

The Religious World

Dr. A. H. Quint In the death of the Rev. Alonzo H. Quint, D.D., which occurred suddenly November 4, of heart disease, in the Congregational House in Boston, the Congregational churches in the United States have lost one of their most conspicuous leaders. Dr. Quint was born in 1828, and graduated at Dartmouth College and Andover Theological Seminary. He had occupied several positions of distinguished responsibility, having been Secretary of the Massachusetts General Association and of the National Council of Congregational Churches of the United States. At the National Council at Minneapolis he was elected Moderator, which office he held for three years. He was a corporate member of the American Board and one of the Visitors of Andover Theological Seminary. During the war he served, as Chaplain in the Second Massachusetts Infantry. For three years he was a member of the State Legislature of Massachusetts. At one time he was editor and proprietor of the "Congregational Quarterly," and for many years was a prominent contributor to denominational papers. His last pastorate was in the North Church of New Bedford, Mass. For several years he had been in infirm health, but that had not prevented his presence at public gatherings and his co-operation in many forms of good work. He was one of the ablest debaters in the Congregational body, a skillful administrator in ecclesiastical affairs, a wise counselor in all perplexities, a genial companion and a faithful friend. He leaves a large place which it will be difficult to fill. The Boston "Herald" well characterizes his service to the churches and the community in two sentences: "He had an eminently legal mind, and was the ecclesiastical lawyer of the denomination. He came to be in his last years the almost constant referee in ecclesiastical matters, and his judgment had more weight than that of any other man, when opinions were sought that make for peace."

The Jubilee of Dr. Storrs Few events in recent years have excited more general interest in church circles in the vicinity of New York than the celebration of the Golden Jubilee of Dr. Richard S. Storrs, pastor of the Church of the Pilgrims, Brooklyn. For fifty years in his own unique way he has carried on the work of that great church. The event is to be observed by various services. On Sunday morning, November 15, the anniversary sermon will be delivered by Dr. Storrs, and in the evening there will be an appropriate Praise Service. On the following evening the Manhattan Association of Congregational Ministers will give him a dinner, and present him with a loving-cup. On Tuesday the Hamilton Club of Brooklyn will give a dinner, and Thursday will be a day of general reception and festivity at the church. The following Sunday will be devoted to the interests of the Sunday-school and the mission of the church. On Monday, the 23d, Dr. Storrs will be the guest of the Congregational Club of Brooklyn, and on Tuesday, the 24th, there will be a popular gathering at the Academy of Music in that city, at which addresses will be delivered by prominent and well-known citizens of Brooklyn. Dr. Storrs has earned the splendid recognition which will be tendered to him. Few men in these days enjoy so long a ministry, and few men have behind them such a record. It is fitting that the city of which he has so long been an honored citizen should thus do him honor, and that the churches of which he has so long been an eminent leader should express to him their appreciation of the service which he has rendered.

Coming Meetings The Brotherhood of Andrew and Philip is one of the many organizations established within the Church for the doing of Christian work. It is found in sixteen denominations in the United States. It has some of the features of a college fraternity, and some of the Young Men's Christian Association, with others peculiar to itself. "It is built on the plan of the United States Government in its relation to the several States. Each denomination, when large enough, looks after its own work. The Federal Council, representing these denominations, directs the whole." The Convention of the various chapters in the Reformed Church will be held beginning November 19 in the First Reformed Church of Brooklyn. It will bring together many ministers and delegates from various States. Among the speakers we notice the names of the Rev. Drs. J. T. Duryea, J. T. Good, C. C. Hall, and others equally prominent. The third annual meeting of the American Congress of Liberal Religious Societies will be held in Plymouth Church, Indianapolis, November 17-19. This claims to be an outgrowth of the Parliament of Religions, and is an effort to unite the liberal members of the various denominations in those forms of service which they have in common. The annual sermon will be preached by the Rev. P. S. Moxom, D.D., of Springfield, entitled "The Message to the Churchless," and addresses will be delivered by Dr. H. W.

Thomas, of Chicago, President of the Congress, Rabbi Gries, of Cleveland, Dr. Rexford, of Columbus, E. P. Powell, of Clinton, Dr. Paul Carus, of Chicago, and Edwin D. Mead, of Boston. Any society numbering twenty-five or more members having contributed to the treasury of the Congress a sum not less than \$10 within one year will be entitled to one delegate, with a delegate for every additional twenty-five members up to one hundred, and to three general delegates for every one hundred members of such society.

Jubilee of Dr. Maclaren Dr. Alexander Maclaren, of Manchester, England, belongs to the whole Christian world. Few, if any, would be inclined to dispute the statement of Dr. Parker that no greater preacher of the Gospel of Christ is now living. He is known in many lands in which he has never been heard, for his are among the few sermons that have a literary quality so fine that they lose little if any of their power when they are read. Dr. Maclaren's church is the Union Chapel, Manchester. There he has ministered for thirty-eight years. Before that he had been in the ministry twelve years. The celebration of his jubilee was, as it were, forced upon him. Ministers of different denominations spoke, expressing their gratitude for the work which he had done and for the joy of his fellowship. In responding, Dr. Maclaren said that he might be pardoned if he hardly recognized himself in the person who had been described in the addresses. He said that he thanked God that his thirty-eight years of service in that one church had run on without a single ruffle of any kind; and that, he declared, was not because he had not been faithful in his ministry. He recognized his many defects, the most conspicuous, perhaps, of which was that he had been a man of the study and had spent his time in learning how to teach the Word of God rather than in moving among his congregation. The truth was, he said, that his sphere did not lie in pastoral work. He had tried to make his pulpit the source of his labors, and he had tried to make the Bible that lay on it the source of his inspiration. He said that he had been longer in continuous service than any other minister in Manchester, with one exception, and he had found that the minister's influence increased in what he might term a geometrical ratio with the length of his pastorate. He said that he had kept a register of his sermons since he began his ministerial course, and found that his last numbered 6,346, and he hoped he might live until the number had reached 7,000. He felt, however, that he had reached the age in which he must be allowed to ask some latitude in regard to his work. American Christians join their English brethren in extending congratulations to Dr. Maclaren. We feel that he belongs to us quite as much as to Great Britain, and to the whole Church of Christ quite as much as to the Baptist denomination. His ministry has been a long and fruitful one. The celebration of his jubilee, coming so near to that of Dr. Richard S. Storrs, adds especial emphasis to the value of long pastorates.

A New Theological Professor The Rev. Olin A. Curtis, D.D., was inaugurated as Professor of Systematic Theology in Drew Theological Seminary on Thursday, October 15. Professor Curtis chose as the subject of his address "The Theological Situation and How to Meet It." He said that for several years he had put to himself this question: What is the most significant feature of our modern life in its bearing upon the Christian faith? He replied that, after much trying and testing, he had reached this answer: "The failing sense of personal responsibility for character." This failing sense, he said, had come about in a subtle atmosphere which is both utilitarian and materialistic. These materialistic tendencies culminate in a profound pessimism. He says: "I am convinced that the increasing indifference of the average workingman to the Christian Church is more vague and deep than any mental antagonism to Christian theology. Below all his opinion the man is almost out of hope." When he turns from the ethical to the Christian situation Professor Curtis finds this "chain:" "There can be no sense of sin where there is no sense of God's holiness; there can be no sense of holiness where, after wrong-doing, there is no ethical self-blame; and there can be no ethical self-blame where there is no sense of personal responsibility for character." Professor Curtis thinks that to-day there is almost no sense of sin. He finds in the theological situation a significant movement which has been called "The New Rationalism," and which has four characteristics. First: A change of emphasis from the Deity of Christ to the personal worth of Christ. Second: A change of emphasis from the death of Christ to the teaching of Christ. Third: A change of emphasis from the supernatural to the natural. Fourth: A change of emphasis from the authority of the Bible to the authority of the Christian consciousness. To the question, How this situation should be met by the Church and Christian teachers? he replies: First, we should be more than partisans; second, we should be patient with men, give them time, and trust them; third, we should be generous toward our opponents; fourth, we should be progressive, eager to

keep up with God himself; fifth, we should be awake for signs of hope; sixth, we should expect to find our Lord in the theological situation, even though it seriously perplexes us. The speaker then said that the Christian Church can allow no change of emphasis as to the Deity of Christ, or as to the death of Christ, or as to the supernatural, or as to the authority of the Bible. The substance of the address may be perhaps stated in the following quotation: "Tersely to state the matter, what we need is a revival of the sense of personal obligation and responsibility. The sudden and thorough way to get this revival would be for the Almighty himself to plow up the whole situation with the powers of Pentecost; but my aim in this address is to show what we can do ourselves."

The Installation of Dr. Stimson

The installation service of the Rev. Henry A. Stimson, D.D., as pastor of the new Manhattan Congregational Church in New York, took place on Monday, November 9. The Council convened at four o'clock in the afternoon. An Address of Welcome was delivered by the Rev. H. E. Cobb, D.D., of the Collegiate Reformed Church; an Address of Fellowship by the Rev. Richard S. Storrs, D.D., of Brooklyn; the Charge to the Pastor by the Rev. A. J. F. Behrends, D.D., of Brooklyn; the Right Hand of Fellowship by the Rev. Lyman Abbott, D.D., of Brooklyn; and the Address to the People by the Rev. R. R. Meredith, D.D., of Brooklyn. This new church seems to be now thoroughly well equipped for its work. It numbers among its members many men of great ability and experience. Perhaps the most prominent feature of the new church will be the Sunday-school, which will be under the direction of President Hervey, of the Teachers' College, and which will be graded as carefully as a day-school and on the same general principles. The first assistant of President Hervey will be Mr. Pettyman, Principal of the Horace Mann School. It required courage and consecration for Dr. Stimson to undertake to start this church, but everything now indicates that the time for its organization had come, and that a great work is waiting for it to do.

Universalist Missions

Sunday, November 8, was observed in the Universalist churches as "Japan Day" by offerings in support of their mission in that country. Formerly, the Universalist churches were often accused of indifference toward the duty of propagating the Gospel in non-Christian lands. Ten years ago this work was seriously resolved upon, and in 1890 was begun with \$60,000 in hand, which had been collected for the purpose during a few years immediately preceding. An additional sum of \$7,500 has been collected since, but the new year will find the treasury empty. Therefore the present call is made for not less than \$10,000. At present the Universalist churches have in Japan four missionaries from this country and nine native teachers. Several churches have been organized, and about two hundred members gathered. A theological seminary in Tokio, two schools for girls, a considerable amount of literature, and a number of openings for further advance, make up a creditable record for the short time the mission has been in operation.

The Ordination of Mr. Raymond Calkins

The ordination of Mr. Raymond Calkins to the Christian ministry in the First Church of Christ in Pittsfield, October 19, was noteworthy because it illustrates the fact that the position of assistant minister is coming to be recognized as one worthy of the best gifts of a Christian man. Mr. Calkins is a graduate of Harvard, has been a professor of modern languages in Iowa, has studied abroad, has been an instructor in German at Harvard, and has had exceptional opportunities for various lines of study. It is said that Harvard University would have been glad to retain him for service there. A similar case is that of the Rev. H. B. Washburn, who, after graduating at Harvard and at the Cambridge Theological School (Episcopal), and spending two winters in study at Berlin and Oxford, has taken an assistant's place in Providence. The position of assistant minister offers noble opportunities for service. It is more than a subordinate's place. Whether the assistant is the preacher, the organizer of the work, or the one who does pastoral service, is of little importance. It ought to be and may be quite as honorable and dignified a position as that occupied by the leader in the work, and may well be coveted, not simply for a year or two, but for many years, by those beginning their ministry, or by those not desiring or not adapted for the responsibilities of leadership.

Baptists in Germany

Professor E. H. Johnson, of the Crozer Theological Seminary, has been revisiting Germany, and has embodied the results of his observations in an article in the "Examiner" of October 22, entitled "German Baptists and German Thought." His first impression was "a surprise to find scholarly divines glory in forgetting, so far as they can, the great names of twenty-five years ago." He finds that the German Baptist pastors are exerting a conservative influence in the

face of what he regards as the great heresies of the present time. The article is largely devoted to observations concerning the influence of Ritschlianism, which he declares to be the most formidable enemy of sound doctrine in Germany. He describes it as a kind of rationalism, and yet with something large and noble in its ruling ideas. "It is its merits that make it dangerous." Ritschl he describes as an exceedingly engaging teacher of young men, and one who exerted a remarkable influence over other professors younger than himself. He says that Ritschlian preachers take little interest in Christian doctrine, and that just now they are preaching politics. Ritschlianism in Germany reminds Professor Johnson of Unitarianism in America. He acknowledges that from both those forms of faith he, and those who think like him, must be willing to learn much. In the face, however, of its errors, he believes that German Baptists are setting up the strongest bulwark for sound doctrine when they preach to the German people "Ye must be born again." He says that when the Unitarian defection occurred in this country, the Baptists of Boston stood firm for the old faith; and his inference evidently is that the Baptists of Germany, by their influence and their direct teachings, may be depended upon to stem the rising tide of Ritschlianism.

A New Presbyterian Building

The Presbyterians of Philadelphia dedicated on Saturday, October 24, for the uses of the Presbyterian Church, a magnificent building which is to be known as The Witherspoon. It extends from Walnut to Sansom Street, on the west side of Juniper Street. It will be ten stories high, and will contain publication offices of the Board, large and small halls, and various offices and apartments of other kinds. The exercises at the opening included a historical address by Judge Robert N. Wilson, President of the Board, and other addresses by Jerre Witherspoon, D.D., of Baltimore, and B. L. Agnew, D.D., of Philadelphia. Other men eminent in the Church took part in the service. This building, with the Presbyterian building in New York, will give to the denomination probably the finest buildings of any denomination in the United States.

Unfermented Wines at the Sacrament

Another indication of the widespread temperance sentiment in the churches is found in the fact that so large a number now use unfermented wine at the sacrament of the Lord's Supper. Probably a majority of the American churches have discarded fermented wine. The following figures, which we quote from an exchange, concerning the use of unfermented wine at the Lord's Supper, are suggestive of the general sentiment. In Scotland already 630 churches, representing various denominations, are known to have adopted this custom—among them 147 of the Free churches and 144 of the United Presbyterian churches; while almost all the Congregational, Evangelical, and Baptist congregations in the country use the unfermented wine. Many of the strongest Nonconformist churches in England have already given up the use of fermented wine. This is only one indication of the feeling in the Christian Church, but it shows very clearly the trend of that feeling. It might be added that some churches in England, as, for instance, Carr's Lane Chapel in Birmingham, use two kinds of wine—unfermented for abstainers and fermented for others. A blue ribbon on the cup indicates which is intended for the abstainers—who, by the way, are rapidly increasing in number, in that church at least.

Florence Medical Mission

The "Florence Medical Mission," of Florence, Italy, sends us a report of good work done during the past year. The Mission was open from November till the last of May, cases being treated as late as the last of June. It has a Sunday-school in session from November until June; a soup-kitchen carried on from the beginning of December to the middle of April; and during the summer months, from the last of June until after the first of September, it supports a "Home" at Viareggio. Last year the latter received 117 inmates—35 boys and lads and 82 girls and young women. The report shows an increase in the work of the Medical Mission; and it appears to be doing a good work in ministering to the souls as well as the bodies of the sick and suffering. Many have confessed their faith in Christ and united with a neighboring church. The director of the medical-surgical work, Dr. Paggi, who has been connected with the Mission eight years, has a scheme for a cottage hospital to be added to the present equipment. It is felt that that would prove, not only a great help to the medical and surgical department, but to the spiritual as well. The report describes many interesting cases which have received attention and help, and pays tributes to various faithful friends who have labored there during the past, some of whom are now leaving for other fields. This work is undenominational, and the majority of those helped are Roman Catholics. The report says: "Our object is to proclaim Christ as the Saviour, the One Saviour needed by all, and ready to save all, whether preached in a Catholic country or a Protestant one."