

The Religious World

The American Board Under the present financial stress it is rather surprising to learn that the American Board closed its financial year (ending with August) with no deficit and with the complete discharge of the old debt of \$150,000. This was accomplished only by the serious reduction of appropriations for missions; about \$12,000 was taken off from the salaries of missionaries, while from \$35,000 to \$40,000 was saved by reducing the amount of evangelistic work and school work, and the amount paid native teachers. The greatest reductions were made in Turkey, where, under present circumstances, little active work is practicable. Large sums have been given by the churches to be used for Armenian relief through the Board's agents. The Boston correspondent of the New York "Evening Post" gives the following interesting facts about the year's work:

The regular appropriations were \$70,000 less than the appropriations for 1895. This was imperative on account of the hard times. The Prudential Committee appropriated \$50,000 less for missions and \$20,000 less for other expenses than salaries. The appropriations are for the calendar year, while the financial year of the Board ends on August 31, in order that the report to the annual meeting of the Board, which always comes in October, may be nearly down to date. The total appropriations for the calendar year 1895 were \$650,000, and for 1896 \$580,000. The gifts for the year (covering the \$580,000 of expenses, the \$115,000 of old debt, and the \$100,000 of extra Armenian relief) amount to \$795,000. As the largest gifts ever made in the history of the Board were never beyond \$850,000, the managers feel that the churches and individual givers have done remarkably well in these dull times.

The mission work of the Board has been unusually prosperous everywhere, but particularly in China, where the year has been the best ever known in the history of the Chinese missions. This is believed to be due in part to the war with Japan, which has opened the eyes of the Chinese to their inferiority in some respects and has made them more willing than before to take the advice and the religion of the foreigners. In one village in the Foo Chow mission the people held a meeting and sent word to the missionaries that if they would send them a teacher they would support him. Such an occurrence never happened before in China, the step being wholly on the initiative of the Chinese.

The lack of funds has prevented the Board from sending out new missionaries as usual. Only two men have been sent—Mr. Shapleigh to China and Mr. Wellman to West Africa. Several single women have been sent. There is no trouble in getting enough missionaries, it is said, if there were only money enough to pay their expenses.

United Presbyterian Young People Among the most effective and wide-awake young people's societies in the country is that known as the Young People's Society of the United Presbyterian Church, which held its annual Convention recently at Omaha. The Mayor of that city gave them a hearty welcome in an address which the people seconded in their generous hospitality and acts of Christian kindness. The Secretary's report showed a membership of about 35,310, but this is necessarily incomplete, because a number of Societies did not report. Of the 633 Societies which did report, 467 are Christian Union and 158 are Christian Endeavor Societies. Besides, there are in this Association 238 Junior Societies, with a membership of 8,902, who contributed last year a total of \$3,762. The aggregate of contributions by all branches of the Societies was \$45,000. Mr. John Quay, of Denver, was elected President of the Societies for the ensuing year. When the Chairman introduced the President-elect, and said, "Though his name is Quay, and though he is from the land of free silver, he is nevertheless a gold man," the young people cheered with hearty and emphatic applause. Mrs. Mary P. Kyle, of Southfield, Mich., was elected Secretary for the next year.

Church Extension The Church Extension Society is now an indispensable part of the machinery of every well-organized, aggressive denomination in this country. Some Churches have peculiar methods by which they operate this important machinery. The first Sunday in September was the time of the annual offering for Church Extension among the Disciples of Christ, and Secretary G. W. Muckly has for several weeks filled their church papers with many ingenious illustrations picturing the way Church Extension works. He demonstrates the utility of his Society by a geometrical figure, the Church Extension switchboard, the Ferris wheel, or the banyan-tree. The importance of this movement is indicated by the view of Bishop C. C. McCabe, for sixteen years Secretary of the Methodist Board of Church Extension, who in a recent interview said: "If any one should ask me what was the greatest movement in the history of the Methodist Episcopal Church for the last twenty-five years, I would answer, it was when A. J. Kynett, of Iowa, arose in the General Conference of 1864 and proposed the organization of a Church Extension Society. The work of that Society has contributed more than the work of any other society to the fine increase of Methodism in the past thirty years. The past thirty years have been years of victory for our Church. In 1868 we had only 928,000 communicants; in 1895 we had 2,750,000, a gain of over 1,300,000. I attribute this gain more to

the labors of the Church Extension Society than to any other one cause. Through its work we have had churches to gather our people into upon the Western frontier, and in the South, and everywhere. I believe the time will come when the Methodist Episcopal Church will have a loan fund of ten million dollars, and will be able to build a church wherever one is needed between the gates of hell and the gates of heaven." In order to accomplish the work for which our Church Extension Societies were formed, we need (1) *Church attention*, to the great churchless world; (2) *Church intention*, to send the necessary means to house the poor for worship, and then *Church extension* will bless the ends of the earth.

Parochial Schools The competition of the free public schools has undoubtedly been the most serious obstacle that the growth of the Roman Catholic schools has had to encounter. Even when parents thought that the latter were not inferior to the former, many of them felt that they could not afford to bear the double burden, and therefore sent their children to the one rather than to the other. To overcome this obstacle, Archbishop Ireland, of St. Paul, Minn., has taken a step in his diocese that is not unlikely to have far-reaching consequences. In a letter just published he has abolished the payment of tuition in the parochial schools of his diocese. He himself acknowledges that it has stood in the way of their growth. His object is evidently to make them as attractive in respect to tuition as the public schools. He does not, however, propose that their support shall come from public taxation, as is the case in Manitoba. It is to come from the regular church receipts, or from "extraordinary measures" that the judgment of pastors may suggest. The Archbishop is confident that, if Catholics take the right view of the matter, the money needed to meet this innovation will be forthcoming. "The proper view to be taken of the Catholic school," he says, "is to regard it as a great religious work, in which all are concerned, whether they have or have not children attending it. The Catholic schools," he continues—"the future will prove it beyond doubt—are the most fruitful of all the institutions for the preservation and perpetuation of the faith in this country, and the Catholic who takes a deep and abiding interest in his religion will love the Catholic school, and prove his love for it by his generosity toward it." How the Catholic school is "a great religious work" appears more clearly in the closing sentences of the letter. "Pupils of the Catholic schools," says the Archbishop, "learn thoroughly their religion, and are made to practice it in daily life. If the faith of your children is to be with them a strong and living faith when they have grown to manhood and womanhood, it must become to them now, as it were, second nature. This is what is done by the Catholic school. Faith is there ground into the children so that it never leaves them afterward." It would be impossible to frame a stronger argument in favor of parochial schools, or a more persuasive appeal to Catholics to contribute to their support.

Free Baptist Conference The Conference Board of the Free Baptist Churches of America held a meeting in the latter part of August, at Ocean Park, Me., when a number of encouraging reports were read, to the great delight of those particularly interested. According to the statistics, the additions to the Churches have been, in many instances, much larger than usual, and the contributions were not affected by the general financial stress as much as was feared would be the case. The Home Mission Board received and disbursed \$4,017, and the Board of Education \$1,938. In each of these departments there is great need of more generous and systematic support. Perhaps the most encouraging part of the report relates to the foreign work. At the beginning of the year the Foreign Board was under a debt of \$3,000. During the ten months covered by the reports presented, the receipts were \$18,583, which closed the accounts with a cash balance on hand of \$1,389. This results, however, from the strictest economy, in which cutting down on every hand was the rule. Most of their foreign work is done in India, where they sustain a missionary staff which includes seven men and six married and six unmarried women. The finances of this Foreign Board are proportionately more prosperous than many larger ones at the present time.

The Newsboys' Friend Bernard Bogan, ex-Charities Commissioner of Brooklyn, who died at his late home in that city a few days ago, was the special and much-beloved friend of the poor newsboys of the metropolitan district, and was famous among them as the originator and founder of the Newsboys' Home. He was a native of Ireland, but came to this country in early life and settled in Newark, N. J., where he became a prosperous baker. He afterward made his home in Brooklyn; for sixty-six years he taught in the Catholic Sunday schools, and scarcely missed being in his class through that long period. While teaching in St. John's Sunday-School in Newark, one of the boys he taught was the present Father Corrigan, Archbishop of

Newark, who has often attributed the inspiration of his career to the sterling character of his old Sunday-school teacher. One day a poor newsboy applied at Mr. Bogan's bakery in Court Street, Brooklyn, for some bread, and upon being carefully questioned the boy said he was in the habit of sleeping in the streets and living at a starving rate. The conversation put the idea into Mr. Bogan's head to found a Newsboys' Home. Such a charity was then a novelty, and hallways and wagons were the only refuge of thousands of homeless and friendless newsboys. Shortly after obtaining Bishop Laughlin's consent, Mr. Bogan raised \$16,000 and opened the St. Vincent Home for Boys, at No. 7 Poplar Street, Brooklyn, and from this beginning newsboys' homes have sprung up all over the world. The Mission of the Immaculate Conception, one of the largest of its kind in the country, founded by Father Drumgoole in New York, was the direct result of Mr. Bogan's efforts. Though he never had any children of his own, this good man's hobby was the reclaiming of street gamins, and his love for boys was remarkably beautiful. His wealth of love and tenderness for poor boys was the result of his high Christian character founded on the deep and undisturbed convictions of religious faith. Certainly it can be said of him that his works do follow him.

Some Recent Religious Figures

The Presbyterian papers have been publishing some tables showing the increase of the denomination for the past twenty-five years. In that time the membership of the Presbyterian Church has grown from 446,561 to 944,716, or a little more than 110 per cent. The number of adult baptisms has increased from 10,122 in 1870 to 24,484 in 1896, or 133 per cent. But in the column of infant baptisms there is a marked difference. Twenty-five years ago 16,746 infants were baptized, while last year there were only 28,459, which is an increase of less than 73 per cent. Christian people rarely ever think of a colored Catholic population in this country. The "Catholic Review," of New York, gives the number of the colored Catholics in several of the large cities as follows: Baltimore, 35,000; Charleston, 800; Chicago, 400; Covington, 140; Galveston, 550; Indian Territory, 200; Kansas City, 250; Little Rock, 100; Mobile, 2,500; Nashville, 500; Natchez, 1,700; Natchitoches, 9,000; New Orleans, 8,000; New York, 3,000; Philadelphia, 1,500; Pittsburg, 1,500; Savannah, 1,200; San Antonio, 1,200; and Wilmington, 400. There are now thirty-one colored priests laboring in the United States, and there are thirty-seven churches which have been erected by colored Catholics. This, however, is a very small percentage of the 8,000,000 Afro-Americans within our gates.

French Church Congress at Rheims

Rheims, the city where in former days the Kings of France were wont to be crowned, was recently the scene of a great Church Congress, two features of which deserve special note. One was the approval of the project to claim for the French clergy civic rights like those possessed by the clergy in this country, and which at present they do not enjoy; and the other was the very marked tendency to revise the synodical powers of the French Church at the expense of the Roman Curia—which is to say, as some at least interpret it, a movement favoring the abolition of the Concordat, and the independence of the Gallic Church from subserviency to the Vatican. The French are dissatisfied with their small representation in the College of Cardinals, and demand, among others, a French Cardinal of the Curia—one who resides permanently in "the Holy City." The College of Cardinals now consists of sixty-two members, though when complete it numbers seventy. Of the present number thirty-three are Italians and twenty-nine are foreigners, for it is the understood policy of the Vatican to keep the Italians always in the majority. Since the recent death of Archbishop Bourret the French Church has five members in the College; Austria-Hungary has six, Germany five, Spain four, Portugal two, and England, Ireland, Belgium, Canada, and the United States one each. Evidently all is not perfect peace inside the walls of the Vatican.

Students' Federation in South Africa

The World's Students' Federation movement is one of those aggressive Christian agencies which is proving itself a mighty factor in molding the spirit and temper of the coming generation; and it is a genuine delight to note its rapidly growing power. Mr. Luther D. Wishard, who is connected with the movement in this country, has recently attended a Students' Federation Convention in Scandinavia, and has also inaugurated a branch of the work at Stellenbosch, South Africa, when a five days' conference was held. Many evangelical ministers took part in the conference, among them the Rev. Andrew Murray, whose visit to America last summer was a spiritual benediction to thousands, and whose books are a delight and food to so many Christians. Both the Victoria College and the Dutch Reformed Seminary at Stellenbosch were ably represented by several

of their professors, who did all they could to help the work of the Convention. This South African city is only about thirty miles from Cape Town, and, being one of the great educational centers of the Colony, is the most appropriate place to inaugurate the movement. Among the chief speakers Dr. Andrew Murray was perhaps the most prominent and honored because of his great work in that country. He introduced Mr. Wishard, who explained in detail the methods of work, and dwelt in full upon the nature and scope of the movement among the students. Mr. Donald Frazier, one of the leaders of the enterprise in England; the Rev. Mr. Lennox, a missionary at Lovedale; Mr. W. G. Sprigg, Secretary of the Cape Town Y. M. C. A., and several others, took part in the inauguration of the work in Africa. Mr. Wishard believes that the work done in the Convention will prove to be of a permanent character, and that the World's Students' Federation movement will find an endless work to do among the vast millions of Africa's dusky sons.

Brief Mention

The Rev. Henry Victor Morgan, of Alameda, Cal., is building a church with his own hands, assisted by some members of his congregation.

The first Canadian Christian Endeavor Convention will be held at Ottawa, October 6-9. At Aylmer, Quebec, the birthplace of Dr. F. E. Clark, father of the great Endeavor movement, a special service will be held.

Miss Frances H. Tribou, daughter of Chaplain Tribou, takes exception to the oft-repeated statement that no man now living can read Eliot's Indian Bible. She writes "Zion's Herald" that at the Mohonk Indian Conference in 1894 she heard Bishop Whipple say that it is a mistake to say that it cannot be read, because the Ojibways of Minnesota can read it.

Mrs. Samuel Colt has erected at Hartford, Conn., at a cost of \$200,000, the Caldwell Hart Colt Memorial Parish Building, as a memorial to her son, who died suddenly at Punta Gorda, Florida, January 21, 1894. It is given by Mrs. Colt for the benefit of the Episcopal parish, and will be maintained by her. The building was dedicated September 10 in the presence of a great gathering of people.

The New York "Observer" says: "A significant four-line paragraph came over the cables a few days ago. It announced that the Hall of Science in Old Hall Street, London, had passed into the hands of General Booth. The significance lies in the fact that for twenty years or more the Hall of Science was the London headquarters of an aggressive school of atheists, of whom the late Charles Bradlaugh, M.P., was the leader."

The Harvard Y. M. C. A., wishing to increase its membership and influence among the new students of Harvard University, asks for the co-operation in its work of all clergymen and any others who know of students coming to Harvard for the first time. If the readers of The Outlook who know of young men entering Harvard this fall will send the names and church connections of any such to George Gleason, Topsfield, Mass., they will greatly aid the officers of the Association in their work.

The Rev. James Lee Maxwell, of the New York Episcopal City Missionary Society, died in this city on September 7. He was born at Johnstown, N. Y., in 1826, and was the son of a prominent physician there. He was formerly rector of Episcopal churches in Bordentown and Trenton. Afterward he was for fourteen years in charge of St. James's Church at Montclair, and later he removed to Danville, Pa. He had been recently in charge of missionary work in this city and at Blackwell's Island.

The second Convention of the Luther League of America will be held at Chicago, November 17-20. One of the special endeavors of the League is to meet the spiritual needs of the Lutherans who come from Europe. Statistics show that immigration has fallen off considerably of late. In 1888 there were 161,400 Lutherans landed upon our shores; in 1884, 94,658; and in 1895, 55,961. This is, however, a larger addition to the Lutheran population of the country than that of many of the denominations.

Two of the American Board missionaries to the Hawaiian Islands, the Rev. Dr. Elias Bond and Mrs. Julia Montague Cooke, died recently. Dr. Bond was a native of Hallowell, Me., a graduate of Bowdoin College and Bangor Theological Seminary, and went in 1840 as a missionary, and speedily gained the love of the Hawaiian people. Mrs. Cooke and her husband went out in 1837, and they were soon known all over the island as Father and Mother Cooke. Mrs. Cooke devoted her life to instructing the native women.

The forty-third General Congress of the Roman Catholics of Germany, just held at Berlin, passed a number of significant resolutions, among them one warning German Catholics against coming to America under the present economic conditions; one condemning the practice of dueling among the officers of the army and navy; one deploring the fact that no Christian Power has effectually espoused the cause of the Armenians; one opposing the employment of married women in factories, and another advocating the repeal of the anti-Jesuit law.

The Rev. Dr. William M. Swindells, of Philadelphia, who died lately, was one of the best-known ministers in the Methodist Church, and took a prominent part in the last General Conference. He was born in England, of good Methodist stock, his ancestor, Robert Swindells, having been a traveling companion of John Wesley, and the first Methodist to preach in Ireland. Dr. Swindells was a Presiding Elder several times, and latterly was Corresponding Secretary of the Philadelphia Conference Tract Society, and editor of the "Philadelphia Methodist."

The opening services of a new Congregational church in New York City will take place on Sunday morning, September 27. The hall where it is to meet, at the corner of Eighty-third Street and the Boulevard, will seat nearly seven hundred persons. Much interest in the movement is already shown among Congregational families on the West Side who have as yet made no church connection. There is no Congregational church between the Central Congregational Church on West Fifty-seventh Street and the Pilgrim Congregational Church on East One Hundred and Twenty-first Street. The Rev. Dr. Henry A. Stimson is the pastor. The name is not yet determined, but it will probably be the Manhattan Congregational Church.