

The Christian Union

"Saving the Family Saves the Nation."

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THE CHRISTIAN UNION.

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No. 19.

For Table of Contents, Terms, etc., see opposite page.

THE OUTLOOK.

THE Emperor of Germany is making his face familiar at all the European courts. He has become an indefatigable visitor, whether through the restlessness of his disposition or for reasons of state does not appear. His latest visit—to Constantinople—is probably more significant than the others. For the first time in centuries the sovereign of a first-class European State has visited in person that ancient city. At Athens the Emperor attended the festivities incident on the wedding of his sister; and the Greeks are naturally jubilant over what seems to them an increase of national importance on account of their alliance with the great house of Hohenzollern. At Constantinople the great question is, What does the Emperor mean by a visit to the Sultan? and as Constantinople is really the center of European diplomacy, it is not difficult to imagine the breadth and swiftness of the current of talk now floating through the legations. Of course the Emperor disavows all political projects, but nobody believes in this disavowal. We have recently pointed out the indications of a very good understanding between the great Powers leagued together in the Triple Alliance and Turkey, and the general belief is that the Emperor's visit will make that understanding still more complete, and unite Turkey still more definitely with Germany. The Russians are naturally very restive; and it was probably a fortunate thing that the Czar's visit to Berlin immediately preceded the Emperor's visit to Constantinople. The Czar was taken at a critical moment out of the strong anti-German atmosphere which surrounds him and subjected to the influence of several powerful personalities at the German court. The current of his feeling was probably changed; and, although it will flow back again into the channels so sedulously made for it by the men surrounding him, it has been diverted long enough to enable the Emperor to secure whatever result he expects from his Eastern visit. Altogether, the European situation grows more interesting from week to week.

* * *

We quoted a week ago some very emphatic declarations recently made by Premier Crispi respecting the temporal power of Rome. Fuller reports of the speech in which these declarations were made reveal still more clearly the aggressive confidence of the Premier's spirit, and show that he finds himself sufficiently strong to manage Italian affairs with a very free hand. He declared that Italy had once been a satellite of the Napoleonic Empire, but that of late years the object of her Government had been to secure just recognition and influence as a great Power. This is the keynote of Signor Crispi's policy. His constant endeavor is to keep Italy in a position which will compel the great Powers to recognize her as one of themselves, and he is probably right in thinking that if this can be done without too great risk, it will develop among the Italians a spirit of nationality and self-confidence which will do much toward solving the difficult internal questions which are now perplexing that country. Signor Crispi went on to say that Italy had already reached a position which enabled her to make treaties on terms of equality with the greatest Powers in Europe, and that her whole spirit and purpose were pacific. As we said two weeks ago, there is an element of danger to Italy in coping with the great Powers. But, if Signor Crispi can secure the fruits of a rather striking diplomatic activity

without incurring its responsibilities, he will undoubtedly have advanced the cause of Italian nationality by this new departure in her diplomatic traditions.

* * *

The telegraph reports that General Morgan, Commissioner of Indian Affairs, has elaborated a system of popular education designed to reach the Indian youth of school age now under control of the Indian Bureau; that it will include a high school course in at least three Indian schools, Carlisle, Haskell, and Cheyenne, and others as they may be required; twenty-five grammar schools, fifty home schools—which we judge are to be boarding-schools—and enough day or camp schools to provide for all that cannot be brought into the boarding-schools. Industrial education is to be a prominent feature in the plan as he has outlined it. The work is to be non-sectarian and kept out of party politics. English is the language to be used, and the development of character the end to be pursued. Congress will be asked to make a sufficient appropriation to enable the Indian Bureau at an early date to bring under proper instruction every youth of school age that can be reached. This system is, as our readers will perceive, based on the principles which The Christian Union has advocated for two years past, which were incorporated in the platform adopted at Lake Mohonk a year ago, and were reasserted at Lake Mohonk this fall. There is every reason why all interested should combine to urge upon Congress the adoption of such a measure. The people of the Western States and Territories ought to do it because it relieves them of the incubus of an ignorant and pauper population, and from the burden of educating them—a burden which properly belongs upon the Nation, not upon the locality where the Indians happen to live; the East ought to support it because it gives a promise of solving the Indian problem in conformity with principles of justice and philanthropy; and the missionary organizations ought to give it their heartiest support because it will relieve them of the burden of secular education—a burden too great for them to carry—and release them for that work of missionary education and Gospel ministry which constitutes their special function, and which the Government can neither undertake nor even aid.

* * *

The letter of Postmaster-General Wanamaker fixing the rates which the Government will pay the Western Union Company is tame reading compared with his former document on the same subject. Then, it will be remembered, he cut down rates from one cent a word to one mill a word, which would have made the yearly payment of the Government to the Western Union Company \$11,500 instead of \$115,000. At the time we held that, while the reduction ordered was excessive, a substantial reduction would be just. Inasmuch as the Western Union charges the great newspapers for special messages but half a cent a word for day messages, and one-quarter of a cent for night messages, and still makes its excessive dividends, it seemed only fair that the Government should have similar or lower rates. These, however, it does not obtain. The rates now fixed are simply those which one of the Western Union's absorbed competitors used to charge the public generally. For distances under four hundred miles, a thirty-word message is to be paid twenty cents; for distances between four hundred and one thousand miles, thirty-five cents. The night rate for a thirty-word message is always twenty cents. Thus the charges seem to be six times as high as at first contemplated,

and twice as high as the special rate for newspapers. It is true that the messages are not as long as newspaper messages; yet the cost of delivering a message is but two cents, and Government messages are the longest of all business messages. President Green himself once brought out in high relief the inordinate length of Government messages by citing the example of a Government official who always signed his name "— — — — —, Brevet Brigadier-General in command of the 52d Infantry."

* * *

Judge Andrews, of the Supreme Court, has made permanent the injunction restraining the Board of Electrical Control and others from interfering with the wires of the United States Illuminating Company in this city. The decision is a long one, and recites the history of the law under which the Company was organized. Judge Andrews says that it does not admit of dispute that some of the Company's wires are imperfectly insulated, dangerous to life, and should at once be removed or made safe. On the other hand, the Company has great property interests at stake, and declares itself ready to make its wires safe if permitted to do so. The Acts of 1884-5 deprived the companies of the right to put their wires underground without permission of the Board of Electrical Control, and such permission had never been given. It is not in the power of the Company to place its wires underground except in subways constructed by the Consolidated Subway Company, nor has it been possible to do so at any time during the last four years. As matters now stand, if the wires cannot remain above ground, they must be wholly removed. Judge Andrews lays the responsibility for the dangerous condition of the wires on the Board of Electrical Control, because the subways have not been provided and because the Board has not permitted the Company to replace badly insulated wires with safe ones. He also declares that the Board has the right to compel the companies to discontinue the use of dangerous wires, but that such wires can be removed only by the Commissioner of Public Works after due notice to the companies and their refusal to make them safe. The attack made on Judge Andrews because this decision does not harmonize with the impatient mood of the people of the city at this present moment is absurd. The question is primarily a question of law, and Judge Andrews probably understands the law better than some of his newspaper critics. On the other hand, it is certainly true, as The Christian Union said two weeks ago, that the preservation of life is of the very first importance, and that so long as the wires are dangerous they ought not to be used, no matter what the inconvenience involved in their discontinuance may be. The great difficulty is to fix the responsibility. Judge Andrews has fastened it upon the Board of Control, and his decision may do something to clarify the present situation. It will be well if the Board moves at once along the lines indicated by this decision, because it is clear that a righteous storm may be provoked at any moment by further destruction to human life in this way. The whole story curiously illustrates the inaptitude for vigorous and effective municipal government which just now seems to prevail throughout this country, and which strikes the observer from abroad as a very singular anomaly.

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It is evident that we have by no means reached a point where we can feel safe in the use of electricity for lighting. Mr. Edison contributes to the current number of the "North American Review" an article which ought to be widely read because it

PROFIT-SHARING IN THE UNITED STATES.

BY EDWARD W. BEMIS.

"HE who engages in profit-sharing with his employees must be either a fool or a philanthropist," said a wealthy lumber merchant to me recently. This statement is probably believed by the majority of our business men. To determine its truth or falsity, I wrote some time ago to all the large profit-sharing enterprises known to me in this country. Let us glance at some of their replies:

The N. O. Nelson Manufacturing Company, of St. Louis, makers of plumbers' and gas-fitters' supplies, had just paid its third annual dividend, raising wages to most of the men eight per cent. The head of the company tells me that he has reason to believe that the better feeling between employer and employees, and the increased product, compensated for the share of profits allotted the men. Hours of labor have meantime been permanently reduced to nine and one-half a day, and Mr. Nelson remarks to the editor of the "Age of Steel": "Our observation is that this length of time, properly applied, will do as much work as ten hours."

The large firm of Procter & Gamble, of Ivorydale, near Cincinnati, O., manufacturers of soap and candles, gave in April, 1889, their fourth semi-annual dividend to about three hundred of their four hundred employees; traveling salesmen, children, and those discharged or quitting during the previous six months' term being excluded from its benefits. This dividend was \$10,383.50, and was equal to 12.13 per cent. of the wages of those receiving. The average rise of wages for the entire four semi-annual dividends has been 11.64 per cent. After deducting reasonable salaries and interest at six per cent. on the capital, the net profit is divided between capital and labor according to the ratio of total expense to total wages.

Mr. Gamble recently remarked to a correspondent of the Chicago "News": "The men understand that every piece of soap trodden under foot, every pound of tallow spilled, every piece of pipe or fitting broken, every bushel of coal wasted, costs each individual something; therefore the sentiment prevails, 'The larger the profit, the larger my share will be: how can I help increase it?' This is a question that each individual endeavors to solve, not only for his own benefit, but for the general good. I believe that the adoption of this system by large manufacturing establishments would go far toward allaying much of the discontent that now prevails among working people. And it creates a certain feeling of equality between bosses and men, which need not become obtrusive on either side, and which will have its effect even when there are no profits to share. Honest dealing begets confidence, and inspires the men the more readily to sympathize with the losses of the firm, instead of further embarrassing it with strikes and a thousand petty annoyances." Membership in labor organizations is denied no one. The correspondent then interviewed several employees, and found every one a believer in the system. One German declared that he had always taken an interest in the business, "But of course I am still more interested now when I know that every little saving in time and material is just so much benefit to me in the end." Another man who had been with the firm for twenty-five years said that he had observed an increase of thrift and habits of saving among the men who were profit-sharers. "Besides," he told the representative of the "News," "though it may sound insignificant to some people, there is a certain dignity attached to the condition of a workman in a large establishment like this to be able to solicit patronage or recommend goods on personal grounds. 'Come and buy from us' means a great deal to many a man who would otherwise not care a continental where his acquaintances bought their soap and candles."

For a full account, prior to 1888, of the method and history of profit-sharing of the Pillsbury, the largest flour company in the world, as of the other experiments, reference must be had to the comprehensive "History of Co-operation in the United States," edited by Professor R. T. Ely, and to the recent work of Mr. Gilman. In connection with this important experiment an answer is found to those who claim that if employees share in the profits they must also share in the losses. One of this firm, referring to 1886 and 1887, when no

profits were earned, remarked to a friend of mine: "We lost money, but we lost less than any other large miller in Minnesota, which we attribute in considerable measure to our profit-sharing, which aroused the men to extra zeal and efficiency. For this increased efficiency they received no profits, since there were none for anybody, and so they bore their share of the loss the same as ourselves of the firm." Writing to me in November, 1888, one of the firm said: "We are very well satisfied with the results. We think we have the most intelligent, skillful, and faithful set of operators in the world."

Rogers, Peet & Co., clothiers, New York City, very large manufacturers of and dealers in clothing, give a certain percentage of net profits to all employees. The men—as with the Pillsburys—are not informed as to what percentage they are receiving. The total profits are thus kept secret. Mr. Frank R. Chambers, of the firm, thus wrote me: "Our profit-sharing plan has had two full years of trial, and at the end of each we declared a dividend of about three and one-half per cent. on the yearly wages of our employees, of whom there were over three hundred participants. The plan works well, and we expect to continue it." In conversation, a little while before, he remarked: "Not only do I consider it a matter of justice, but a practical business measure. I do not see why the men should not share in the profits. We believe that all our men in all the departments of the business are working with more zeal and intelligence than they have ever shown before, and we try to impress them with the fact of their direct personal interest in the results of the business. Does it pay financially? I hold that it does pay. In the purely mercantile department we have no exact record of the results, but in the manufacturing department we have a record which shows what every man does, and we judge from that."

Favorable replies have been received from all but two of the eighteen large profit-sharing companies that were addressed by the writer, and those two simply said that the results thus far, while moderately satisfactory, were not equal to their anticipations. In view of this great percentage of success to-day, which is fully matched in Europe, why has profit-sharing not made still faster advance? Natural conservatism, a few failures at the start, due chiefly to mistaken methods in applying a new system, and above all ignorance of its nature and history, which now happily are fast being removed, account for it. No one, for example, can read even cursorily the literature of profit-sharing and ask, as does Mr. Atkinson, "Has it been found, as a rule, to promote an increase of product or a diminution of work?" The former is precisely what nearly every one of the more than one hundred large profit-sharing companies claims and believes. Unless all these men of brains and wealth are mistaken—and evidently the word of one who has tried the plan is worth that of a hundred ignorant critics—the product is increased, valuable savings in materials and tools are effected, and less oversight is demanded. Let no employer think to long deceive his workmen by paying too low a percentage. But by giving such percentage as the increased efficiency of the men produces, he will secure far greater industrial peace than now, and have the great satisfaction of knowing that the gain to his men is considerable and with accompanying advantages in many ways to himself.

To the fear sometimes expressed by members of trades-unions that profit-sharing, by calling forth more energy and work from employees, will unduly tax their strength, the sufficient reply is that no such results have been experienced. Nor should we expect any, since it is not so much extra labor as greater fidelity, and saving of tools and raw materials, which are drawn out by profit-sharing. Thousands of workmen could be vastly more useful to their employers without any noticeable increase in the expenditure of vital energy. Of those who have honestly tried profit-sharing, whether in this country since 1879, when the oldest of existing experiments, that at Peace Dale, R. I., began, or in Europe, where twenty-six can count twenty years of history, fully four-fifths have pronounced it a success. Most important of all, as regards prospects of growth, the heads of these great business enterprises, many of them the largest of their kind in the world, believe that profit-sharing is not simply the application of philanthropy and Christianity in business methods, but is based on sound business principles, and returns a full equivalent to employers in the increased efficiency and hearty co-operation of the workmen.

THE WESTMINSTER CREED.

THE DIFFICULTY WITH THE THIRD CHAPTER.

BY PROFESSOR CHARLES A. BRIGGS, D.D.

THE third chapter of the Westminster Confession of Faith, entitled "The Divine Decree," has always occasioned difficulty to many godly men in the Presbyterian and Congregational churches. Here the earnest evangelists who founded the Cumberland Presbyterian Church found difficulty, at the beginning of the century, and could not subscribe to certain clauses that seemed to them to teach fatalism. Here the Presbytery of Nassau find their principal difficulty, and at this point there are many presbyteries and leaders in the Presbyterian Church who sympathize with them in their plea for revision.

This third chapter is, in some respects, the finest chapter in the Confession. It was framed with the utmost care, after a long debate in the Westminster Assembly itself, and in a century in which the Reformed Churches had been agitated from center to circumference by the Arminian controversy. Any one who will take the trouble to study that controversy in its origin and early development will confess that the questions in dispute were well-nigh exhausted by the disputants prior to the construction of the Westminster definitions.

In the Westminster Assembly there were few supralapsarians, and these had little influence. They prevented the construction of definitions that would exclude them from orthodoxy, but the definitions were not made in their interest. The conflict was between the rigid scholastic Calvinism, represented by a strong party in the Assembly, led by the Scottish Commissioners, and the milder Calvinism of Davenant, the French school of Amyraut, the German school of Frankfort-on-the-Oder, represented in the Assembly by Calamy, the most influential of the London ministers; Marshall, the great preacher; Arrowsmith, Professor of Divinity at Cambridge; Vines, and many others. The definitions were constructed so that the milder and the more rigid Calvinists could subscribe to the Confession. Reynolds said in the debate, "Let us not put disputes and scholastic things into a Confession of Faith." The Confession passed through his hands as Chairman of the Committee on Wording, and there is every reason to conclude that his views on this subject prevailed. The views of Calamy, Marshall, and Vines certainly held sway among English Presbyterians from that date onward, while the sterner Calvinism for a while held the ground in Scotland.

These disputes which were in the Westminster Assembly, and which extended throughout the Reformed Churches in the seventeenth century, have continued until the present time. The wording of the third chapter certainly excludes Arminians from orthodoxy, and does not tolerate those who hold intermediate views between the so-called new theology of the English and French schools and Arminianism proper. The Confession is troublesome to all semi-Arminians. But the chief difficulties have arisen from the circumstances that the leading dogmatic divines in America have followed the Swiss and Dutch scholastics, have ignored the Westminster divines, and have, in their interpretation of the Westminster Confession, put in those "disputes and scholastic things" that Reynolds and the Westminster divines supposed that they had carefully excluded. I shall not deny that there is grave difficulty with the third chapter in its historical interpretation, but there is tenfold difficulty in the scholastic misinterpretation that is usually put upon it.

1. The Westminster Confession teaches that there is "but one only living and true God," and he is a God who may be addressed as *Father*. The dogmatic divines have lost sight of the Fatherhood of God, and overemphasized God as the Judge. They have crowded the deity of God behind his sovereignty. It makes a vast difference whether the decree is conceived as the decree of the living God and Father or the decree of an absolute Sovereign and unrelenting Judge.

2. The Westminster Confession teaches that God is "most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin," and that predestination unto life is "out of his mere free grace and love," and "all to the praise of his glorious grace." But the dogmatic divines have pushed the grace of God behind the sovereignty of God, and have buried the love of God in the "good pleasure of his will." The fundamental principle of the Calvinistic Ref-

ormation was salvation by *divine grace alone*. The scholastic divines have abandoned this Scriptural and Confessional position, and established themselves on the ground that salvation is by the divine sovereign will of God. It makes a vast difference whether election is an election of love or an election of sovereignty, whether we are predestinated unto life out of the free grace of God or out of the good pleasure of God.

3. I grant that the Confession does not rise to the sublime height of the love of God and the matchless treasures of his grace. Modern theology has gained ground in the doctrine of the universal Fatherhood of God and the universality of his love and grace. The Westminster Standards are weak in their neglect of the love of God to the *world*, and of the mercy of God that strives for the redemption of all men. They laid so much stress upon special grace that they neglected to define the common grace. They were so anxious to exclude the errors of Arminianism and semi-Arminianism that they did not unfold the wealth of Calvinistic doctrine that lies in the principle of salvation by grace alone. But Calamy, Marshall, Vines, and their co-workers on the right wing of Calvinism took pains that their views should have a mild representation in the Westminster Standards. They agree that none but the elect have effectual calling, which includes the more modern doctrine of regeneration; but they did not exclude the non-elect from those workings of the divine grace that lead up to effectual calling or regeneration. They recognize that the redemption offered by Christ is sufficient for all, and that it is sincerely offered to all, and that there is sin in rejecting this redemption. But these phases of the doctrine are in the shadow, and are not stated in the Confession in such bold relief as modern theology demands. Even the most advanced Presbyterians and the broadest-minded members of the Westminster Assembly had not attained the higher theological knowledge in this respect of the church of our day. The Confession of Faith is defective in the third chapter, not only because it omits this mercy and grace of God to the non-elect, but because it seems to exclude it. The Larger Catechism, which is the maturest expression of the doctrines of the Westminster divines, overcomes this defect in part in question 68, where it says: "All the elect, and they only, are effectually called; although others may be, and often are, outwardly called by the ministry of the Word, and have some common operations of the Spirit, who, for their willful neglect and contempt of the grace offered to them, being justly left in their unbelief, do never truly come to Jesus Christ." I must say that I wish that even this passage was clearer and stronger. But if it had been in the third chapter, or anywhere in the Confession of Faith, it would have removed difficulties from many minds.

The Confession, moreover, seems to exclude the non-elect altogether from the grace of God in the clause, "Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only" (iii., 6). This has been interpreted by dogmatic divines as if it read (to use the words of Dr. A. F. Mitchell), "Neither are any other redeemed by Christ or effectually called, or justified, adopted, sanctified, and saved, but the elect only." In view of the long-continued abuse of this passage and its lack of clearness, I would not object to striking it out of the Confession. Many have overlooked the fact that salvation meant to the Westminster divines, not simply justification or regeneration, but the whole process of redemption, and that "God hath appointed the elect unto *glory*," and there can be no salvation in the strict sense that does not end in glory.

4. The decree of God in the third chapter is not an arbitrary decree. It is "most wise and holy." The dogmatic divines have taken the second section, which excludes the Arminian doctrine that the decree is based on foreknowledge, and gone over to the other extreme, that God's foreknowledge is based on his decree. They thus, without warrant in the Confession, reverse the Arminian order, and also strip the decree itself of that knowledge that is wrapped up in it in that it is "most wise." How can it be most wise if God knows not what is to come to pass until after the decree itself has been made? As Whitaker said during the debate in the Westminster Assembly, "If you take the same decree in reference to time, they are all *simul* and *semel*; in *eterno* there is no *prius* and *posterius*." Because of this common abuse of section second I would not object to striking it out of the Confession.

5. The decree of God does no violence to man, and is not responsible in any way for human sin.

This the Confession distinctly states: "Yet so as thereby neither is God the author of sin, nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established." Some dogmatists have so stated the decree as to make it *fatalistic*, but the Confession is not responsible for their error. I confess that the Presbyterian churches have in their history allowed fatalists liberty in the church when they have with singular inconsistency excluded from the church men like the Cumberland Presbyterians, who were misled by fatalistic interpretations to think that the Confession itself was fatalistic.

6. The Confession takes the hard and unqualified position: "By the decree of God, for the manifestation of his glory, some men and angels are predestinated into everlasting life, and others foreordained to everlasting death. These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed, and their number is so certain and definite that it cannot be either increased or diminished" (iii., 4, 5). These two sections are true in their context. I do not see how any Calvinist can reasonably deny that they are true; but it would be impossible to put such bald and hard sentences in a Confession of Faith in our day. They need qualification, seasoning, and setting. They lack the spirit of Jesus Christ. They have not the breadth of the Gospel. The term "glory" is ordinarily misunderstood, because it has changed its meaning to the popular mind. The people understand that the glory of God implies self-seeking and self-glorification on the part of God, and that it has in it the elements of caprice and arbitrariness. They need to be taught that God's glory combines his grace with his justice, his love and mercy with his holiness and faithfulness to truth and right. Certainly, if there is such a thing as a wise and holy decree respecting men and angels, their number is not uncertain but definite in the decree from the point of view of God, and from this point of view the numbers cannot be increased or diminished; but from the point of view of man and the execution of the decree in the works of providence and redemption, the number of the redeemed is increased by the work of the divine grace from hour to hour. These clauses need so much qualification and explanation that they are hurtful to the consciences of ministers and people. I admit that the Westminster divines made a mistake when they composed these sections. Section 7 is open to similar objections. I would not object to striking Sections 3, 4, and 7 out from the Confession.

It is worthy of note that the Larger Catechism, which is more elaborate than the Confession in most of the doctrines, is less elaborate and more cautious under the head of the Decree. It omits all of those statements of the Confession to which so much exception is justly taken. If the statements of the Larger Catechism were used instead of those of the Confession, a considerable amount of difficulty would be removed. But here again it is the elaboration of those sections of the Confession in the hair-splitting and casuistical distinctions of the dogmatic divines that has really made the largest amount of difficulty. If these sections had been studied more in their place in the Westminster system and less in their place in the dogmatic systems, they would have given much less trouble. We have endeavored to show where the difficulty really is with the third chapter. We have found difficulties in the Confession itself, but we have found greater difficulties in the "disputes and scholastic things" with which the dogmatists have overlaid the Confession. To none of these difficulties is the Presbyterian Church bound by its terms of subscription. None of these sections belong to the "essential and necessary articles" to which alone Presbyterians subscribe. All of these might be removed without the slightest injury to the system. That which is *not* in the Larger Catechism cannot be regarded as necessary to the system. If there could be any relief to tender consciences, any help to young brethren, by blotting these sections out of the Confession, I would vote in favor of such action. But, after this has been done, what are we to do with those dogmatists who commit the more serious errors of which we have spoken? They have undermined the base of the divine election, they have unsettled the fundamental principle of the Calvinistic Reformation, they have undertaken to dethrone the grace of God, to banish the love of the heavenly Father, and to rob the living God of his prerogative of forgiveness of sins. Such radical errors cannot be overcome by revision of the Confession. They stretch and

strain the terms of subscription so that they ought to snap and break. They can only be tolerated by a broad, generous, and catholic Christianity in which the Westminster symbols with their terms of subscription are but as floats upon the tide of an advancing Christian faith and life.

THE MUNICIPAL LIBRARIES OF PARIS.

BY PROFESSOR NICHOLAS MURRAY BUTLER.

THE municipal government of Paris spared neither pains nor expense to show at the great Exposition which is soon to close what great care it takes to render its citizens safe, comfortable, and intelligent. Of all the suggestions there offered to us by the gay capital of our sister Republic, few could be more valuable or intrinsically more interesting than the system of popular libraries which has been called into existence to extend and emphasize the work of the public schools.

The learned libraries of Paris have long been famous among men of science and letters. But the great Bibliothèque Nationale, with its priceless collection of prints and manuscripts, the Bibliothèque Marine, the Bibliothèque de l' Arsenal, the Bibliothèque de Sainte Genevieve, and the Bibliothèque de la Ville, are not attractive to the ordinary citizen. By themselves they could not offer the schoolboy or the workman the literature which might employ his hours of leisure or satisfy his curiosity for information on some topic of the time. They are essentially libraries for consultation and research. In establishing the municipal libraries the city of Paris had an entirely different purpose in view. This was to popularize and render possible the reading of valuable and instructive books by the working classes. How great the success of the scheme has been can hardly be appreciated even by following details and statistics of these libraries which the Municipal Council made public on the occasion of the Exposition. Each of the eighty quarters of Paris is eventually to have its own municipal library, and of these eighty there are already in operation fifty-seven. There is one at each of the twenty *mairies* in the city, and the remaining thirty-seven are placed in the public schools. Their general oversight is confided to one of the bureaux of the Prefect of the Seine, but they are in each *arrondissement* more particularly in charge of a local commission, which also selects the books to be purchased for the libraries within its jurisdiction. As these libraries are absolutely free, the expense of their maintenance falls entirely upon the city, and is to be found in the budget or tax levy each year. For each of the fifty-seven libraries there is provided a staff of three officials—a librarian, an assistant, and a janitor. Thirty-four of them have a reading-room attached, and this feature is only lacking in the other twenty-three because of want of space. All, without exception, are lending libraries—a feature which is greatly appreciated by their thousands of patrons. Books which are expensive or rare, or such as are continually needed for reference, as encyclopedias and dictionaries, are retained in the reading-rooms, but all others are loaned freely. The volumes for lending are strongly bound, and bear a metal plate with the name of the library engraved upon it. In addition, several pages in each book, as well as all illustrations, vignettes, and plans, are stamped with the official stamp. These precautions, however, are made almost unnecessary by the great care which the readers take of the books. It is certainly remarkable that, with an annual circulation of over a million volumes, the number lost or badly damaged should average only 4.5 per thousand, and most of these cases are attributable to carelessness rather than to maliciousness or theft.

The municipal libraries are open on week days for about two hours in the evening, and in some cases for an additional hour in the afternoon. On Sundays they are open usually from ten o'clock in the morning until noon. Admission is perfectly free to all, and unattended by any formality; but in order to take books away from the reading-room the applicant must be at least sixteen years of age and a resident of the *arrondissement* in which the library is situated. Each borrower is furnished with a card similar to those in use at our own public libraries, on which is written his name, residence, and occupation, as well as the number of each volume taken and the date. But one volume may be drawn at a time, and it must be returned or renewed within two weeks. No elaborate systems of classification or accounts are found to be necessary to insure the proper working of these libraries. In