of permanent scientific literature that answers the demand of several classes of students. It is a work of real learning, written in a clear style, concise and replete with facts. Those who recognize the importance of the historical investigation of the evolution of social forms, in order to find the way out of our existing difficulties, will appreciate the usefulness of these books.

The Religion of Hope, by Philip Stafford Moxom. (Roberts Brothers, Boston.) This volume of seventeen discourses on various themes is pervaded by the optimistic spirit which has given it an appropriate title. The preacher does not attempt to prove or argue, but simply to proclaim, in reliance upon the consciousness and the consciences of his hearers to bear witness to the truth. He has not sought to invest his thoughts with any literary charm, but presents them in a simple, lucid, and vigorous style. Their flow is natural and facile, with many a point in the stream where thoughtful observations attract reflection to the depths beneath. They abound in wise and helpful counsels drawn from practical knowledge of the world and the heart, and from contact with life's sorrows and trials. They are a good type of what we conceive that pastoral teaching should be which deals effectively with a congregation of intelligent Christian people for the quickening of ethical and spiritual life. We imagine that in this case the personality of the preacher imparts to the spoken discourse a still greater power than it carries on the printed page. He sharply marks his dissent here and there from certain distorted conceptions of Calvinistic theology. His breadth of view is indicated by his conception of the Kingdom of God, as meaning, for the individual man, "better life, higher aspiration, greater skill as a worker, greater range and power as a thinker, richer culture of mind and person, a tenderer grace in the home, a finer morality in trade, a nobler ambition in society, a more scrupulous unselfishness and a larger comprehension both of rights and duties in politics, a wider horizon in views of life, a broader sympathy with mankind, a quickened sense of kinship with his fellows, a more capacious charity, and a solid strength of character." Those who have known of Dr. Moxom by report, first as a beloved pastor among Baptists, next as sought by Unitarians, and then as called by Congregationalists to his present ministry in Springfield, Mass., may be interested to learn from these discourses what manner of man is he who has attracted all these.

One who enjoys nature at any season of the year will find Rowland E. Robinson's *New England Fields and Woods* a feast. Beginning with March, he photographs for you the several phases of country life. All the gray days and the yellow days, the winds of March and the cool glooms of the midsummer woods, the hunting, the fishing, and the camping out, are given in short impressionist sketches. It needs versatility and flexibility of mood for one to thoroughly adapt

¹ *German Society in the Middle Ages*. By E. Belfort Bax. Macmillan & Co., New York.

A Constitutional History of the House of Lords. From Original Sources. By Luke Owen Pike, M.A. Macmillan & Co., New York.

Hebrew Influence upon Civilization. By John T. Ashley, Brooklyn. Published by the Author.

British Freewomen: Their Historical Privileges. By Charlotte Carmichael Stopes. Charles Scribner's Sons, New York.

A History of Tithes. By the Rev. Henry William Clarke, B.A. Imported by Charles Scribner's Sons, New York.

Woman's Share in Primitive Culture. By Otis Tufton Mason, A.M., Ph.D. D. Appleton & Co., New York.