

# The Christian Union

"Saving the Family Saves the Nation."

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No. 24.

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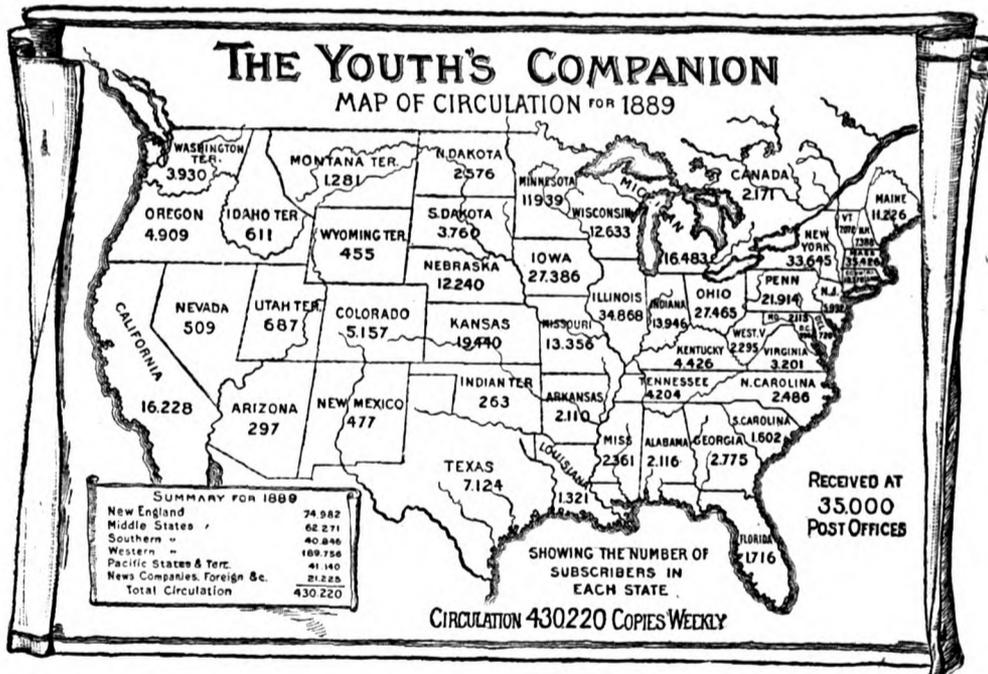
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# THE CHRISTIAN UNION.

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## THE OUTLOOK.

PRESIDENT HARRISON'S first message to Congress is a state paper of the old-fashioned sort, very voluminous and covering all departments of the Government. We summarize it briefly: Peaceful relations with all foreign powers are reported, and the announcement is made that a new extradition treaty with Great Britain will shortly be submitted; the exclusion of Chinese laborers is heartily approved on the one hand, and just treatment of the Chinese already here urged on the other; the tariff system is uncompromisingly upheld, but revision both of its administrative features and of some of the schedules is recommended, while the repeal of the tobacco tax and of the tax on spirits used in the arts, if it can be done with due protection against fraud, is urged as the best way of reducing the surplus revenue. The President favors the increased use of silver as money, but is opposed to the present continuous increase of coinage, and invites Congress to give serious attention to the plan submitted by Secretary Windom. Coast defense and large appropriations for river and harbor improvements; the further protection of Federal judges and witnesses, the establishment of a new court to relieve the Supreme Court, and the revision of the naturalization laws for the purpose of excluding improper persons, are recommended. In regard to Indian affairs the message gives a brief account of recent progress in education and in the allotment of lands in severalty, and of the breaking up of the reservation system, and recommends extension of educational facilities. The President recommends the further enlargement of the present pension system so as to include all veterans who are now incapacitated from earning their own living from any disease whatsoever. The message commends the work of the Civil Service Reform Commission, and urges larger appropriations and an increased force. National aid to education, especially in the South, is recommended. The necessity of protecting the negro in the exercise of the right of suffrage is strongly urged, but Congressional control of Federal elections is declared to be inexpedient. Subsidies to American steamship lines are recommended. The gist of the message lies in its recommendation of a still more liberal pension system, of National aid to education in the South, of the revision of the tariff along strictly protective lines, and of the granting of subsidies to American steamship lines.

Almost simultaneously with this message the Democratic caucus of the House of Representatives adopts unanimously a resolution indorsing the revenue reform policy of the Democratic party as advocated in the last election. The essential features of this policy are tariff for revenue only, expenditures limited strictly to the necessities of Government, and a strict construction of the Constitution as regards the powers of the Federal Government. Thus a new issue is joined between the Republican and the Democratic parties. That issue is essentially an economic one. Shall our tariff laws be adjusted primarily with reference to the protection of American industry, incidentally for the raising of revenue? or primarily for the raising of revenue, with only incidental reference to the protection of American industry? Back of this issue of course lies the larger one, whether the powers of the Federal Government are to be enlarged and the range of its operations widened, or whether its functions are to be kept within relatively narrow lines, such matters, for example, as educa-

tion being left wholly to the local governments. It is becoming clearer and clearer that no man can be a consistent and loyal Republican who does not support the protective system, and no man can be a consistent and loyal Democrat who does not support revenue reform on the basis of taxation for revenue only. This is the issue which it is increasingly clear will be presented to the American people at the next Presidential election, and to this issue we advise them to be turning their thoughts and their studies.

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When President Harrison stated in his message that he had not yet formed his opinion upon the plan of the Secretary of the Treasury for the free deposit of silver and the issue of certificates thereon, it was regarded by many as a confession of unusual weakness. But when Mr. Windom's report was submitted, nearly every one found himself in the same position as Mr. Harrison. Instead of the present compulsory coinage of \$2,000,000 of silver a month, which is piled up in the vaults of the Treasury, never, probably, to be used, the Secretary recommends that the Government accept at its market value all deposits of silver which may be offered it, and issue therefor "Treasury notes which shall be redeemable in the quantity of silver which could be purchased at the time of redemption, by the number of dollars expressed on the face of the notes, or in gold, at the option of the Government." In other words, the Government would go into the business of buying and selling at current market rates. The criticism to which Mr. Windom's plan has most often been subjected has dealt with the danger that silver would be cornered by speculators and offered to the Government when it was dear, and then artificially depressed and bought from the Government when it was cheap. In order to guard against this, Secretary Windom would give the Treasurer power to refuse deposits when he saw fit, but this power would of course lay the Secretary open to the suspicion of being in league with one set of speculators or another, and would be an irksome, if not a dangerous, power to lodge in a single individual. Regarding the surplus, Secretary Windom's report shows that there was a net surplus for the year 1889, after the redemption of notes and fractional currency and the purchase of bonds for the sinking fund, of \$57,000,000. He estimates that there will be a similar net surplus for the year 1890 of \$43,000,000, leaving \$50,000,000 a year, or \$1,000,000 a week, as the amount taken out of the pockets of our people by taxation, over and above the sums that can be profitably expended in the work of the Government, including the paying of its debt. He reduces this, it should be added, by some further figures to \$44,000,000 a year, and he calls upon Congress to inaugurate a reform in the tax laws accordingly. For this purpose he proposes to repeal the tobacco tax, in round numbers \$32,000,000 a year, and to make some modifications of the tariff by the reduction of excessive rates of duty, by increase of other rates for the purpose of reducing imports, and by transferring to the free list such articles as do not compete with American industry. He points out also, as the press has often done, the great decadence of our shipping, and recommends, if we understand him aright, subsidies to the ship-builders and to steamships carrying the United States mails. The most gratifying portion of the report is its conclusion, in which Mr. Windom gives Civil Service Reform, and the character of the officers whom it furnishes for the Government, the heartiest indorsement which has yet come from the present Administration.

If it be true, as currently reported, that the Roman Catholic hierarchy, represented by such influential dignitaries as Bishops Ireland and Riordan, and even Cardinal Gibbons, are resisting the appointment of General Morgan as Indian Commissioner and Dr. Dorchester as Superintendent of Indian Schools, on the ground that these gentlemen are hostile to the Roman Catholic Church, and are removing from office Roman Catholic appointees, the fact furnishes another argument against the anomalous system which has grown up in the Indian Bureau of *quasi* partnership between the Federal Government and the churches in the work of education. It makes little difference in their bearing on that system whether the charges are true or false. If they are true, that an Indian Commissioner can by virtue of his office work against a particular denomination is a serious objection to the system; if they are false, the fact that he can be subjected to groundless suspicions and false accusations in the faithful discharge of his duty, and that church influence can be brought to bear for the retention in office of incompetent officials, is an equally conclusive objection to the system. The contract school system is impaled on either horn of this dilemma. That system has grown up naturally, and cannot, probably, be abolished at a blow without serious injury; but the fact that it introduces sectarian strife in political administration should be of itself enough to make our Congress resolve to provide, at the earliest possible moment, in lieu of it, a system of education wholly under Federal control and maintained at Federal expense, leaving the churches, independent of the State, and distangled from all alliances with it, to do their religious work without either help or hindrance from the National Government.

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We do not wish, however, to leave our readers under the impression that we entertain any doubt respecting the groundlessness of the charges of ecclesiastical favoritism. We know something of General Morgan, of his spirit, his purposes, and his administration. The head and front of his offending is really simply this: that he is resolved to provide—if Congress will enable him so to do—a comprehensive common school system for the education of all Indian children. The opposition of the hierarchy is simply one phase of its consistent and resolute opposition to the common school system. That opposition we can understand and respect. It rests upon the doctrine that teaching is a function of the church, not of the State. On that ground the hierarchy does well to oppose all systems of State education in the district school. But the country should understand, and United States Senators should understand, that the opposition to the confirmation of General Morgan and Dr. Dorchester is really an opposition to the common school system. The hierarchy is really opposed to a movement which, if carried out consistently, will dissolve the partnership between the United States and the Roman Catholic Church by the same act by which it dissolves a like partnership between the United States and other churches; and as under the last Administration the Roman Catholic hierarchy, with its usual sagacity, acquired an influence at Federal headquarters greater than that of all the other churches combined, it is not surprising that the opposition to one who is leading the movement for the establishment of a different and an unsectarian educational system should be strenuous and persistent. We trust that the United States Senate will understand its real significance, as we are sure that the country will sooner or later.

structed that way. Notice in the cities how all sorts of boys, and young men too, are eager to witness a game of ball; how much more eager to play it. I would not say that the ordinary professional game of ball is the best thing for a boy to attend, but it is not the game that is at fault. Fortunately, there is no professional foot-ball as yet. Moreover, if you provide the opportunity for one or two hours' hard physical exercise in the afternoon, you need not worry about the evening. There is no safeguard quite so good against nocturnal deviations as a good, healthy, all-round tiredness.

Why is not that which is good for our college boys good for all our boys? Why is not that which is good for boys in large towns good for boys in small towns? Why has not the boy of the country villages just as good a right to the opportunity to distinguish himself in the great games of the nation as any boy whatsoever? Are we going too far to encourage athletics? Let us answer the question by asking whether we can go too far to encourage health. Do we shudder at the possible danger of becoming a nation of athletes? The Greeks in their glory were that, and their athletes were not trained alone in academic halls and city gymnasia.

### LOVE'S JUDGMENT.

BY RICHARD E. BURTON.

SAID Love: The maid is wondrous fair;  
Her eyes are springs of life,  
Her mouth is the sweetest anywhere,  
And her words are wisdom rife.

The world said: Hear the madman prate  
Of eyes indifferent gray,  
Of a mouth with lines the sculptors hate,  
Of the light words of a day!

Some men will hold that Love was wrong  
And blurred of perfect sight,  
But it came to me in a little song  
That Love, young Love, was right.

### SOCIAL STUDIES IN EUROPE.

BY PROFESSOR RICHARD T. ELY.

#### III.

#### PUBLIC ROADS, TELEGRAPHS, STREET-CARS, AND GAS SUPPLY.

MUCH might be said about the magnificent public roads of Europe, but this subject has been so often discussed, and our inferiority in respect to ordinary highways is so generally recognized, that it is less necessary. I heard the Hon. Andrew D. White, ex-President of Cornell University, once say that our public roads were the poorest that could be found in the civilized world. As I rode along hundreds, and even thousands, of miles and saw, even in the remote rural districts of thinly inhabited and poor Sweden, everywhere fine, well-kept roads, it was difficult to repress a feeling of envy, and also one of discouragement at our own inefficiency. Certainly we have every facility and resource in road construction which many regions through which I traveled possess, and the only difference is our poor government, our backwardness in the administrative branch of government. As Mr. White has pointed out, in road construction we follow methods which were abandoned in France at the time of the French Revolution. It is worthy of notice that everywhere in Europe—so far as I know—toll roads have been given up, and a vain attempt to control private corporations in the performance of public duties has been abandoned. The principle of direct performance of public duties by public officials, with a system of responsibility and accountability, has been substituted. The contract system for public works has, I believe, also been reduced to small proportions. It is worthy of notice that in our South, where private corporations furnish roads, you find generally the poorest public roads, and where, as in Kentucky, you find good toll roads, the result is to render the public administration of roads feeble and still more inefficient.

As I visited and passed through city after city, I noticed that no telegraph poles in any city, not even the smallest, disfigured the streets and endangered the lives of the firemen while obstructing their work with street wires. Here is a marked superiority over our cities, for even in our greatest city, New York, telegraph poles still advertise to all the world corporate domination among us. In Europe no difficulty is found in burying wires, and

otherwise getting them off the streets. Wires run out of London for twenty miles and more underground, and in Germany wires run underground for even hundreds of miles. We can say to those who supply electric services of one kind and another to us, "Either you proclaim your own incompetency or you tell falsehoods when you say that electric wires cannot be buried." Where electric services are rendered by government, no difficulty seems to be experienced in removing wires from streets.

My friends and I had several times occasion to use the telegraph, which is everywhere except with us a branch of the post-office, and I cannot refrain from expressing my admiration for the superiority and cheapness of the European service. A man in any European country would be set down as worthy a place in a lunatic asylum, I think, who would want to turn over the telegraph service to private corporations. England is satisfied with her costly experience with private corporations.

Let us first take up charges. We all know the large pamphlet in which the Western Union tariff is kept, and which must be consulted by the operator each time before you know what your telegram is to cost—for the tariff, as a whole, is kept secret, and you are not allowed to see it. Contrast with this the English tariff, the whole of which is printed on every blank. Here it is: "Twelve words sixpence, every additional word one halfpenny." That is the whole. You write your telegram, put on the postage stamp in the corner, paying for every word in address and text, and that is all. As elsewhere in Europe, for domestic telegrams distance is so small a matter in cost that it is neglected, as with us for letters. Of course, for international telegrams higher charges are made, because cables must be used, and receipts must be divided between two or more countries. Those who say you can send a telegram cheaper in the United States a thousand miles than elsewhere presume on the ignorance of the American public. A thousand-mile telegram in Europe is, of course, an international telegram, and in many cases requires the use of submarine cables, and the receipts must be divided between two or more countries. Yet the assertion itself is not true. Some people among us who write on telegraphs are, curiously, several years behind the times in their information about European services. If you enter an English telegraph office, you may read this notice, dated March 28, 1889: "GOVERNMENT CABLES.—Charges from Great Britain to Germany, Holland, Belgium, and France, twopence a word, minimum (for a telegram) tenpence." One reason why the business can be done so cheaply is the economy effected in combining it with the post-office. In most countries the business yields a profit; but in Great Britain the aim has been to give low charges rather than to strive for a profit; yet so entirely successful is the system that recent reports indicate that shortly the government telegraph service of Great Britain will yield a profit unless further reductions are made. Of course it must be remembered that England tried competition; that, by a familiar process, companies always consolidated, with increased capitalization, and that, as a result, the telegraph cost England nearly as much as it cost all the other countries of Europe put together. The high interest charges on purchase money are thus one of the results of admitting the principle of private business into an unsuitable field. The increase in telegrams sent in Great Britain in 1888-9 was 8.5 per cent. over the previous year, and, excluding interest on capital, the net returns to the Government were about half a million dollars. It must be remembered that to this we ought to add what the Government would pay out for telegraph services for its own administration if the wires were private property, and we shall find that quite a large profit accrued to the British Government in the last fiscal year from Government ownership of telegraph lines. The test of experience has decided the question for everybody in England.

But some other things must be noticed. In Baltimore I quite often have occasion to visit a dingy and uncomfortable telegraph office in a basement, and one must often have noticed how consumptive, poorly cared for, underfed, and oppressed many of our telegraph operators look. I noticed that in England the offices were high and airy, that the operators, men and women, were fine-looking, well-cared-for people, apparently well educated and intelligent, and always polite and attentive. The quality of the service was excellent, telegrams being promptly sent and promptly delivered, and, were not space too limited, I could give many interesting contrasts with our Western Union service. I must,

however, pass on from the subject with one remark. Different European countries have a partnership arrangement in the ownership of European cables, and have established an International Telegraph Union like the World's Postal Union. It is an international bond—one of those forces helping to strengthen friendly feelings among nations, and helping to prepare the way for the "parliament of nations." It is well known that our American private telegraph service is a chief obstacle in the way of the formation of a World Telegraph Union to co-operate with the World Postal Union, and to strengthen the world's forces which make for peace.

Street-cars next demand a few words. We know how with us they dominate and corrupt municipal politics, and our high, carriage-wheel-wrenching tracks and overcrowded cars advertise, to all who have eyes to see, our political slavery. From the time I landed in Liverpool until I left Queenstown for America, I paid particular attention to street-cars, or tramways, as the Europeans call them. In every city, without an exception, I noticed grooved rails, laid flush with the pavement, so that other vehicles could pass freely back and forth. Thus we see there a better protection of individual rights and a recognition of the fact that corporations are not the only persons possessing rights which must be respected. Everywhere I noticed, also, that the payment of a street-car fare entitled the payer to a seat. There is not a single city in the United States strong enough to compel street-car corporations to recognize these rights. I suppose every American in Sweden must have noticed the fine appearance of the street-car drivers and conductors, contrasting so favorably with the often half-starved and worn-out appearance of those who serve many, if not all, of our street-car lines in similar capacities.

I noticed, also, as a result of practical experience with private and municipal ownership of gas-works, that gas supply was generally passing into the complete control of cities.

I have already remarked about the brutality and even license of our police, and when I landed in New York I could not help noticing the insolent way in which they swung their clubs, and I remembered the fact that in London they are not allowed to carry their clubs in their hands at all, and may use them only on rare and pressing occasions. I remembered also the gentleness, coupled with firmness, of the police in dealing with the large crowds which we saw in Norway and Sweden. I thought I also observed in this particular on the other side a more sacred regard for individual rights. A lesson we have yet to learn is to couple power with responsibility.

### THE MONK AND THE CHURCH.

BY THEODORE CHICKERING WILLIAMS.

"ABOVE the noises of thy life's brief day  
Eternal silence watches: Oh, make haste!  
Wherefore these idle words? Why wilt thou waste  
Thy soul's pure force in things that pass away?  
Tame thy false heart, and bid its sensual clay  
Long draughts of mortal man's keen anguish taste;  
Think on thy sins, thy death, and, self-abased,  
Serve God the silent, uncomplaining way."  
So speaks the cowl. Christ's true Church hears that  
voice,  
And half approves; then to earth's fruitful fields,  
Singing and smiling, turns with dauntless cheer;  
In all brief gleams of gladness doth rejoice;  
Covers her graves with lilies—while she yields  
Due praise to Heaven, and cries, "Our God is here."

### SUBSCRIPTION AND REVISION.

BY PROFESSOR CHARLES A. BRIGGS, D.D.

IT is impossible to confine the discussion about revision of the Westminster Confession, in the Presbyterian Church, to narrow channels. The longer the discussion continues, the clearer it becomes that there must be the most searching investigation of the subject in all its bearings before a satisfactory solution can be reached. The two modes of revision that came into conflict in the Presbytery of New York on the first Monday in November brought into decided relief the fact that the question of subscription is necessarily involved therein.

These two modes of revision were: (1) A remodeling of the Confession so as to remove certain statements and to insert others that are not in the

Confession at the present time; (2) to make the revision in the form of a new and simpler creed that shall state the essential and necessary articles of the Westminster Confession, and add to them other articles that are in accord with the doctrinal advance of our day. In either case, what are you to do with the terms of subscription? If the Westminster Confession is to be revised so as to remove only those articles that do not belong to the essential and necessary articles of the system, what advantage is gained? It only removes statements to which no Presbyterian is expected to subscribe. If the revision is to go further, and strike at essential and necessary articles, what becomes of the system to which we subscribe? and how are we to reconcile such a transformation of the system with subscription to the system? On the other hand, if we go further, and construct a new and simpler creed, what is to be the relation of the new creed to the old? Are we to subscribe to the new creed or to the old creed, or to both? What is to be the nature and extent of our subscription?

There is a widespread prejudice against discussing the terms of subscription. This prejudice is due to the discussions on this subject that have been in the American Presbyterian Church from the beginning, and that have been more or less involved in all the divisions and reunions. It is regarded by many as a dangerous question. But in point of fact this very question is the key to our history, this is the very point that distinguishes us from the Presbyterian Churches of the old world. Here is our vantage ground, and this is the line of our historical development.

The term of subscription to our doctrinal symbols has a long history behind it that gives it its historical interpretation. It is necessary that this historical interpretation should be kept in mind, in order that our ministers may know what they are subscribing. The real, practical difficulty in the Presbyterian Church is that there is no agreement as to the interpretation of the terms of subscription.

The form of government requires the ministers and elders at their ordination to answer yes to the following question: "Do you sincerely receive and adopt the Confession of Faith of this Church as containing the system of doctrine taught in the Holy Scriptures?" This term of subscription is not so plain than any intelligent person can tell what it means. In fact, it is necessary to go back to its historic origin to explain it. There are no less than three interpretations in the direction of strict subscription: (a) That the system embraces every article, sentence, and word; (b) that it is the Calvinistic system; (c) that it is the evangelical and the Calvinistic systems combined. There are also three interpretations in the direction of loose subscription: The system embraces (a) the essential doctrines of Christianity; (b) the essential doctrines of evangelical religion; (c) the doctrines that are in accordance with the Scriptures. None of these interpretations of the terms of subscription is historically correct.

The historical interpretation is determined by the original Adopting Act of 1729, the decision in the Harber case in 1763, the reply of the Synod to the objections of the Presbytery of Suffolk in 1787. These show that the system to which we subscribe is the Westminster system itself, and that the system of the Confession is limited to the essential and necessary articles thereof. (See Briggs's "American Presbyterianism," pp. 216, 321, 371.)

The first step in the revision movement should be to revise this term of subscription so as to remove its obscurity and put its historical interpretation on its face, so that it may say explicitly what it means. This could easily be done by a formula such as this: "Do you sincerely receive and adopt the system of doctrine contained in the Confession of Faith of this Church as being, in its essential and necessary articles, the doctrine taught in the Holy Scriptures?" There is nothing revolutionary about that. It is not loose subscription or rigid subscription; it is explicit and intelligent subscription. The essential and necessary articles of the Westminster system are the only ones to which the American Presbyterian Church has ever subscribed.

There still remains the difficulty of determining what these essential and necessary articles are. But if we test them, not by any external system of theology, whether Turretin or Calvin, Hodge or Shedd, but by the Westminster system itself, the question, in any given case, will not be so difficult to determine. The most of the difficulties have been occasioned by the dogmatic systems that have buried the Confession, as they have the Scriptures, under a mass of dogma.

The history of the Church helps us here. The Synod in 1788 revised chapters xx., xxiii., and xxxi., changing the doctrine of the relation of Church and State. It is evident from the colonial history of the Presbyterian Church that it never accepted these articles, and that it never regarded them as belonging to the essential and necessary articles of the system. That this is true is also clear from another fact. The Union Theological Seminary requires subscription, not to the "Confession of Faith of this Church"—*e. g.*, the revised Confession—but to the Westminster Confession itself. The form of subscription in Union Theological Seminary is: "Do you solemnly and sincerely receive and adopt the Westminster Confession of Faith as containing the system of doctrine taught in the Holy Scriptures"—"and promise not to teach or inculcate anything which shall appear to you to be subversive of said system of doctrines?" It is the Westminster Confession without any of its American amendments to which the professors and directors subscribe. And yet none of them, so far as I know, ever supposed that they were subscribing to the original chapters xx., xxiii., xxxi., as a part of the system of doctrine.

These facts make it evident that the term of subscription is broader and more generous than many suppose, when it admits of such thoroughgoing revision in three difficult chapters without impairing the integrity of the system.

If now the Presbyterian Church should go further, and revise chapters iii., x., xxiv., xxv., to which most of the exceptions are taken, it would not involve any change in the term of subscription for ministers and elders. If the revision should go no further than to remove from the Confession articles that are not necessary, and that are not essential to the system, it would simply be another step in the direction of reducing the Confession to its essential and necessary articles. But if the revision should go so far as to disturb the system by removing essential and necessary articles, then some of the seminaries would be placed in an awkward relation to the Church; for the professors would still be required to subscribe, as they now do, to the original Westminster Confession as professors, but, as ministers, to a revised Westminster Confession that would contain an impaired or changed system, and so they might be asked to subscribe to two inconsistent standards.

I think that the careful student who examines the wording of the American revisions of 1788 will admit that they are not in harmony with the Westminster Confession as a whole. It is extremely doubtful, judging from the suggestions that have been made, whether any revision of chapters x. and xxv. can be made that will be any better than awkward patchwork. Chapters iii. and xxiv. might be amended by simple omissions. But I fail to see how any one can get into the Confession the love of God to our race, the free and full offer of redemption to mankind, and the high calling of the Church to preach the Gospel to the whole creation, in any satisfactory or harmonious way. Cutting out is not so difficult; but patching on in such a way as not to show the patch, and call attention to its incongruity—there is the difficulty. And if this could be done, what is the gain? Any minister and elder has a perfect right to hold all these noble doctrines that are extra-confessional, without let or hindrance. The Confession does not teach them, but he may hold them and teach them. And as to those doctrines taught in the Confession, to which he objects, many of them are not essential to the system. He has never been bound to them, and he may contradict them at his pleasure. Practical difficulty does not arise until some essential and necessary doctrines are encroached upon. Here no relief is possible at present by any mode of revision that has been proposed. The only possible remedy is toleration, forbearance, and patience in Christian love.

Even if the Presbyterian Church could agree to revise chapters iii., x., xxiv., xxv., so as to remove the objectionable statements that do not belong to the essential and necessary articles, there would still remain numerous statements in a great many other chapters that do not belong to the essential and necessary articles, and that give trouble to many tender consciences at the present time, and will probably give much greater trouble in the future. Even if these are still in the minority, they are as much entitled to their exceptions as any body of men who may happen to be in the majority at the present time. In a few years their turn will come also. The process of revision cannot halt with the second step; it must go on to the third and fourth and final step, until all unessential and unnecessary

articles are removed. This will require a long and tedious process of surgery. Would it not be far better to let the historical document alone and give our strength to the construction of a new and simpler creed that will give us exactly what we need at the present time?

If there be difficulty in determining what are the essential and necessary articles of the Westminster system to which we subscribe, the true way of removing that difficulty is to make a new and simpler creed that will define them. This new and simpler creed would thus relieve the consciences of all subscribers to the Westminster Confession by showing them, in distinct terms and in the language of our day, that, in subscribing to the system of doctrine of the Confession of Faith, they were doing nothing more than subscribing to the new creed. It would not be necessary to change the terms of subscription in our theological seminaries. The professors would go on subscribing to the original Westminster Confession. The sense in which they subscribed would be defined in the new creed. The ministers and elders would still go on subscribing to the Confession of Faith of our Church as revised, and the sense of their subscription would be defined in the new creed. No disturbance would be made in historical conditions or relations. The advance would be, not in strictness or looseness, but in definiteness and simplicity, making that *explicit* which has been *implicit* to the historical student, but which it was impossible to explain in any satisfactory manner to the elders and young ministers.

The new creed would not only give a concise and simple statement of the essential and necessary articles of the Westminster Confession, but it would also give expression to that side of the Christian religion that the Confession leaves in the background and in the shadow. It would lay no less stress upon divine justice and sovereignty, but would make more prominent the grace of God and his fatherly love to all men. It would not neglect doctrine, but it would exalt religion; for the new creed should be a devotional creed—one that can be used in the worship of the congregation. It should be in the line of the Apostles' Creed and the Nicene Creed—one that could be carried in the minds and hearts of the Presbyterian people. Such a creed would displace the thousand and more congregational creeds which are now used in our churches, without any other authority than that of the ministers and sessions that compose them, and which have already displaced the Westminster standards in the minds of vast numbers of Presbyterians.

It is plain, therefore, that, whatever steps the Presbyterian Church may take in the way of revision, the terms of subscription must be considered. The easiest step in revision would be to revise the terms of subscription so as to make them simple, explicit, and definite. As a second step, I would be willing to yield to the desires of the revisionists and strike out from chapters iii. and xxiv. the objectionable clauses. I would prefer not to do this, but I am willing to yield to them here in order to convince all men that we are moving forward. But I cannot consent to any changes that have been proposed in chapters x. and xxv., because reconstruction would be necessary, and new doctrine would be introduced, inconsistent with the old doctrine. The third step in revision should be the construction of a new and simpler creed that will embrace (1) all the essential and necessary articles of the Westminster Confession, and (2) those additional articles that are needed to express the Christian faith and life of our day. The proposed creed of the Presbyterian Church of England is admirable in this respect.

This new and simple creed should be made by the alliance of Reformed Churches throughout the world holding the Presbyterian system, or at least by the co-operation of all those churches in Great Britain and America who hold to the Westminster Confession as a common inheritance.

It ought also to be borne in mind by the Presbyterian Churches, when they undertake to revise the Westminster Confession, that it was composed by an Assembly of divines representing Great Britain and acting by authority of Parliament. It was designed to make a common Confession for the National Churches of England, Ireland, and Scotland. It was a misfortune that the Episcopal party withdrew, and that there were so few of the dissenting brethren. Nevertheless, the Westminster symbols have been the standards of the Congregational churches, and these except to nothing but a few phrases under the doctrine of Church and State; the Baptists have largely used them, with the exception of some statements as to Church and the

sacrament of Baptism; they have been used to a great extent even in the Church of England. It is within the range of possibility, therefore, that a movement of the Presbyterian Churches toward a simpler creed would eventually involve in it all the Protestant Churches of Great Britain and America. It is not impossible that our age might accomplish that which the Long Parliament and the Westminster Assembly aimed to do in their time, but could not do owing to the unfavorable circumstances in which they were placed. This ideal should never be lost sight of by the Churches of Great Britain and America.

### NON OMNIS MORIAR.

BY CHARLOTTE ELLSWORTH ROSE.

WHEN Death, the foe, with fresh-whet scimitar  
Draws near, and I can no more shun his face,  
For that last conflict give me, Lord, the grace;  
Assure me, as death draweth near apace,  
*Non omnis moriar!*

Tell me, in spite of open wound and scar  
That he may leave—though others think me dead—  
Lord, thou hast promised to lift up my head;  
Grant me some token that, as thou hast said,  
*Non omnis moriar!*

The gates of glory let me see unbar,  
Give me a glimpse into the Better Land.  
Stand thou beside me, take me by the hand;  
Tell Death, O Lord, that it is thy command,  
*Non omnis moriar!*

O cowardly heart, my peaceful hope to mar  
By such complaining and such senseless doubt!  
Assurance lies the whole wide world throughout.  
*I know, by every sign within, without,*  
*Non omnis moriar!*

### BRAMPTON SKETCHES. QUEER PEOPLE.

BY MRS. MARY B. CLAFLIN.

NOT far from the meeting-house stood a little red house with the paint mostly washed off. Its bare yard was inclosed by a tumble-down fence; its front door had lost every trace of paint; and its windows were decorated here and there with bits of old calico and patches of putty stuffed into the broken panes. There was not even a cluster of bouncing-bets to relieve the utter barrenness of the place, and only now and then a stunted dandelion struggled up through the reluctant grass. Mis' Hanscom had no eye for beauty, and no leisure for worldly adornments either for her house or her person. All the time except what she was obliged to give to keep soul and body together was spent in reading her Bible and going to meeting. Every worldly interest was subservient to these. She would often take her washing and baking to a neighbor's house for the purpose of conversing upon Bible topics. She could repeat Scripture from Genesis to Revelation, but the good woman was utterly ignorant of everything that pertained to worldly comfort, and oftentimes the dinner was forgotten, and the supper carried far into the evening, because Mis' Hanscom was lost in spiritual meditations. She was a small woman, with little squinting eyes, a wrinkled face, and a placid, sanctimonious smile. Her thin lips were always twisted a little to one side, and her head hung over one shoulder, while she moved about with a lackadaisical indifference to the pomps and vanities of the world. Sunday was the great day of the week with her, when all earthly affairs were trodden under foot. We girls used to watch to see Mis' Hanscom come into church. She always struck an attitude in the entry, not from personal vanity, but from pious emotion. It was as if she thought an unworldly expression and a slow, pious gait should be assumed when going into the house of the Lord. Her head was a little more on one side and her mouth a little more twisted, her old straw bonnet was slightly awry, and, with her large palm-leaf fan that swayed slowly to and fro, keeping time to her solemn, measured advance, she moved up the broad aisle to the very last seat in the meeting-house. This studied entrance was the more noticeable because the congregation faced the door, the pulpit being in front. Her muscles never relaxed, her expression never varied, her fan never ceased its solemn motion till she reached her seat at the head of the pew, which was against the wall, between the windows that looked out into the old

graveyard. In this graveyard she spent her noonings, walking among its grassy mounds, and meditating on the end of her earthly life, which end she kept so constantly in view she could never seem to see that she had any active duties in the present. She always spoke of herself as a "poor dying creeter," and went about as if she were attending her own funeral. The simple food she had was prepared on Saturday, so that the Sabbath need not be encroached upon. The beans and brown bread were consigned to the brick oven on a Saturday night, and the family helped themselves as hunger demanded. The dishes were left over to be washed, and Mis' Hanscom might be seen on Monday morning seated at the sink (for she always sat down to do everything), with a complacent pious solemnity on her face, her hands dropping into her lap between the washing of each cup and saucer, as she meditated upon the sermon, and, with a deep sigh at the sinfulness of the poor worms of the dust, applied the passages of reproof to her neighbors. She was very weakly, and "quite bilious" she used to say, and a favorite expression of hers was, "Nobody is so apt to ketch cold as poor human nater."

Mis' Hanscom was the agent in Brampton for the Moral Reform Society, and she considered it a part of her pious mission to call on all the families in the village to solicit subscriptions. Aunt Puah had several times contributed, and had become a little impatient with Mis' Hanscom's long-drawn-out discourses upon the duty of giving, and she said to her, "I'll give you ten cents for the Moral Reform this year, if you'll never call on me ag'in." Mis' Hanscom's yearly contribution had been five cents for many years, and a dollar was the sum total collected in Brampton for this charity. The "widder" Brown, who was not in sympathy with this Society, remarked sarcastically that "it would take few such contributions as this to keep up any association!" Aunt Puah said she "didn't care nothin' about Moral Reform, but she'd rather give ten cents any day than to be pestered with Mis' Hanscom." This call for the Moral Reform Society was made one Monday morning.

It was a favorite remark of Aunt Puah's, concerning any one who was deficient in energy and thrift, that he or she was "born in the dead o' the night," and as she saw Mis' Hanscom's shambling figure moving down the yard where the sweet, white clothes were hanging on the line—for the thrifty housewives of Brampton would as soon have thought of disregarding the Sabbath as of allowing Monday to pass without doing the family washing, and Aunt Puah always kept an eye on her neighbors to see which one of them would have the washing out earliest—she said to Pa, "I yum! I'm glad I was born in the mornin' instid o' the dead o' the night, as Mis' Hanscom was."

There was another old woman in Brampton, whom Aunt Puah considered a notable example of "dead o' the night" people—Beulah Warfield, who wandered about the town asking one neighbor for "a little piece of meat, jest to remember you by," and another for a few potatoes or a cabbage, "jest to remember you by." This poor old woman spent her days in roaming over the hills and fields of Brampton, and her nights in the little hovel by the roadside which she called home. She was happy, and she harmed nobody. The little children followed poor old Beulah, and shared their few plums and peppermints with her, as they sat on the low bench by the hovel door and heard her childish babble. Sometimes she would give them a few berries, "jest to remember her by," and sometimes amuse them by singing, in her sharp falsetto, snatches of old songs she had learned in her childhood. So she lived and died, serving perhaps her day and generation, her very helplessness and innocence appealing to the kindly impulses of the children.

Mis' Hanscom had a brother whose mental capacity was about equal to her own. But his instinct led him in entirely opposite ways. He was the village straggler and the village wag, the butt of the boys and the terror of the girls, as he wandered about sleeping in barns and sheds wherever the night found him, and begging his bread and cider (for cider was the chief delight of his life) from house to house. He was never known to do an honest day's work. He would, in the season, pick berries, or dig flag-root and sell it for a few pennies; and he had a certain intuition about herbs, and would gather sassafras and wintergreen and catnip and bring them to the doctor with the request that he might swap them for a mug of cider. Sometimes for a mug of cider he would go two or

three miles to do an errand for a neighbor, and would often improve such opportunities to steal from some garden on his way a rosebush or a peony, and sell it in the village. He never entered a church, and he used to call his sister underwitted because she went to meeting so much. Neither reproof nor expostulation had any effect upon him. He was always in rags and tatters, and his only ambition in life was to get as much cider as he wished.

In his utter disregard of appearances, "Old Jake," as he was called, was quite unlike another of the strange characters of Brampton—Billy Buck, a town pauper with the most lofty ideas of his own consequence, and who considered himself an orator. He would roam about the village making speeches in the most highflown language whenever he could find on the corners of the streets or in the little shops two or three people together. If he could not get hearers elsewhere, he would stand before the cornfields and for an hour address the waving stalks in the most grandiloquent language and with the most impassioned gestures, apparently as well satisfied as if the rustling leaves had been a sea of upturned faces. He would even become so excited with his own oratory that he would wipe the tears from his eyes and exclaim in loud tones, "Glory to Gideon! Glory to Gideon, my hearers!" His eloquence had no relation to the subject in hand; he would burst forth with the most remarkable expressions, calling his hearers ignoble pedestrians, ignominious aristocrats, aboriginal unbelievers, unsophisticated hypocrites, or any other high-sounding terms that happened to come into his head. Poor old Billy lived and died in the almshouse, and was buried in a pauper's grave. He had the idea that he himself was a patrician of the first order, and perhaps he was more happy through his long life than many a one born to the purple.

There was a strange old man in Brampton—strange in that he regarded everything that happened to him as lucky. He was as poor as poverty, but he saw that poverty was best for him, because nobody could tell what he might have been tempted to do if he were rich. As it was, he said, there were two things that never agreed with him—"sawing wood and hard work." "I hain't nothin' t' worry 'bout, and ary one o' my neighbors would lend a helpin' hand in case o' need." If he was laid up with a long sickness in winter he said to the doctor, "Why, I tell Polly [his patient wife] it's mighty lucky my sickness has happened in winter, 'cause if it was in summer I might lose a good many jobs o' work." Old Smith fell one day when he was driving a heavy load of wood, and the wheel went over his leg and broke it. The neighbors wondered what he would find lucky about this. As soon as he could speak he said, in a cheerful tone, "I swan, it's pleggy lucky my team was on level ground; it would have been so much worse if I had been going down hill, and my wood had all tumbled off; and then again it's lucky it's my leg instead o' my neck." So old Smith went through life, always looking on the lucky side.

To complete the play of life in the little village there must be a jester. The jester of Brampton was a poor, half-witted fellow, Jack Downs by name. He was a happy "do-nothing," whose business in life it was to make merry both old and young, and the church seemed to be his favorite stage to enact comedies. One Sunday he sat in the front seat of the gallery, and, with a pin fashioned into a fish-hook, he was in the act of letting it down upon the wig of an old man who sat just beneath him, when the minister stopped in his sermon, and, in tones of stern reproof, called out to the offender. Still going on with his operations, he coolly replied, "Mind your preachin'! Mind your preachin'! I'm a fisher o' men." On another Sunday, Jack Downs filled his pockets with decayed apples, and went in sober and respectable fashion to church, and took his usual seat in the high front gallery. When the preacher had reached the "tenthly" in his sermon, and the elderly people had become a little drowsy, Jack drew carefully from his pocket a soft apple, and, at a moment when the tithing-man's attention was directed to an unruly boy on the opposite side of the gallery, he aimed his apple at the head of the nodding deacon just at the time of the minister's most solemn words of application. Of course it was not in poor human nature to look solemn under such circumstances, and it must be confessed there was not grace enough to keep down the risibles of the pious old people, or to suppress the giggle of the younger ones, when Jack spoke out, in loud tones, "Parson, you mind your preachin'. I'll keep the devils awake."