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translation of a characteristically striking story by Count Tolstol presents in a very fresh manner the true spirit and methods of Christian work. In addition to these contributions are two important papers which belong to the current history of the times, the Memorial to Mr. Beecher adopted by Plymouth Church, and the report of the special committee on the work of the American Tract Society. This last presents, as our readers will see, some very radical recommendations: no less than the complete separation of the Business and Missionary Departments, the sale of the present Tract House, the substitution of contract work for its present printing and binding establishment, and the discontinuance of the "Illustrated Christian Weekly," together with some other measures of constitutional reorganization to make the work of the Society more efficient.

It looks very much as if the Salisbury Ministry, with its usual bad luck, had made a blunder in connection with the publication of the alleged Parnell letter in the London "Times." Sir Charles Lewis, a thoroughgoing Conservative, led the Government into the blunder by demanding that the printer of the "Times" should be brought to the bar of the House in order to substantiate serious charges against a member of the House, and therefore against the honor of the whole body. The motive of Sir Charles Lewis was, of course, to disconcert the Irish party, but his enterprise seriously miscarried. The Ministry refused to sustain the motion, and proposed instead to support the Parnellites in an action for libel against the "Times." Everybody in England knows that such an action would be like an old-fashioned Irish comedy, a roaring farce; and the action of the Ministry is universally interpreted as disingenuous and insincere. An attack has been made of a serious kind on the Irish party, and when a proposition was made to meet it by Parliamentary inquiry, the Government has avoided the issue and proposed a procedure which everybody knew must be fruitless. The result is to strengthen materially the hands of Mr. Parnell, and to deepen the impression almost universal in England that the letter is a forgery, and that in spite of this fact the Government is willing to make capital out of it. English love of fair play makes even the Tories shrink from such a political trick.

Paris has always regarded itself as the capital of civilization, the city most free from provincialism and most thoroughly wedded to large ideas of things; but there is no city in the world in which provincial feeling is so easily aroused as in the capital of France. There is probably hardly another city of the first rank in which a national antipathy would vent itself on the operas of a dead composer, especially if that composer happened to be a recognized master. But this is the sort of thing that Paris has been doing during the last week; and it has gone so far that the Wagner operas have been withdrawn from the stage where they were being performed. Great mobs in the neighborhood of the theater worked up their ancient antipathies by the familiar cries heard when the French armies were leaving Paris sixteen years ago, "Down with Germany," "On to Berlin," etc. This ebullition of feeling grows out of the Schnaebeles episode, which seems to have produced in Paris just the sort of disclosure of French feeling which some people think Bismarck would like to bring to light. The whole affair has been extremely childish, and leads an outsider to believe that much of the unreality and sham which predestined the defeat of the French in their great struggle with Germany still remains. A strong and great people do not manifest their indignation by attacking works of art.

A well-informed correspondent gives in another column an account of the present political movements against the saloon. We have not seen anywhere else so complete and comprehensive a view of this uprising

of the people, which extends from Maine to Georgia and from Pennsylvania to Texas; which takes on a variety of forms, now Prohibition, now Local Option, now High License; which possesses a moral but not yet a political unity; which is spontaneous and simultaneous in all parts of the country; which has behind it the Christian sentiment and the awakening conscience of the nation, and a power which has never been so potently felt before, that of woman aroused to defend her home and her children from the Devourer. Our correspondent well entitles this "The Revolt Against the Saloon." It is exactly this. If in many localities it takes the form of a determination to sweep out of American life all use of alcoholic liquors as a beverage, this is because as yet no way to close the saloon has been clearly formulated which does not prohibit all sales of liquor for purposes of beverage, rather than because a majority of the American people desire by law to regulate the diet of the home or the appetite of the individual. The politician is as blind as a bat who, in the light of the survey afforded by our correspondent, imagines that he can disregard this revolt against the saloon, or can pacify it with platforms and promises. The intelligence and conscience of the Nation are determined not to be dominated by its ignorance, its greed, and its appetite. The coming contest is to be one between the brains of the plain people on the one side and the pocket of an oligarchy and the diseased appetite of its victims on the other; in such a contest there can be but one issue in this country. The Democratic party is naturally the anti-saloon party in the South; the Republican party is naturally the anti-saloon party in the North; but if the latter does not speedily realize both its duty and its opportunity, its opportunity will be gone and its duty will be assumed by a more faithful representative of the moral interests of the Nation. In Kansas and Iowa the Republican party is a party of temperance; but it is not in Ohio, New York, and Pennsylvania. We do not suppose that the leaders at Albany will pay much attention to the warnings of such a paper as The Christian Union; but we put on record here the prophecy that unless they offer the people of this State something better than the Vedder bill, unless they put their party at the head of this anti-saloon revolt, the exodus which they have already seen from the party will be insignificant in comparison with that which they will see. The anti-saloon Republicans are to hold a meeting soon in New York City, in which addresses are promised by Senator Evarts and other prominent party men. This is very well; we welcome it. But what is more important is some definite plan for dealing with the saloon problem, adopted by such leaders, with a sink-or-swim, live-or-die, survive-or-perish commitment to it. We believe we speak for great numbers of old-time Republicans when we say that we would sooner join the Prohibitionists in a movement to forbid all sale and manufacture of alcohol as a beverage, and trust to the future to guard against the inevitable reaction from this un-American legislation, than to follow shilly-shally, dilly-dally leaders, who offer their matins to the Good Lord and their veespers to the Good Devil, and betweenwhiles cast nets for temperance votes.

"Bradstreet's Journal" has been inquiring into the views of the commercial public respecting the new Inter State Commerce law, and it appears from the report that, if the dissatisfaction has not been overrated, the positive satisfaction with the law has been greatly underrated. While some are doubtful, and some think the effect of the law unfavorable, and others do not recognize any serious effect produced by it, a very considerable proportion consider that the advantages already gained more than counterbalance the disadvantages. In New York City, out of fifty-six shippers interviewed, twenty five expressed favorable opinions as to the effect of the law. The "Inter Ocean" of Chicago has been conducting

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THE OUTLOOK.

It is rarely the case that The Christian Union contains so many papers of serious consequence and permanent value as are to be found in this week's issue. The "Revolt Against the Saloon" gives a comprehensive account of the present status of the political temperance movement in this country; Dr. Briggs interprets the attitude of the Presbyterian Church toward Christian union on the basis of the Bishops' declaration; George Tallman presents the "Landlords' Side of the Irish Question," drawn from a careful study of original documents; Mr. Root gives an account of the success and effect of one of the largest profit-sharing experiments in this country, that of Ara Cushman & Co.; and an original

METHODS IN CHURCH WORK.

II.—BISHOPS.

BY THE REV. SMITH BAKER.

THE office of a Congregational minister includes the functions preacher, pastor, and bishop. As preacher, he is teacher of the people; as pastor, he is the personal adviser of his people in their spiritual needs; and as bishop, he is the presiding officer and leader of the church in its organized and aggressive capacity. This last is one of the most essential departments of ministerial life, and for the want of which quite one-half of our churches are inefficient. The church not only needs indoctrinating into the truths of the Gospel, and private disciples need sympathy, but the church needs leadership. Many of our churches are simply preached to. One-half of our ministers are true, kind, gentlemanly, and affectionate pastors—delightful men to meet socially; but as for organizing the church into active, aggressive work, they are as deficient as wooden men.

A sound preacher and a pleasant pastor may be almost useless for the want of leadership power. To simply go through the intellectual exercise of preaching and the social life of a pastor is to lose very much the efficiency of both. Our churches have been held back by essay-readers and pleasant pastors who would not wake up to the responsibility of leadership. Such amiable gentlemen would not be chosen by our sister denominations as bishop over a State or Territory. No; the question is, Can he lead the churches into aggressive work? The great sin of Christianity, personally and collectively, is laziness. The world has always been advanced by leaders, and no church needs leadership more than the Congregational. True, Christ is our leader; but he always leads through men, as he preaches through men.

A bishop is not simply to go round preaching fine sermons, and confirming such converts as are brought to him, and making pleasant visits to his rectors, but he is to push the activities of the church as a general in the field. Thus every Congregational minister is to exercise his bishopric.

One of the proofs of the divinity of the Gospel is that in so many places it holds its own under such poor leadership. Men who could not lead a company in a regiment, or preside at a common town meeting, or make even a second hand in the weave room of a factory, are placed over the spiritual interests of a community. Our missionary societies will send men to take charge of churches and ask us to support them—men whom no insurance company or political party would employ.

The church was not made to simply "hold its own," but to aggress; and one-half of our missionary churches remain, year after year, always without growth, simply through inefficient ministers. A minister is called to be a leader. Not a dictator, or commander, or scolder, or criticiser, or to tell people what they shall do, but to be a leader. He is never to ask his people to do what he does not do, or to give without giving also, or to go where he will not go. He is to be where he would have his people be. He is to practice his own preaching before he preaches it.

2 The bishop is a watchman. He is constantly to reconnoiter; to be on the lookout for all possible new ways, means, and places of advancing Christ's kingdom; to study the latest and best methods of work in the Sunday-school and in the prayer-meeting; to wisely experiment and invent new ways; to keep out of formality; to practice the common words, enterprise and progression, in church management. The minister is no longer in the seminary, but in the field, and his speculations are not to be about the truth, but about reaching men. There is much which is called "waiting for the Spirit" which is only religious incoherence and spiritual stupidity. The world moves on, not in its fundamental laws, but in its application of the laws; thus the great truths of the Gospel are "the same yesterday, to day, and forever," but the methods of presenting and working them change with the generations. The church is not suffering so much from the want of new and fresh thought as from the want of new and fresh work. It is easier to speculate than to work, and lazy men would rather philosophize about the truth than use it. The minister is to be up with the times, or humanity and the Spirit of God will leave him behind.

3 The bishop is to be an organizer; his business is to lay out work for his people, not try to do it all himself, or permit two or three persons to do it, or wait for volunteers, but call out and put in use the gifts of his people—give them something to do. In four-fifths of all our communities the churches have all the wealth and intelligence and opportunities they need for growth. What they need is organizing—campaigning. Too many ministers preach, and then wait for the Spirit to use the truth; but the truth must become incarnate in the church, and then the Spirit will use it. We need less of literary gentlemen and more generals in the pulpit. Not less learning, but more use of men. "The truth, the truth! Oh, yes, the truth!" One becomes sick of hear-

ing this constant "cant" about the truth. Our churches are dyspeptic with undigested truth. What is needed is the organized use of the truth. Ministers are not only to use the truth, but use men, and then the Spirit will use both. A preacher who spends more than six hours a day in his study wrongs himself, his people, and his Master. A Congregational bishop is not to neglect his study, but give it the first place, and an honest place; but he is also to be in the field marshaling his forces for the advancement of Christ's kingdom. This, then, is what is needed in country and in city: ministers who are bishops, who lead their people, who watch for opportunities, and who organize their people.

WHO ARE YOU?

BY HENRY W. HULBERT.

IN his "A Tale of Two Cities" Dickens has given a suggestive representation of a common experience in the life of a thoughtful individual. The Dover Mail, on that late November night, steaming up Shooters Hill, had as passengers three men buttoned to the cheekbones in their great-coats, who eyed each other askance with a mutual suspicion. Two of them trudged along in jack-boots beside the lumbering coach. "Not one of the three could have said, from anything he saw, what either of the other two was like; and each was hidden under almost as many wrappers from the eyes of the mind as from the eyes of the body of his two companions. In those days travelers were very shy of being confidential on a short notice, for anybody on the road might be a robber or in league with robbers. . . . The Dover Mail was in its usual genial position that the guard suspected the passengers, the passengers suspected one another and the guard, they all suspected everybody else, and the coachman was sure of nothing but the horses." The walking passengers stopped when the coach stopped and advanced when it advanced. "If any one of the three had had the hardihood to propose to another to walk on a little ahead in the mist and darkness, he would have put himself in a fair way of getting shot instantly as a highwayman." Suddenly a horseman comes splashing up behind, and calls for one Mr. Jarvis Lorry. The gentleman of that name answers, and is eagerly assisted out of the coach, into which the whole party had hastily scrambled, and the door is slammed and locked behind him. The horseman turns out to be an innocent business messenger, who is dismissed after a short delay. "With those words the passenger opened the coach door and got in; not at all assisted by his fellow-passengers, who had expeditiously secreted their watches and purses in their boots, and were now making a general pretense of being asleep, with no more definite purpose than to escape the hazard of originating any other kind of action."

This isolated relation which man sustains to man, soul to soul, of which Dickens has here given us a superficial yet striking illustration, is a matter of common experience. If there is any knowledge more pressing in its demands upon us in this life of action than a knowledge of ourselves, it is a thorough acquaintance with the characters of those with whom we are thrown in contact. We approach here two mysterious realms, two "unmapped" continents, at once the most fascinating and still elusive subjects for consideration that life presents to us. Who and what am I? Who and what are you? This latter interrogative comes again and again to a thoughtful man as he enters some crowded hall or car, and merges his individuality into the multitude. Behold, as many mysteries as there are people! Yonder man with a bald head and benign countenance, faultless dress and attentive companion; across the way, a fair-haired schoolgirl, looking with dreamy eyes out of the window; just ahead, notice that sharp eyed business man absorbed in the morning paper: where are their thoughts, and what the secrets of their souls? Yes, this fact of isolation is at times still more evident in lives linked together by the closest earthly ties. As we grow together we grow apart. The summit of the mountain seems to leave us as we near it. The mystery of life takes on more gigantic proportions as we attempt to penetrate it. Each soul is like a lonely island in the great ocean. Its direct communications are up, not out. It is true, thank heaven! that sweet birds from other climes do flit across the waste of waters and sing and build their nests and rear their young; seeds float along with tidal currents, and spring up to beautiful luxuriance on the adopted soil; and at intervals of time white-winged ships bring across rich freightage that warms and feeds the needy heart that waits; the same glad sun and moon and stars bring heavenly thoughts to the dwellers on these solitary islands. Yet they must ever remain alone.

The genial Autocrat of the Breakfast-table has somewhere said that when two individuals are in conversation there are in reality six people talking. This is the solution: (1) I as I really am; (2) You as you really are; (3) I as I think I am; (4) You as you think you are; (5) I as you think I am; (6) You as I think you are. It is impossible to reduce this number. We can never know people just as they are. Our knowledge of our

ignorance should always make charitable our heads and hearts. Beware of trespassing within the sacred precincts of others! The couplet of Burns rings true only in the most superficial concerns of life (indeed, he wrote on seeing a louse on a woman's bonnet):

"O wad some power the giftie gie us
To see oursel's as others see us."

As the old pariah clerk, Mr. Marcy, in George Eliot's "Silas Marner," says, "There's allays two 'pinions; there's the 'pinion a man has o' himsen, and there's the 'pinion other folks have on him. There'd be two 'pinions about a cracked bell if the bell could hear itself." The fact that a man may have a very inadequate knowledge of his external appearance furnishes no evidence that his critics possess any clearer information in regard to his true character than he does himself. "For who among men knoweth the things of a man save the spirit of man, which is in him?"

He alone knows us who made us. We know others by knowing ourselves. We know ourselves by knowing God and his plan for us. The rule of high thinking and true feeling is golden. "Therefore all things whatsoever ye would that men should do unto you, do ye even so to them."

TERMS OF CHRISTIAN UNION.

BY PROFESSOR CHARLES A. BRIGGS D.D.

THE House of Bishops of the Protestant Episcopal Church, in council assembled, October 20, 1886, issued a declaration expressing a desire for Christian union, and presenting four terms "as essential to the restoration of unity among the divided branches of Christendom." The Presbytery of New York at their recent meeting unanimously sent up an Overture to the General Assembly of the Presbyterian Church in the United States of America, requesting the adoption of a Response which is included in the Overture, or something equivalent thereto.

The Response proposed by the Presbytery of New York recognizes the four terms proposed by the House of Bishops as

"a fair basis for conference with a view to union and co-operation in Christian work. They think there are possibilities of union and of co-operation in the general work of the Christian church, and that this may be accomplished without the sacrifice of any important doctrine or usage of the churches. Accordingly, they propose that, in hope and furtherance of such a union, they do hereby appoint a committee to confer with similar committees that may be appointed by other Christian churches."

1. This is a plain acceptance of the four terms as a basis of union, and it advances to the practical result of appointing a committee of conference. If the General Assembly appoint the committee of conference proposed in this Overture, then it will be for the House of Bishops to give point to their own Declaration and appoint a similar committee. The last General Council of the Congregational churches appointed such a committee. There will then be three committees representing the three great churches which contended for the mastery in Great Britain in the seventeenth century. The work of Christian union may then be renewed where it was left off at the Savoy Conference in 1661. It is desirable that the other Christian churches of America should appoint similar committees. So far as the Presbyterian Church is concerned, they are ready to meet the House of Bishops in conference on the basis of their own terms, and strive with them for some practical scheme of church union. The Overture of the Presbytery of New York has been adopted by a large number of Presbyteries in different parts of the land, and similar overtures have been adopted by other Presbyteries, so that it is altogether likely that the Response of the Presbytery of New York, or some similar one, may be adopted by the General Assembly. This, then, will be an important advance upon the Declaration of the House of Bishops.

2. The House of Bishops do not propose any practical scheme of church union. With all their earnest desire for Christian union, it seems to us they do not face the real issue that must be determined ere the first step can be taken in the direction of practical union. There can be no union without the mutual recognition of the ministry of the several distinct branches of Christendom. There can be no real conference unless the House of Bishops are prepared to recognize the Presbyterian, Congregational, Methodist Episcopal, Lutheran, and other Christian churches as true churches of Jesus Christ. Here is the doubt that sticks in the mind of the ministry of the non-Episcopal churches. Will the House of Bishops of the Protestant Episcopal Church appoint a committee of conference to meet our committees after they have been appointed?

The Presbytery of New York felt that it was their simple duty under the circumstances to bring this question to an issue in their judgment upon the four terms, as follows:

"IV. The General Assembly of Bishops and Elders of the Presbyterian Church in the United States unite with the

House of Bishops of the Protestant Episcopal Church in recognizing 'the Historic Episcopate locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of his church.' They themselves adhere to the Presbyterian bishop of the New Testament and the apostolic times. They find this Presbyterian-bishop in all ages of the church in unbroken succession until the present day. They have endeavored to adapt this Presbyterian-episcopate to the needs of the American people, and are ready to make any further adaptations that may seem to be necessary or important, and that do not conflict with the teachings of the New Testament. At the same time, they deem it their duty to testify against any claim of the diocesan episcopate to the exclusive right of ordination, as without warrant from the Word of God, and as one of the chief barriers to Christian union."

There is nothing polemical in this. It is intended to be a frank statement of the Presbyterian position, with which the vast majority of American Christians in the non-Episcopal churches concur. The ministry of the Presbyterian Church are *bishops* no less than the bishops of the Protestant Episcopal Church. The ministerial commissioners at the General Assembly bear their commissions as "bishops." In the Form of Government of the Presbyterian Church, under the head of the Officers of the Church, it is said: "The ordinary and perpetual officers in the church are, bishops or pastors; the representatives of the people, usually styled ruling elders; and deacons." The ministry of the Presbyterian Church ordinarily prefer the more humble title of minister, but their official title is always bishop. Here, indeed, is the essential difference between the Presbyterian and the Protestant Episcopal churches—that the former follow the New Testament in applying the term bishop to the pastor of the congregation, while the latter follow the usage of the later times. The real question is, how far the House of Bishops are willing to go in their adaptation of the historic episcopate; whether they are willing to reduce it to the New Testament dimensions, such as are found in the non-prelatical churches, or whether they will unite with the Presbyterians on the middle ground proposed by Archbishop Usher, or whether they still insist upon prelatical episcopacy.

The General Assembly of the Presbyterian Church in the United States of America represents nearly 6 000 ministers; the related Presbyterian and Reformed bodies have 5 000; the Congregational, upwards of 4 000; the Methodist group have 26 000; the Lutheran, nearly 4 000; the Baptists, 20 000. In their judgment on this point, unless we greatly mistake, the Presbytery of New York express the views of more than 65 000 ministers, who are the New Testament bishops of more than ten million communicants. It is vain to think of any scheme of Christian union that refuses to recognize these ministers and these churches. The House of Bishops of the Protestant Episcopal Church, representing less than 4 000 ministers and 400 000 communicants, do not meet this question in their Declaration any further than to indicate a willingness to adapt the historic episcopate.

One explicit and generous word on this point would have been more effective for Christian union than all that the Declaration really contains. The Presbytery of New York deemed it their duty, for the sake of truth and righteousness and in the interests of union, to give their judgment firmly on this point, and we think that they express the views of all the non-prelatical churches, and of the great majority of the Christians of Great Britain and America.

8. The Presbytery of New York express their entire agreement with the four terms of the House of Bishops as a fair basis for conference with a view to union. At the same time they explain that it is *their own* duty to affirm and testify to something more than is expressed by these terms. They do not propose these things as additions to the terms of union as if they would exact them of any other body of Christians, but they distinguish between the common basis of union and *their own special duty as Presbyterians*. This distinction is clearly brought out in their Response, and is the basis of the most important practical item in the whole paper, wherein we find the most significant advance beyond the Declaration of the House of Bishops in the direction of Christian union:

"I. They are glad to unite with all Christian churches in the recognition of 'the Holy Scriptures of the Old and New Testament as the revealed Word of God.' But they also deem it important to maintain that the Holy Scriptures are the only infallible rule of faith; and that the Holy Spirit speaking in the Scriptures is the supreme judge of all questions of religion, doctrine, and morals.

"II. The Presbyterian Church recognize the Nicene Creed as an admirable statement of Christian doctrine, and are prepared to unite with all Christian churches in reaffirming it as a 'sufficient statement of the Christian faith,' as against Unitarianism, Arianism, Sabellianism, and other like forms of error. But they also regard it as a duty to hold fast to the Westminster Confession as the symbol of their own faith, believing that it contains the system of doctrine taught in Holy Scripture.

"III. They are ready to unite with all Christian churches in the reaffirmation of the essential doctrine of 'the two sacraments, Baptism and the Supper of the Lord, adminis-

tered with unfailing use of Christ's words of institution and of the elements ordained by him.' But they regard it as their own duty also to affirm that there are only two sacraments conferred by Christ, and that the divine grace is not conferred in these sacraments by any virtue in them, or in them that do administer them, but by the Holy Spirit, who uses them as means of grace for worthy receivers."

The judgment of the Presbytery of New York upon the four terms amounts to this—that they are a basis for union in the general work of the Christian Church. There are possibilities of union in the way of federation of Christian churches to further the general interests of Christianity in America and in the world. Such a union is feasible, and is highly important. We should set our faces in that direction. These four terms are a sufficient basis for that.

But any further union is at present out of the question. Presbyterians deem it their duty to maintain their own principles. They expect that other Christian churches will do the same. They have no idea that the Protestant Episcopal Church will divest itself of the Book of Common Prayer and the XXXIX Articles, or that they will abolish the House of Bishops as a separate body from the House of Clerical and Lay Delegates in order to fall back upon the Nicene Church. No more do we expect that the Methodist Episcopal Church should abandon their Arminianism, or the Baptists their doctrine of baptism, or the Lutherans their views of the Lord's Supper, or the Congregationalists their views of the local church. Presbyterians recognize the Protestant Episcopal Church as a true church, an important part of the Church of Christ. They recognize the priests of the Protestant Episcopal Church as true ministers, and the bishops of the Protestant Episcopal Church as presiding presbyters. They are ready to unite with them in some general plan of church union, without expecting that they will put aside anything that they hold dear. They take the same position to the other Christian churches. As Presbyterians they are unwilling to lay aside their principles as Protestants, as Calvinists, and as Puritans. They continue to hold these principles, and are as firm in their adherence to them as ever. They are not willing to abandon these principles even for such a boon as Christian union. Truth and honesty are more important than unity. At the same time they are ready to unite with those who do not agree with them. They do not propose to impose their principles on others. They are as willing as were their fathers, the Presbyterian ministers of London, in the seventeenth century, to adopt the motto of Jeremiah Burroughs, "Variety of opinions and unity of those that hold them may stand together," and to follow the banner of Rupertus Meldenius, "*In necessariis unitas, in non necessariis libertas in utriusque caritas.*"

THE GODSON.

A POPULAR LEGEND.

By LYOF N. TOLSTOY

[Translated for *The Christian Union* by S. G. C.]

"Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth. But I say unto you, That ye resist not evil." —St. Matthew v. 38, 39.

"Vengeance is mine, I will repay, saith the Lord." —Rom. xii. 19.

I.

A SON was born to a poor moujik; the moujik was rejoiced, and went to ask his neighbor to be godfather to the child. The neighbor refused; no one likes to be godfather to the son of a poor moujik. The poor man went to another neighbor; he refused also.

He went through the whole village; no one would stand as godfather. The moujik went to the next village. On the way he met a traveler.

"Good-day," said the moujik. "Whither is God leading thee?" "God," continued the moujik, "has given me a child to care for during his infancy; he will console my old age, and will pray for my soul after I am dead. Because of my poverty, no one in our village will consent to be godfather. I am looking for a godfather."

And the traveler said:

"Take me for godfather."

The moujik was rejoiced; he thanked the traveler, and said:

"Who shall be godmother, then?"

"For godmother," said the traveler, "call the merchant's daughter. Go into the village. On the square there is a house with shops; at the door of the house ask the merchant to permit his daughter to come as godmother."

The moujik hesitated.

"How, my godfather," said he, "can I ask that of a merchant, a rich man? He would not like it; he would not let his daughter come."

"That is not your affair. Go and ask. To-morrow morning be ready. I shall come to the baptism."

The poor moujik returned to the house, harnessed his horse, and went into the city to the merchant's house.

He left his horse in the court. The merchant came to meet him.

"What do you wish?" said he.

"Look you, sir merchant! God has given me a child to care for in his infancy; he will comfort my old age, and will pray for my soul after death. Be kind; permit your daughter to come as godmother."

"And when is the baptism?"

"To-morrow morning."

"That is well. God be with you. To-morrow, at the morning mass, she will come."

The next day the godmother arrived, the godfather also came, and the child was baptized.

As soon as the baptism was over, the godfather disappeared without letting any one know who he was. And they never saw him again.

II.

The child grew, and he grew for the joy of his parents. He was strong and hard working, intelligent and teachable. The boy was ten years old when his parents sent him to school. What other boys learned in five years he learned in one; there was soon nothing more to teach him.

Holy week came. The boy went to his godmother's to give her the usual salutations.

Then he returned home and asked:

"Little father and little mother, where does my godfather live? I would like to go to him and salute him also to-day."

And the father and mother said to him:

"We do not know, dear son, where thy godfather lives. We are very much grieved about it. We have never seen him since thou wast baptized. And we have never heard of him, and we do not know where he lives, nor if he is still alive."

The boy kissed his father and mother.

"Little father, little mother," said he, "let me go and look for my godfather. I want to give him my Easter wishes."

The father and mother allowed their son to go, and the boy set out in search of his godfather.

III.

The boy left the house, and went along the road. He walked half a day, and met a traveler.

He stopped the traveler.

"Good-day," said the little boy. "Whither does God lead thee? I want," continued the boy, "to my little godmother's with my Easter greetings; and when I came home, I asked my parents, 'Where does my godfather live? I want to give him my Easter greeting.' And my parents said: 'We do not know, little son, where thy godfather lives. As soon as thou wast baptized he took leave of us, and we know nothing of him; we do not know if he is still alive;' and, behold, I am going to look for him."

And the traveler said:

"I am thy godfather."

The boy was rejoiced; he gave him his Easter salutations, and they kissed each other.

"Whither art thou going now, my godfather?" asked the boy. "If it is our way, come to our house, and if thou art going home, I will go with thee."

And the godfather said:

"I have not time now to go to thy home. I have business in the villages. But I shall return home to-morrow; then thou shalt come to me."

"But how shall I find thee, my godfather?"

"Why, thou must turn toward the sunrise and go straight forward; thou wilt come to a forest, and in the midst of the forest thou wilt find a clearing. Sit down in the clearing and rest thyself, and see what will happen. Notice carefully whatever thou shalt see, then go still further on; walk always straight toward the east. Thou wilt come out of the forest, and then thou wilt find a garden, and in the garden a palace with a golden roof. That is my house. Go up to the great gate. I will come myself to meet thee."

Having said this, the godfather disappeared.

IV.

The boy went as his godfather had ordered. He walked and walked, and came to the forest. The boy found the clearing, and in the midst of the clearing a pine tree. He sat down and began to look about him. He saw, fastened to a high branch, a rope, and fastened to the rope a large piece of wood, weighing about three *pouds*² and under this piece of wood a bucket of honey. The little boy had hardly time to wonder why the honey was there, or the piece of wood fastened there, when he heard a noise in the forest, and saw some bears coming. In advance was a she-bear, and after her a yearling, and, behind, three little cubs. The she bear snuffed the breeze, and went toward the bucket; the little cubs followed her. She put her nose

¹ Tolstoy alludes to the words which the Russians repeat kissing each other on the mouth on Easter Day and saying "Christ is risen! Yes, he is risen indeed!"

² About 100 pounds.