

THE
PRESBYTERIAN QUARTERLY.

NO. 2.—OCTOBER, 1887.

I. SPURIOUS RELIGIOUS EXCITEMENTS.

It is believed all thoughtful Christians are alive to the fact that religious excitements, which consist of temporary movements of the emotions devoid of any saving operation of the Truth on the reason and conscience, are equally frequent and mischievous in America. This judgment not seldom expresses itself in very queer and inaccurate forms. Thus: good brethren write to the religious journals grateful accounts of a work of grace in their charges, and tell the Editor that "they are happy to say, the work has been purely rational and quiet, and attended by not the slightest excitement." They forget that the efficacious (not possibly, tempestuous) movement of the feelings is just as essential a part of a true religious experience, as the illumination of the intellect by divine truth; for indeed, there is no such thing as the implantation of practical principle, or the right decisions of the will, without feeling. In estimating a work of divine grace as genuine, we should rather ask ourselves whether the right feelings are excited; and excited by divine cause. If so, we need not fear the most intense excitement. This misconception is parallel to the one uttered by public speakers, when they assure hearers that, designing to show them the respect due to rational beings, and to use the honesty suitable to true patriots, "they shall make no appeal to their feelings, but address themselves only to their understandings." This is virtually impossi-

IV. NINETEENTH CENTURY EVANGELISM.

A recent writer, referring to the century now nearing its last decade, says: "As distinguished from every other age since the Apostolic, it may be called the *Sæculum Evangelicum*. This is its most noted characteristic. This is its highest and most enduring glory. By this it will doubtless be rendered memorable in the annals of the future." With this writer we must certainly agree, in so far as to admit that one of the most prominent characteristics of the century has been the revival throughout the great body of the Church of the Spirit of Missions. At no period since the days of the Apostles has the Church seemed so fully to accredit its divine commission, and recognize its solemn responsibility to preach the Gospel to every creature. Looking at the work of evangelization in its relations to the heathen world, this is unquestionably true. Never before have there been such organized, concerted, and persevering efforts to carry the Gospel into the "regions beyond." The history of Foreign Missions may almost be said to begin with the present century. Previous to this, noble and self-denying efforts had been made by the Danish Churches, the Moravian Brethren, and others, to plant and maintain missions on heathen soil; but these efforts had been for the most part spasmodic, and had proven to a great extent abortive for want of thorough organization and hearty co-operation. It was near the close of the 18th century that the "Society for the Propagation of the Gospel in Foreign Parts" was organized; and in its organization the first real advance was made towards a systematic and united effort for the conversion of the world to Christ. It was just a century ago that William Carey in England, and Charles Grant in India, startled the Church with their views as to its responsibility for the souls of the heathen. It is a grand work that has been done since that time. Missionary vessels have found their way into the ports of every heathen nation. Mission stations have been planted on every pagan shore. Barbarous tongues have been mastered, and reduced for the first time to written form. The word of God has been translated into nearly every language spoken by man. Churches,

school-houses, printing presses have been multiplied. Grammars, reading books, tracts, newspapers, etc., have been printed and circulated by the thousands and tens of thousands, in languages of which not a single written character was in use when the missionaries came. To-day there are not less than six thousand missionaries, and twenty-five thousand native helpers employed in preaching in these various languages the unsearchable riches of Christ. There are nearly, if not fully, a million communicants in the native churches established on these foreign shores. A larger number of candidates are applying to the various Committees and Boards of Missions than can possibly be equipped and sent forth into the field. It is impossible to estimate what ingatherings the twelve years of the century that are yet to come will witness. Up to within a very recent period, the work has been one not only of great difficulty and hardship, but one requiring the exercise of great patience and faith. To use an illustration for which we are indebted to one of our missionaries now in the field, the work of Foreign Missions has been like the building of a great breakwater on some rough and stormy coast. For months, and even years, vessel after vessel brings its cargo of stone and empties it into what Homer calls the "all devouring sea." After thousands of ship loads have thus been thrown in, the sea still rolls with its rough waves over the spot, and it seems as if all the labor and time have been lavished in vain. But at length the faint line of stone begins to appear with the white caps playing upon it, and soon there is the massive wall, behind which the vessels ride at peaceful mooring, however the storms may rage without. The greater part of this century of Missions has been spent in labor of which no immediate results could be perceived. The Church of God, in the expenditure of money, and the sacrifice of valuable lives, seemed to be pouring her treasure into the sea. Many were the incredulous ones, many the scoffers; but the day of ridicule and misconception has gone by. The outlines of the great breakwater are beginning to appear. The fruits of missionary toil are beginning to abound. Converts are numbered by thousands where, a few years ago, they could only be counted by scores.

The harvest period is at hand. No wonder so many young men are pressing in. Other men have labored and they are going to enter into their labors. With the present facilities of travel to foreign lands; with the speed of communication with home by mail and telegraph; with the provisions for the comfort of the newly arrived missionary; the congenial society of fellow-laborers; and the appliances, ready to hand, for speedy mastery of the language and entrance upon work, the life of a foreign missionary is very different from what it was fifty years ago, and we may hope that constantly increasing numbers will enter the field, and hitherto unparalleled results be attained before the end of the next decade shall bring the century to a close.

When we turn from the Foreign to the Home Field, we find even more remarkable evidence of the presence and power of the spirit of evangelism. The great question, "how to reach the masses," has assumed a magnitude and importance it has never possessed before. Hitherto it has been thought sufficient that churches should be erected, ordinances duly administered, a stated ministry employed, and the masses invited to come and sit down to the Gospel feast. But of late the Church has been impressed with the idea that if the masses will not come to the Gospel, the Gospel must be carried to them. Theatres, public halls, and other places of popular resort have been procured, in the hope that those who were wont to frequent them would enter their doors, to hear the Gospel, more readily than those of a regular church edifice. Stands have been erected in public gardens and upon the corners of the streets. Missions have been opened in the closest possible contiguity to the purlieus of vice and crime. Consecrated laymen in bands or, after the Apostolic method, two by two, have gone into highway and byway, into garret and cellar. Noble Christian women in Flower Missions, and Prison Missions, and Midnight Missions, have sought to win back the erring ones and lift up the fallen. It is the age of the colporteur and the evangelist, penetrating into the remotest recesses of our mountains, and carrying the word far out over the plains of our great western frontier. It is the era of the Mission Sunday School, of the tract-distributor, of the Bible-

woman, of the Young Men's Christian Association, of every agency that sanctified ingenuity can devise, or consecrated energy carry into effect, to bring the power of the Gospel to bear upon the non-church-going masses of the people. It is pre-eminently the age of lay-effort and lay-service. We do not claim for the ministry greater zeal, efficiency, or self-sacrifice than in previous eras; but we do claim that the laity of the Church are more thoroughly aroused, more active, more aggressive than ever before since the days when being scattered abroad by persecution they went everywhere preaching the word. We claim that their organization for work is more thorough, and their equipment more complete, that woman's agency, always so potent in the Church for good, is more fully consecrated, and more serviceably employed than ever before, and that at no previous period in her history has the Church seemed so fully to enter into the spirit of her divine Lord, who left the ninety and nine in the wilderness that he might go after the one that was lost. In the Synod of Kentucky, of which the writer is a member, an evangelistic work of most remarkable character, and one that illustrates fully the spirit of the age, has been for several years progressing. It originated in the earnest faith and consecrated zeal of two of the laymen of the Synod. It has been maintained chiefly through the prayers and offerings of the laity of the Church. It has given a new era to Presbyterianism in the State. Within five years, more than \$60,000 have been raised for evangelization within the bounds of the Synod. The Evangelists have penetrated into the heart of the mountains, established churches and erected edifices of worship in counties where the voice of a Presbyterian minister had never been heard. The Church has been increased nearly a hundred-fold, and the good work goes forward with no apparent limit to the blessings which it is to confer. Other Synods, incited by the example, and encouraged by the success of this one, are taking steps looking to the same character of aggressive work, and with this thorough organization for evangelistic work in every Synod, giving wise direction to the zeal of earnest Christian hearts, there is no estimating the great results that with God's blessing will ensue.

The reader, who has followed thus far, may be ready to say : " Well, surely you will agree with the writer from whom you quote, and be ready to say that the evangelism of the nineteenth century is ' its highest and most enduring glory.' " If the century had terminated twenty years ago, there would have been no difficulty in according to the evangelism of the day all the honor which is implied in the language under consideration. But he must be blind indeed who does not see that, within the last few years, evils have arisen and abuses crept in, which, if they are not checked, will bring the very names of evangelist and evangelism into contempt.

With profound regret for the necessity of such discussion, but under an equally profound conviction of its importance at the present time, let us look at some of those incipient evils that threaten not only to impair most seriously the efficiency of our evangelistic work, but to undermine the confidence of all sober-thinking people in the work itself.

I. The first of these perils to which attention will be called, is that arising from *fanaticism*. It will no doubt be true to the end of the world that every good cause must suffer from the zeal of ignorant and misguided fanatics. When all other arts and devices fail, and when the great enemy of all godliness finds it impossible to check by ridicule or opposition any great movement in the interests of Christ's Kingdom, his last and favorite recourse is to undertake to run it; and when once the great movement has under his leadership been derailed, the greater the momentum with which it has been running the wider will be its departure from the true track, and the more inevitable and disastrous the wreck and ruin that will result.

Now, in this matter of evangelism there are so many elements of fanaticism creeping in, that the whole movement seems in danger of slipping from the grasp of the Church of God and being " led captive by Satan at his will. " We can only allude in a very brief manner, in a paper like this, to a few of these elements. In the first place, then, no one can be blind to the fact that the evangelistic movement in this country is being conducted largely under the conduct and control of leaders who, in so far as the

Church through all its methods of discipline is concerned, are utterly irresponsible. It does not fall within the purview of this article to discuss the relations of Mr. Moody and other great evangelistic leaders to the Young Men's Christian Association, or the relations of that great agency to the Church of God. In view of the incalculable good that has been done by the Association, and the wonderful blessing of God upon the labors of these noble and consecrated men, it is profoundly to be deplored that to so great an extent they have allowed the supremacy of the one witness-bearing Church of Christ, and their own due subjection to it in the Lord, to lie in the back-ground, and have thus unintentionally given abettance to the evil of which we now complain. Leaving these honored men out of view, we are confronted in all our cities, and in many of our interior towns, with a class of evangelists, who offer no credentials, who sustain as evangelists no ecclesiastical relations, who seek no ordination, and acknowledge no Church authority; but who wander through the land at their own sweet will, the self-constituted and self-sufficient guides of the people in that most momentous of all matters,—the salvation of the soul. It is both pitiable and painful to follow these men with their crude theories and one-sided statements of Christian doctrine. Some of them are good men, pious cranks, honest and earnest, having a zeal of God, but not according to knowledge. Some of them are ecclesiastical tramps, restless spirits, fond of change, unable to succeed in any settled charge or steady work, and so beating from city to city, staying in one place only long enough to wear off the edge of novelty; and receiving through the liberality of those whom their novel methods have attracted and temporarily beguiled, sufficient remuneration for their services to pay their way to the next point where they are to "open a mission." Some of them are mere pulpit mountebanks, seeking ecclesiastical notoriety, and ready to stand on their heads or do anything else that will attract a crowd. One of this latter class appeared in Louisville, Ky., a few winters ago, and being refused access to the churches because he had no credentials, made arrangements with the proprietor of a theatre in which a nightly "variety

show" was held, by which he secured the use of the building for religious services on Sunday afternoons. There he entertained the crowds that came to hear him, with denunciations of the churches and the clergy, whilst he patted the proprietor of the theatre on the shoulder, called him "Brother," and invoked God's blessing upon him; and when his services closed, the audience, as they passed out of the building, found the box-office open for their accommodation, and the obliging ticket agent of the "brother" for whose prosperity the evangelist had just prayed, waiting to sell them tickets to his Sunday night variety performance. When all this is being done under the name of evangelism, and under the cloak of religion, how long will it require to bring the very name of evangelist into contempt?

But the relation of these evangelists to the Church is unfortunately not only that of irresponsibility, but usually of indifference, and too often of open antagonism. Instances without number could be given in illustration of this assertion. One of the latest, and at the same time one of the most astonishing, examples is found in the recent attitude of Rev. Sam. Jones, at present the "bright, particular star" in this constellation of popular evangelists. When Mr. Jones began his wonderful career, the keen blade of his satire and wit was turned against vice. Few men could equal him in his power to hold up the popular vices and follies of the day upon the point of his scalpel, and exhibit them in all their deformity and meanness. It was this power that first attracted the crowds to him. By its exercise he might have continued to hold them, and his preaching have been as useful in its results as it is novel in its methods. But unfortunately, he discovered that another thing also is popular with the "non-church-going masses," and that is witticism at the expense of the regular ministry of the Gospel. And now nothing delights him more than in drawling tones to imitate, to the intense amusement of his hearers, the sermons and even the prayers of good men not gifted with the same powers of oratory with himself, and to detract from the hard-earned esteem in which faithful and self-denying pastors are held, by contrasting the comparatively small amount of good which, in his judgment, they and their churches

are accomplishing, with the wonderful results in certain missions, in which the high-pressure methods, now so much in vogue, are employed. The attitude of modern lay evangelism towards the churches; the dissatisfaction which both by direct and indirect influence it tends to awaken and foster towards the regular services of the sanctuary, and the orderly relations of the pastorate; the lukewarmness with which these evangelists recommend church membership to their converts, if indeed they recommend it at all—these things, together with the well-known fact that so few of those who make confession in the evangelistic meetings ever really identify themselves in any true sense with any branch of the visible Church of Christ, may well make even the most earnest advocates of this form of evangelism pause, and ask how far under the zeal of those who have the lead of it, it is drifting away, not only from the control, but even from the sympathy and co-operation of the Church; and whether it is not time to call a halt for all those who are not willing to see the Church of God as a divine institute thrust out of the way, and its place usurped by a self-constituted and self-directed evangelism.

Another direction in which this tendency to fanaticism in connection with evangelization is running, is seen in the perversion of woman's true relation to the Church, and the thrusting of her forward into offices and relations for which she is unfitted by nature, and for which providence never designed her. It is one of the most unhappy features of the present time that the advocates of the unscriptural and unsexing theory of "woman's rights" have seized upon the popular sympathy with the two greatest moral movements of the day, hoping to make of this popular sympathy a leverage with which to lift themselves into power. There is, first, the temperance movement, which looks to the closing of saloons and drinking houses and the suppression of the traffic in intoxicating liquors. Inasmuch as woman is the principal sufferer by intemperance, and there is no man, deserving the name of a man, who would not be ready to give her all lawful and proper relief from the evils of that iniquitous traffic which embrutes her husband, and reduces her children to beggary and rags, the advocates of woman-suffrage, with

a strategy worthy of the highest generalship, step forward and say: "The saloons must go: we are all agreed upon that. But you men are unable, as experience shows, to accomplish with your unaided strength this so desirable result. Now, give woman the right of suffrage; put the ballot into her hands, and the saloon will go. And just because it will go with woman-suffrage and will not go without it, we demand in the name of humanity and of heaven that this right be conferred upon us." And just because of this demand, and to the extent of it, the prohibition movement is being shorn of its strength, and sober-minded men are saying, "if the temperance cause can only prevail at the cost of the unsexing of woman, and her subjection to all the debasing influences of the voting precinct and the ballot-box, then, in the name of common sense, and in the interest of true womanhood, let the temperance cause go."

What is true in reference to the temperance movement is equally true in reference to the evangelistic. We are unhappily placed in a position in which our ardor in this great cause is continually subjected to damper, by reason of the unfortunate thrusting of woman, in connection with it, into relations and offices which are inconsistent with the whole spirit of Scriptural teaching, and, in many cases, in the face of express prohibitions given in the word of God. Look, for instance, at the Foreign Mission work. Here you find, in certain sections of our country, what are called "Women's Foreign Mission Boards." They are composed exclusively of women, and appear to have exclusive control, not only of the raising, but of the appropriation and disbursement of funds. They accept, equip, and send out missionaries of their own sex. They support, continue, or withdraw them. They have their public "Annual Meetings," in which, in presence of promiscuous audiences, women preside, make elaborate reports, deliver set addresses, and go through all the forms and business of public parliamentary assemblies. Leaving out of view altogether the question of the propriety of woman's occupying such conspicuous positions, and rendering such oratorical performances, it remains to be considered that here to a very large extent, not only without any Scriptural

precedent or authority, but in immediate antagonism to the whole spirit of Scriptural teaching, woman is charged with the entire responsibility of one great department of the aggressive work of the Church.

In the Home Mission field, this projection of woman into a sphere for which she was not intended and is not fitted, is still more remarkable, and deserves to be still more seriously considered. One of the features of the day is the "woman-evangelist." An attractive young lady, or perhaps a young and handsome widow, or as in one notable instance that readily occurs to us, a divorced woman, living apart from her husband, is regularly engaged to take charge of the services at an evangelistic station and "run the mission." Night after night, in the presence of great audiences, principally of men, she occupies the position and performs the functions of a regular minister of the word. The beauty of her person and the music of her voice are essential elements in the attraction of the crowd. When, at the close of the sermon, Bible-reading, address, or whatever it may be called, she comes down from the pulpit, passes along the aisle, takes some hardened sinner by the hand, and leads him up to the "altar" for prayer, it would, no doubt, be as difficult for him, as it would be impossible for any one else, so far to analyze his feelings as to determine how much of the influence that draws him to the place of prayer is the power of the Holy Spirit leading him to salvation, and how much is the mesmeric influence of the gentle, sympathetic woman which, alas, will vanish as soon as her presence is withdrawn, and which, being mistaken for a higher impulse from above, will leave him baffled and bewildered, in a more hopeless slavery to vice than when the mesmeric influence was first exerted upon him. What a pity it is that, when God has opened to woman a sphere of labor in the Church so suited to all her instincts of womanly modesty and reserve, so full of all beneficent result, and so free from all the danger to which we have alluded above, she should, on the tide of this enthusiasm in connection with evangelistic work, be borne far out beyond those safe bounds which God, in His

holy word, has fixed, and within which alone she can expect His blessing upon her!

II. But it is time that we should pass to the consideration of a second of these perils to which the evangelism of our day is exposed—that from *sentimentalism*. It is perhaps in accordance with philosophic law, that as the tendency of unbelief is in our time grossly materialistic, so, by a natural law of reaction, the trend of Christian thought and feeling should be strongly in the the direction of sentimentalism. Certain it is, however it may be accounted for, that there is a strong tendency in all religious matters to substitute a maudlin sentimentality for a vigorous and healthful maintenance of Christian principles. You have only to compare the preaching of most of our popular evangelists at the present day with that of Paul, who “reasoned of righteousness, temperance and judgment to come,” who was glad that he had made the Corinthians sorry with a sorrow that was after a godly sort, to have the first illustration of what I mean. George O. Barnes, the “Mountain Evangelist,” who has stirred the hearts of the people of Kentucky as perhaps no other man ever did, takes as the keynote of all his preaching, “God is love.” He sedulously excludes all thought of God as an offended Sovereign, or an avenging Judge. He carefully eliminates from the divine character all elements of wrath. He sedulously excludes from the divine agency everything in this world that produces sorrow or pain. Sickness, adversity, war, pestilence, famine, death, these are the work of the devil. God has no agency in them. They are not in accordance with, but contrary to the divine will. Only have faith enough to overcome the devil and you will escape them all. Mr. Beecher’s popularity arose in large measure from his denunciation or caricature of the “hard old dogmas of Calvinism,” and his preaching a gospel which appealed to the sentimentalism of the day—that sentimentalism which eschews capital punishment, which shrinks from the doctrine of the future punishment of the wicked, which rejects the doctrines of election, reprobation, substitution and vicarious atonement, and which pleads for moral suasion, universal redemption, final restoration, and what it is pleased to call

the "universal fatherhood of God." Mr. Moody, who does not of course come in the same category with either of the men whom we have mentioned, and who may be taken as the representative of the better class of evangelistic preachers, dwells in his preaching almost exclusively upon what is denominated "the sunny side of God's character." And it is unquestionably true that in the great mass of evangelistic preaching of the day, those doctrines of grace, which, in their due symmetry and proportion, made the spiritual pabulum of our fathers, and developed those robust virtues and stalwart characters for which they were conspicuous, have now been allowed to fall largely into the background. Men under this sentimental style of preaching are losing their relish for the strong meat of the word of God, and we are in danger of nourishing a class of spiritual babes, who, being fed only on the milk of the word, will never attain to any true and vigorous manhood.

The same characteristics appear in the hymns now popularly in use in connection with these evangelistic services. If it would not bear the appearance of subjecting to ridicule things of a sacred character, we would like to present our readers with some specimens of the so-called hymns which we have gathered together from various popular collections. As examples of the most vapid and puerile sentiment, expressed in most wretched doggerel, they almost surpass our comprehension as hymns intended for religious worship. But, leaving these out of view, and confining ourselves to the collection of "Gospel Hymns Consolidated," now in such general use, and which must be admitted to be the very best of its class, you find this same sentimental, rhapsodic element largely predominating. Instead of hymns of faith and hope, hymns of inspiration and courage for life's conflicts and duties, you have such rhapsodies as "I am sweeping thro' the gate," "I brush the dews on Jordan's banks," etc., with such refrains as "Pull for the Shore," "O, come, angel band, come and around me stand," "Oh, to be over yonder, in that land of wonder," etc., etc. Can there be any clearer evidence of the want of vigorous and healthful tone in the type of piety developed in these great evangelistic meetings, than is found in

the substitution of such hymns as these for those grand, soul-inspiring ones of our older collections, such as "Rock of Ages," "Am I a soldier of the Cross," etc.? I confess to a good deal of sympathy with the writer who has recently said that if the Church would sing less of the "Sweet bye-and-bye," and more of the "Sweet now-and-now," things would go a great deal better.

Another conspicuous evidence of the trend towards a maudlin sentimentalism, is found in the impatience of the times with all doctrinal differences and all denominational distinctions; in the tendency to confound denominationalism with sectarianism, and a firm adherence to creeds and doctrinal symbols with bigotry and intolerance; and in the corresponding disposition to exalt as the one goal towards which all effort is to be directed, the breaking down of denominational barriers, and the merging of all christendom into one organic and visible whole. Now, certainly every Christian heart must rejoice in everything that tends to narrow the lines of separation between the different branches of the one visible Church of Christ, and to bring about more of that real unity, which consists in the intelligent acceptance of the same body of truth as Scriptural, and of the same order and polity as of divine authority and obligation. The result of such oneness of belief is an organic unity that is real and not nominal, a unity of faith and life, not of name and form. But that the tendency now is rather towards uniformity—the mere shadow of unity, where the substance is not—must, we think, be painfully evident to all. What can a denominational union be worth, that gathers within its broad folds creeds as utterly at variance as the Calvinistic and the Arminian, and Church polities as far severed as the Congregational and the Episcopal? "How can two walk together except they be agreed?" How much better that each denomination shall preserve its own organic unity, and, if need be, independence, and that the efforts of all Christian hearts be bent towards the exclusion of all bigotry and sectarianism and the cultivation towards one another of the "unity of the Spirit in the bond of peace." In this view, the course of many of our most prominent, and in other respects most judicious,

evangelists, in sedulously concealing from the public their own denominational views and connections, is as misguided as it is injurious. Their motive, as their apologists tell us, is to prevent the weight of their own personal influence being given to the denomination with which they are known to be personally connected; but the overbalancing evil in giving their apparent sanction to the non-denominational tendencies of the day should lead them to withdraw from so anomalous a position, and be recognized always and everywhere as soldiers duly enlisted in some great division of the army of Christ.

This same tendency towards a union founded upon mere sentiment and not upon intelligent conviction is, we have reason to fear, a largely preponderant element in the present movement, North and South, towards the consolidation of the two great Presbyterian bodies of this country. Into the question of the expediency of organic union it would not be timely or proper for us here to enter, especially in view of the present attitude of the two Assemblies; but it is certainly to be hoped that, if this union shall be effected, it will not be upon a mere sentimental wave of philanthropic feeling—but as the expression of an intelligent conviction of real unity between the two Churches upon points in which we have been supposed to differ; so that the union may be the expression not of a tumid and vapid sentiment, but of an honest, genuine, manly, Christian love. Such love always founds itself upon principle. We can entertain it only for one whom we believe to act upon principle. We forfeit all right to it, when we hold principles to be of so little moment that they may be sacrificed in the interests of a mere fusion that is expressive of no common convictions, and is possessed of no real strength.

III. The third and last of these perils to which we will allude is that which comes from *mammonism*. It seems as if everything that is sacred and good is in danger of being trampled down at the present time in the eager rush after money. If you will look closely into the great social evils that threaten us, nihilism, communism, socialism, and all these, you will find the explanation of them in that one word, *mammonism*. These are some of

the "divers and hurtful lusts" into which "they that will be rich" are said to fall, and which "drown men in perdition." Look at the "labor problem of the day," as it is called, and what is the secret of it? There never was a time when capital was at once so safe of investment and so remunerative as now, and when, therefore, there was so little occasion for "grinding the faces of the poor," and so much reason for large and generous dealing on the part of the employer towards the employed. On the other hand, there never was a time when a laboring man received higher wages, or could support himself and his family in more comfort upon the proceeds of his work. What is the reason then of this strife? It is the unhallowed craving for more than the allotments of providence have given as the honest wages of labor on the one hand, and as the righteous income of capital on the other. This it is that lies at the basis of all the stock speculation, and commercial gambling of the day. Men are running wild after riches. And as all other interests of the Church of Christ are imperilled, so, in particular, is this one, the evangelization of the world. If missionaries are sent abroad, if evangelists are maintained at home, it must be through the consecration of the substance of Christian people. We have now hundreds of young men in this country applying to be sent abroad as missionaries, and the Church is without money to send them. The Lord's people have millions for railroads, grain-elevators, savings-banks, bucket-shops, but only tens or hundreds at most for this great work of evangelization. Our Secretaries of Home Missions and Evangelistic Labor dole out the comparatively small sums that come into their hands, whilst hundreds of fields, without laborers and white to the harvest, invite and even plead, but they have not the means to send men in. Our Secretary should have one hundred thousand dollars a year for evangelization alone, and even then he would not be able to answer to the full extent the meritorious appeals that come to him for the ministry of the word.

Our readers may be ready to ask, what remedy is proposed for these incipient evils, what safeguards against the perils to which attention has been called? It would extend too much the

length of this paper to enter upon this branch of the subject in detail. Suffice it to say that the measures we would propose are aggressive, rather than repressive. We must not abandon or decri a good thing because it is abused. Let the Church of God, through her regularly organized agencies, throw herself with all her energy into this work of evangelization. Let her undertake to reach the "non-church-going masses." Let her set apart to the work both ordained ministers and consecrated laymen, who will act under her authority and be obedient to her voice. Let these men avail themselves of all that is good in the methods of the popular evangelists of the day, and eschew all that is evil. If the hymns and tunes long in use in our Church do not adapt themselves to the requirements of these special services, let suitable ones be selected or prepared. Let the money be poured into the Lord's treasury, with which to educate and train men for this branch of work. Let such agency be given to consecrated Christian women under the supervision of Church Sessions that they shall not feel that the door of Christian service is closed against them, and so be tempted to enter upon positions and assume functions for which God has not designed them. Let our Committee have the means with which to enlarge the sphere of its operations, and give better support to the men who are now engaged in evangelistic work. Let every Synod set on foot and maintain some such system of evangelistic labor as that now carried on in the Synod of Kentucky. Let every Presbytery look well to the supply of all the waste places within its borders. Let every pastor, within the bounds of his own congregation, and to the very utmost of his ability, "do the work of an evangelist, and make full proof of his ministry." Let us set a higher value upon, and come into closer sympathy with, every effort made by any branch of the true evangelical Church of Christ, through its organized agencies, to do this work. Let us endeavor not to put down, but to crowd out, the self-constituted and irresponsible evangelism to which we have referred. Let the Church of God, in her various branches, occupy the ground so fully that there shall be no room for these outside agencies. Then, with the presence and power of the Divine

Spirit resting upon us, we shall be able to retrieve the character of the evangelism of our day, to free it from the opprobrium under which, to a considerable extent, it rests in the public mind, and make it indeed what, as we have seen, it is claimed to be, the "highest and most enduring glory" of the nineteenth century.

T. D. WITHERSPOON.

V. ORGANIC UNION.

To arrest the progress of the dangerous sentiment in favor of organic union with the Northern Church, and to prevent the division of our own, it is only necessary for our people to be made to comprehend the real issues involved in the case. Whatever advantage might be gained along the border line between the two branches of the Presbyterian Church, or in interior localities where they come face to face in the same community, by an organic fusion of the two bodies, this advantage must be foregone if there are reasons sufficient to justify and demand the continued independence of the Southern Church. Without such reasons, that Church can show no cause for its existence at all; but if it can justify its right to live as a branch of the Kingdom of the Lord Jesus, every reason for its existence is a reason for its existence independent of every other branch of the Kingdom. This is the real issue involved in this question of organic union. If we go into it, our autonomy is lost; we are merged absolutely in a body so overwhelmingly superior in number, that we shall be constitutionally subjected absolutely to their control. They will have the settlement of questions vital to our interests not only in the ecclesiastical, but in the social sphere altogether in their hands. Our relations to the negro race, the control of all our property, the right to determine all questions of ecclesiastical usage and policy, the propriety of a rotary eldership, the examination of ministers, the relations of women to the *public* work of the Church, the question of a mixed Church of whites and blacks—