

the artist gets all his color, imitating what God has already wrought in the clouds; and when he paints, he paints only to give us the vision of what God has painted before in the world of nature, or to make clear what God is doing in human hearts and lives. Literature is glorious only as it interprets the divine in humanity, and life is glorious only and because there is God in it. It is glorious to write a great poem, is it not? But it is far more glorious to live a poem. It is glorious to write the history of a noble hero, but it is a great deal more glorious to have been the hero. It is glorious to tell the story of a Florence Nightingale, but it is a great deal more glorious to have been Florence Nightingale. It is glorious to tell the story, spun out of the imagination, of some splendid achievement, but it is far more glorious to have achieved it; because God shows himself in life even more than he shows himself in thought about life.



The Religious World

Mr. Moody's Meetings

The great meetings held in New York under the leadership of Mr. Moody have continued. The places of meeting are thronged at every service, and overflow meetings have had to be arranged for. An audience of four thousand people is no unusual sight, and it is now quite evident that if there were larger audience-rooms they, too, would be crowded. As perhaps is to be expected, and possibly as is desirable, the greater number of those who attend are already Christians, but if they can be fired with something of Mr. Moody's enthusiasm the work will reach thousands who never hear the sound of his voice. The sermons which Mr. Moody preaches are, many of them, familiar to those who have heard him in the past, but they are fresh and powerful because behind them is a living man whose spirit is constantly open to the Spirit of God. Some of his interpretations of Scripture sound very strange in these times, when, for instance, he says that if the story of Jonah being swallowed by the whale is not literally received, then Christ himself goes. Of course Mr. Moody is entitled to his own opinion, but the fact is that multitudes give to that incident a figurative interpretation, and cling with all the enthusiasm of their natures to the Saviour Christ. As we have said before, the place of Jesus Christ in this world is not affected by any theories of Biblical interpretation. He is a power apart from all theories, new or old, concerning the Bible. But Mr. Moody is a man of God, and such statements are not regarded as they would be if made by other men.

Dr. Storrs's Jubilee Continued

The services in recognition of the jubilee of the Rev. Richard S. Storrs, D.D., were continued according to the programme previously announced. The Manhattan Association gave the distinguished preacher a dinner in the parlors of the Clinton Avenue Congregational Church, Brooklyn. About two hundred members and guests were present. Dr. T. B. McLeod presided. The chief address of the evening was delivered by the Rev. A. J. Lyman, D.D., who, in the name of the Association, presented Dr. Storrs with a beautiful loving-cup. The address was marked by the singular felicity which usually characterizes the utterances of Dr. Lyman. The response of Dr. Storrs was, of course, the event of the evening. It was full of tenderness and bright with gracious reminiscence. Other speakers were President Patton, of Princeton, Dr. Cuyler, of Brooklyn, Dr. Charles R. Baker, representing the Episcopal churches of Brooklyn, Dr. Humpstone, representing the Baptists, Dr. A. S. Hunt, representing the Methodists. On the following evening the Hamilton Club of Brooklyn tendered Dr. Storrs a dinner, and congratulatory addresses were delivered. But the chief event of all the week was the reception and celebration in the Church of the Pilgrims on Thursday evening, at which time Dr. Storrs was presented with a check for \$5,000, and in addition informed that \$20,000 had been subscribed for needed improvements in the church. Mr. George P. Stockwell presided at the evening celebration. Addresses were delivered by the Revs. Charles Cuthbert Hall, D.D., of Brooklyn, John Hall, D.D., of New York, Professor George P. Fisher, D.D., of New Haven, and R. R. Meredith, D.D., of Brooklyn. The address of Mr. Joseph E. Brown, who spoke in behalf of the congregation, was singularly comprehensive and beautiful. The address of Dr. Storrs in reply was such as only he could deliver on such an occasion. The afternoon reception was largely attended. The services of Sunday, the 22d, were chiefly devoted to the young people, while on Monday the Congregational Club of Brooklyn tendered to Dr. Storrs

a reception. As we go to press the great Citizens' Meeting is being held in the Academy of Music. Thus ends one of the most notable events of the kind in recent years. Others have remained as long, but no other clergyman, equally prominent, has been so long in so prominent a field of Christian service.

Meeting of the Interseminary Missionary Alliance

The American Interseminary Alliance is the outcome of a movement which originated among the students of Princeton Theological Seminary in the year 1879. A circular-letter was issued urging the various seminaries "to consider the establishment of some permanent system of interseminary correspondence on the subject of missions." It resulted in the calling together of delegates from the various seminaries in convention. An annual National Convention has been held ever since in various cities, East and West, to consider City, Home, and Foreign Missions, and to confer in regard to plans looking toward a deeper spiritual and missionary life in our seminaries. The seventeenth Convention has just been held (November 12-15), in the Divinity School of the University of Chicago. Seventy-five accredited delegates were in attendance, representing seminaries from Andover, Mass., to Omaha, Neb., with an aggregate number of students numbering about fifteen hundred. About three hundred were in attendance from the seminaries in Chicago. The address of welcome was given by President Harper, of the University, who emphasized the necessity of theological students coming together to consider, "hand to hand, eye to eye, soul to soul," their various and common problems relating to the great missionary work of the Church. He was followed by Dr. C. J. Little, President of Garrett Biblical Institute, Evanston, Ill., on "The Spirit of Christianity Essentially Missionary." "We assent to this with our intellects," he said, "but do not grasp it and believe it with our hearts;" and then proceeded to show that if our Christianity is anything it is missionary. Dr. J. L. Withrow spoke on "What should be the Attitude of the Ministry toward Missions." The negative side was taken up by the Rev. H. D. Wiard, Western Secretary of the Congregational Home Missionary Society, who spoke on "What is the Present Attitude of the Ministry toward Missions?" He declared that a large number are indifferent to this cause. Dr. Graham Taylor urged the necessity for accurate, scientific knowledge of the city field, enforcing his points by showing map after map illustrating the density, poverty, nationality, etc., of the people in the most crowded parts of Chicago and other cities. Two things, he said, are needed in the "missionary administration of a city: (1) comity in the suburbs; and (2) vast co-operation." Mr. Wiard also spoke on the "Neglected Fields of the West." The Rev. Harlan P. Beach and Dr. A. T. Pierson brought before the students the actual work of the foreign field, what would be expected of them as missionaries, and the claims of the heathen lands upon their life. At a conference conducted by Mr. H. W. Luce the fact was emphasized that the real need is a deeper spiritual life in the individual student; and this in turn led up to the subjects of the addresses of the Rev. R. A. Torrey and the Rev. Daniel Shephardson: "In the presence of God—Prayer;" "In the Presence of His Word—Devotional Personal Bible Study." The hearts of all the students were deeply moved by the address of Dr. J. T. Gracey, of India, on "The Broader View of Missions." His thought was that God's hand is on his world, moving to a sure conclusion; yet it was put in such a way as to arouse the young men to action, because, he said, "though God is doing it, he must do it through men." The Convention was one of the strongest and most spiritual held in years. In our own land there seems to be a deepening missionary spirit in our seminaries; the same is true in England; while it is significant that this year the theological students of England and America, unknown to each other, have decided to send one of their number through the seminaries to confer with faculties and students about the missionary life of the seminaries, and to bind the seminaries closer together in their one great common missionary work.

Bishop Satterlee and the Czar

The New York "Tribune" of November 18 contained an extremely interesting account of a visit paid by Bishop Satterlee, of Washington, to the Czar of Russia. The mission was undertaken at the request of various religious bodies to present to the Czar a petition imploring his interposition on the part of the persecuted Armenians. Nothing was publicly said concerning the visit until it had been made. Bishop Satterlee carried with him a petition, to which were appended the signatures of eighty Bishops of the Episcopal Church of the United States, twenty-two Bishops of the Methodist Episcopal Church, the Secretaries of the American Board for Foreign Missions, and the Secretaries of various other missionary organizations. In addition were the names of nearly if not quite all the Bishops of the Church of England and the Colonial Bishops, the deans of cathedrals, doctors and professors in universities, and, really, representatives of nearly all the religious organizations of Great Britain. Bishop Satterlee was courteously received by the Czar and Czarina on the 5th of

August, and by the mother of the Czar on August 7. He was allowed to explain fully the object of his visit, and he says that he came home with the conviction that God himself had inspired and blessed the memorial, whatever its results may be. No response was made to it at the time, and no promise was given. It seems impossible, however, that such a mission should be entirely without effect. Whether release comes by way of England or by way of Russia is of comparatively little importance, but the whole Christian world ought to continue the agitation until this awful blot upon the civilization of the nineteenth century is forever removed.

The Orthodoxy of Bishop Vincent

One of the most amusing and absurd of all the attempts to fix opprobrium on a distinguished man because of fancied heresy is that which has recently been made on Bishop John H. Vincent, of the Methodist Episcopal Church. The papers which seem to have been chiefly concerned in the matter are the "Presbyterian Banner," of Pittsburg, and the "Presbyterian," of Philadelphia. It seems that an unnamed Southern Presbyterian clergyman charges that Bishop Vincent said that the divinity of Christ is not an essential article of the Christian faith. When it was brought to his attention, Bishop Vincent telegraphed as follows: "The quotation sent is a gross misrepresentation. It could scarcely more perfectly misrepresent what I said." The matter has been followed up by editorials in the "Presbyterian Banner," which concludes that "the cumulative testimony which it presents leaves Bishop Vincent and those who rush so speedily to his defense in a sorry plight." Well, perhaps it does, but we have read the "evidence" in the "Banner," and confess that it does not seem to us at all to have the force it is supposed to have. Nothing is easier than for one, two, or a dozen persons who are specially alert for heresy to put into the mouths of public speakers meanings which do not belong to their words and which they never intended to give them. We have no brief for the defense of Bishop Vincent. He is abundantly able to take care of himself. The probability is that, simply because at one time he was a popular preacher at Harvard, certain persons began to suspect him of leanings toward Unitarianism; then his utterances were listened to with suspicion rather than sympathy. The next step was easy to take; his words were twisted and given meanings which he never intended them to have. Certainly when he makes the disclaimer which he has made he is entitled to belief. But, after all, is anything more absurd! The man who has done as much as almost any man of his time for the advancement of evangelical Christianity is suspected of heresy because of a chance remark, the meaning of which he utterly disclaims. A stronger attack than that would be required to shake the faith of the American people in the man who has given such a strong impetus to the reverent study of the Bible, and who has made Chautauqua a center of world-wide evangelical Christian influence.

The New Bishop of London

The translation of Dr. Temple from the post of Bishop of London to the Archbishopric of Canterbury has been followed by the appointment of Bishop Crichton, of Peterborough, to the See of London. It was generally believed that the Bishop of Peterborough would be made Archbishop, the great age of Dr. Temple making his choice improbable; and it is now believed that if his life is spared the new Bishop of London will in time become the Archbishop of Canterbury. The "Guardian" tells us that formerly the Bishop of London was "a simple suffragan of Canterbury," but that now the circumstances are different. The chief problems which concern the Church of England—namely, "the reconciliation of liberty and law, the co-existence of widely divergent opinions on questions of the first moment, the relation of the congregational and parochial systems, and, still more, the recovery of the huge population which has drifted away from the Church or has grown up outside of it—press for solution in London as nowhere else in the Kingdom." It is evident that a man of large experience, broad views, and resolute will is required for this distinguished position. The Bishop of Peterborough has proved himself to possess great gifts, and his appointment as the successor of Dr. Temple is welcomed on all sides. That he is a broad-minded man is proved by the fraternal message which he sent to the Congregational Union of England and Wales at its late meeting in Leicester, while his scholarship is abundantly proven by the many works which he has published.

The New Rector of the Catholic University

The Rev. Thomas J. Conaty, D.D., of the Church of the Sacred Heart, Worcester, Mass., has been chosen to succeed Bishop Keane as Rector of the Catholic University at Washington. Dr. Conaty belongs to the conservative party in the Roman Church, but is well known as a friend of Bishop Keane. He is a strong temperance man, and has frequently lectured on this subject before the country. He is between forty and fifty years of age, and

was educated at the Jesuit College of the Holy Cross at Worcester. For several years he has been President of the Catholic Summer School at Plattsburg, N. Y. He is an earnest friend of the parochial school system, and is said to have been the choice both of Cardinal Satolli and of Archbishop Corrigan. He succeeds to the position at a difficult time, and one which will require all the courage and ability which he is supposed to possess. It would not be easy, under existing circumstances, for any man to take up the work of Bishop Keane.

Installation of Dr. Savage

The Rev. Minot J. Savage, D.D., late of Boston, was installed pastor of the Church of the Messiah (Unitarian) on Sunday, November 22. We noticed at length the call of Dr. Savage to this pulpit a few weeks ago. The services at his installation were conducted by the Revs. S. H. Camp, S. A. Eliot, M. St. C. Wright, J. W. Chadwick, and E. C. Bolles, D.D. The sermon was preached by the Rev. E. E. Hale, D.D., of Boston, while the prayer of installation was offered by Dr. Collyer, the senior pastor of the church. Dr. Savage had a large following in Boston, and will be sure to have one equally large in New York.

A Mission to the Jews

The Brooklyn Christian Mission to the Jews, an interdenominational organization, has for its President T. B. McLeod, D.D.; its Vice-President, Charles Cuthbert Hall, D.D.; its missionary, the Rev. B. A. M. Shapiro. It has in addition eight or ten lecturers. It was started in the summer of 1892. It is said that the Jewish population of Brooklyn numbers about 70,000. The soul of the work is Mr. Shapiro. A converted Jew himself, he has consecrated his energies to telling his nation of the Messiahship of Jesus. Services are held every Saturday afternoon in which the sermon is in the "Jewish language" and the songs in English, while an English service is held every Saturday evening. The work is heartily commended by those who ought to be well informed concerning it, and the spirit of all the literature which we have been permitted to read is evangelical and earnest. While different peoples retain their race lines, such forms of Christian work are no doubt essential. It is, however, devoutly to be hoped that the time is not far distant when such lines may be ignored, and the common Church receive black and white, Jew and Gentile, to its common service.

Church Congress of the Protestant Episcopal Church

From a Special Correspondent

The Indian summer sun which enveloped Norfolk, shedding warm beams upon the quaint old colonial houses and resting upon the still unfrosted roses in its magnolia-shaded gardens, shone, too, upon a distinguished company gathered at the seventeenth meeting of the Church Congress of the United States. The weather but supplemented the warmth of the Southern welcome, which Virginia alone perhaps could give, to a congress composed of representatives of that Church which found its earliest American home within her borders, the Church to whose training she owed some of her noblest sons and daughters, the Church which through those sons had so large an influence upon the foundation of the American commonwealth. The Church Congress is not a legislative body; it seeks neither to determine nor to resolve; but it affords a free platform for the discussion of problems interesting to the whole Christian world, as well as of subjects of special interest to those within the borders of the Protestant Episcopal Church.

A religious service began, as is usual, the proceedings of the Congress, and in Christ Church the members assembled on the morning of Tuesday for a solemn communion service, at which Bishop Satterlee, of the new Diocese of Washington, was the preacher. His sermon, from the text, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," was a whole-souled plea for the entire consecration of the human personality to the service of God in response to the love of God.

At the first business session on Tuesday evening, Archdeacon Tiffany, of New York, General Secretary of the Congress, explained its simple rules, and Bishop Randolph, in his hearty address of welcome, gained the sympathy and affection of the audience, which he, as its presiding officer, maintained throughout its sessions. "How can Social Unity be best attained?" asked the programme of the Church Congress of its appointed readers and speakers on this first evening. They did not answer it, although they were all men well chosen for their practical