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"BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIESTH OUR HEARTS."

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TO RACHEL IN RUSSIA.

BY JOAQUIN MILLER.

"To bring them unto a good land and a large, unto a land flowing with milk and honey."

O THOU, whose patient, peaceful blood
Paints Sharon's roses on thy cheek,
And down thy breasts plays hide and seek
Six thousand years a stainless flood,
Rise up and set thy sad face hence.
Rise up and come where Freedom waits
Within these wide, white ocean-gates
To give thee God's inheritance;
To bind thy wounds in this despair;
To braid thy long, strong, loosened hair.

O Rachel, weeping where the flood
Of icy Volga grinds and flows
Against his banks of blood-red snows—
White banks made red with children's blood—
Lift up thy head, be comforted;
For, as thou didst on manna feed,
When Russia roamed a bear in deed,
Laid on her own foul essence food,
So shall thou flourish as a tree
When Rusak and Cossack shall not be.

Then come where yellow harvests swell;
Forsake the savage land of snows;
Forget the brutal Russian's blows;
And come where Kings of Conscience dwell.
O come, Rebecca at the well!
The voice of Rachel shall be sweet,
The Gleaner rest safe at the feet
Of one who loves her; and the spell
Of Peace that blesses Paradise
Shall kiss thy large and lonely eyes.

New York City, May 30th, 1882.

CHRISTIANS FOR THE WORLD—NOT OF IT.

BY THEODORE L. CUTLER, D. D.

THERE WAS a prodigious significance in that intercessory prayer of our Lord on the eve of His sufferings: "I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil." The preservation of the world from moral ruin depended on the preservation of the Church of God. "Ye are my witnesses," said the Master. The followers of Christ were to be His representatives; the visibility of Christ on earth was to be in the persons, in the acts and lives of those whom He had redeemed to be a peculiar people, zealous in good works. They were to be a wholesome leaven, penetrating the whole mass of humanity; they were to be the salt of the earth, preserving society from putrefaction by the savor of pure godliness. "Let your lights shine!" To "shine" means something more than the possession of a renewed heart or the enjoyment of an inward peace. It signifies the luminous reflection of Christ in character and conduct.

This world cannot afford to have Christians degenerate or become demoralized. No city can afford to have its gas apparatus so damaged as to leave its streets in darkness; or its sanitary system so neglected as to leave it a prey to typhoid fevers or cholera. Divine grace is imparted in order to purify its possessor; and he, in turn, is to

do his part to purify the community. If he fails, the community is the loser. We, who profess to call ourselves Christians, ought to know that the world expects us to stand for righteousness, and never to compromise; to act as disinfectants and to maintain our savor; to hold them up, and not to be dragged down by them. If all the Christianity in existence were to become bankrupt in character, even the scoffers themselves would be frightened. Sneer as they may, they expect us to stand by our colors. Our desertion of God and of the right would not only disgrace us; it would alarm even the ungodly. "If this world is so bad with the Christian religion," said the shrewd Franklin, "what would it be without it?"

A personal incident will illustrate this secret reliance which the people of the world have upon the people of God. A young man, who was a professed Christian, was seeking to win the heart and hand of a young lady of wealth and fashion. His suit did not prosper, and one day she said to him: "You know that you are a church-member, and I am a gay girl, very fond of what you call the pleasures of the world." This led him to suspect that his religion was the obstacle to his success in winning her consent to marry him. He accordingly applied to the officers of his church (which must have been very loose in its joints) for a release from his membership. They granted it. "Now," said he to her, when he met her again, "the barrier is removed. I have withdrawn from my church and I do not make any profession to be a Christian." The honest-hearted girl turned on him with disgust and horror, and said to him: "M—, you know that I have led a frivolous life and I feel too weak to resist temptations. I determined that I never would marry any man who was not strong enough to stand firm himself and to hold me up also. I said what I did just to try you; and, if you have not principle enough to stick to your faith, you have not principle enough to be my husband. Let me never see you again."

Whether this incident be actual or not, the lesson it teaches is beyond dispute. The world expects Christians to stand by their colors; when we desert them, we not only dishonor our Master and ourselves, but we disappoint the world. Christ's followers never will save the world by secularizing itself or surrendering its strict principles of loyalty to whatever is right and pure and holy. Conformity to the world will never convert it. "Come out and be ye separate," saith the Lord, "and touch no unclean thing." Even if the world could succeed in bringing the Church down to its own standard of opinion and practice, it would only work its own moral destruction. It would extinguish the light-houses which illuminate its own channels; it would destroy the spiritual leaven which Christ has ordained and prepared to save human society from corruption.

The demand of this time is not to lower the claims of God, but to elevate them; not to weaken the authority of divine inspiration, but to reinforce it; not to unloose obligations to Bible creeds, but to tighten; not to accommodate Christianity to the thought and fashion of the times, but to keep it stoutly and steadily up to its primitive standards. Not only must we stand fast to the faith once delivered to the saints, but to the practices enjoined in God's Word. The Church of this day is in no

danger of excessive Puritanism. The peril is in the opposite direction. Conformity to the world is weakening the backbone of the Church, and thus far diminishing its power to lift the world up toward God. "If thou wouldst pull a man out of a pit," said quaint old Philip Henry, "thou must have a good foothold, or else he will pull thee in."

In no direction should Christians make their testimony more emphatic than in the line of righteous living. The sin of modern civilization has been well described as "making more of condition than it does of character." The very essence of Bible religion is to make character everything and conduct the test and evidence of character. By their fruits ye shall know them; make the tree good and the fruits shall be like it. This is the core of Christ's practical teachings. He "gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people." The Revised Version has it that he might purify unto himself a people for his own possession. The gist of this is that Christ owns us, and not the world. Our first duty is to Him, and really this is the most effectual way of serving them. Our loyalty to Christ is to be the world's salvation. The moment we betray Him we betray them and empty ourselves of all reforming and regenerating power. When the salt has lost its savor, it is thenceforth good for nothing, but to be cast out and trodden under foot of men. When a Christian so conducts himself as to be despised by his unconverted neighbors, he inflicts upon them an incalculable injury. He confirms them in unbelief. He brings Christianity into contempt. He poisons the well from which they ought to draw good influences. "Ye are my witnesses," said our loving Lord and Master; but what if the witnesses swear falsely?

In whatever direction we apply it, the fact remains clear that society needs a strict, pure, honest, self-denying, godly-minded church. Our politics need a chloride of lime; and Christian citizens ought to engage in civil affairs not to become tainted themselves, but to purify civil life. To a right-minded Christian a ballot is a trust, and public office is a stewardship for God. The most grievous calamity that could happen to this country would be a divorce of practical Christianity from its politics. Conscience is more to this republic than all its army, or navy, or millions of Government bonds.

In commerce and trade Christianity has its indispensable place, and God's people their sphere of usefulness. The Golden Rule is the true Christian's yardstick; commerce becomes a cheat if it is disused or broken. When a church-member defaults or turns swindler, he repeats the sin of Judas. Christ is betrayed, and men's faith in Bible integrity is so far shattered. A Christian merchant, manufacturer, or mechanic has a call to serve Christ and save his fellow-men as much as any Gospel minister. Every ounce of leaven has its place.

Social life (with increase of wealth) has a trend toward demoralization. Luxury enervates. Popular amusements become sensualized and offer their temptations to the Church. "Be ye not conformed to the world" applies to the stage, the ball-room, the wine-cup, and to everything that would turn God's earth into a "Vanity Fair." Conformity to the world amounts (in the end) to more than the corruption of

Christ's Church. It puts out the light which Christ kindled; it destroys the very leaven which he has prepared to purify, and sweeten, and save—a "world lying in wickedness."

BROOKLYN, N. Y.

A LETTER ABOUT WOMEN.

BY MARY CLEMMER.

MOST of us have heard occasionally through the whole of our lives that women are very naughty to women; that they are envious, jealous, unkind to each other. One is so happy as to quite forget this ancient tradition in Boston. One profound, long-lack in the life of womanhood has been its want of *esprit de corps*; the bond of sisterhood, strong as the bond of brotherhood in man—a lack ever born of a subject condition.

The preponderance of women in Massachusetts, the common want, the mutual ambition of a large class, inevitably self-dependent, has brought together in organized companionship and effort a larger number of women than is to be seen in the same close affiliates, perhaps, in any other state.

At least, the number devoted to the interests of women in the best sense is large enough to strike with a pleasant sense of surprise a stranger. Then one long accustomed to merely conventional assemblies, to the pretty but idle chit-chat of surface life is conscious at once of a new sensation in imbibing the atmosphere which envelopes like an aureole the unworldly women of ideas.

Your friend was conscious of this at once, as she sat down in the pleasant parlors of the New England Woman's Club, in Park Street, Boston. The greater portion of these women had reached middle life and some of them had entered upon venerable years. Here, despite deep thought and wide care-taking, was seen in several persons extreme beauty in age. On every face was visible the lines which thought leaves on the faces of all its children, men or women. How one recalls them—traced variously, yet irrevocably—on the face of Lincoln, of Sumner, of Longfellow, of Emerson; and here they were again traced, as with a burin, on the strong, glowing features of Mary Livermore; on the benignant and still blooming face of Lucy Stone, visible even through the placid beauty of Julia Ward Howe, as that social and mental queen gazed down from a frame above the mantel-piece; and in the more falcon glance of Margaret Fuller, who, from a frame opposite, looked forth upon a few of her contemporaries and many of her successors.

The earnestness stamped on all these surrounding faces could not be overlooked. It made the one dividing, incommunicable line between these women of work and their careless sisters. In this cursory, therefore, superficial visit, which perforce must miss detail or more intimate knowledge, it was refreshing to perceive that these practical women were not in their gatherings merely pursuing or eliminating abstract ideas; but that their thought and work bore directly upon the duties and possibilities of daily life.

What could have been more practical than the report given by a lady of the Boston Cooking School, at which, through the previous winter, over seven hundred persons had sought knowledge of cooking as an exact science, bearing directly on chem-