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# THE CHRISTIAN UNION.

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## THE OUTLOOK.

THE German Reichstag was opened on Tuesday of last week by the usual speech from the Emperor. The German monarchs have a way of sometimes saying directly and simply what they mean, and the speeches in the Reichstag have for that reason been awaited with keen interest. They have often frankly disclosed the policy and real sentiment of the Government. On this occasion, however, the speech deals for the most part in those platitudes or vague generalizations which furnish the usual material for royal addresses. Interest centered in the words of the Emperor regarding the outlook in Europe, and there is a curious lack of harmony between these words and the action which the Government invites the Reichstag to take. The Emperor declares that the policy of Germany is a policy of peace, but he goes on to recount the great efforts which have already been made to increase the efficiency of the army, and to outline a bill, shortly to be presented, which will provide for fresh distribution of the army and for readjustment of certain inequalities of organization. The most significant feature of the address is the increase which it proposes to make in the expenditure for military purposes; an increase which will amount in army charges to 146,000,000 marks, and in navy charges to 36,000,000 marks. To declare with one breath that the Empire is for peace and with the other to ask an addition of more than \$45,000,000 to a tax which already bears with great weight on the German people has a somewhat ironical aspect. There is no doubt that the German Government does wish to preserve peace, but its idea of preserving peace is to keep itself stronger than any other Power. In all probability this action of Germany will be followed by corresponding action on the part of France and Russia, and the race of expenditure will be kept up until one or the other of the Powers is forced to go to war to justify itself with its own subjects, or a financial revulsion brings on a real crisis and compels a readjustment of taxation and expenditure.

\* \* \*

The problem of government in France has been much simplified by the defeat of Boulangism, but it is by no means free from great difficulties. President Carnot will not have to face hereafter the constant danger of upsetting not only his own Government but the Republic itself. He can afford to alienate men under present conditions whom it would have been dangerous to alienate before the recent elections. There still remains, however, the problem which has harassed all Republican administrations—the problem of securing a harmonious working majority in the Chamber of Deputies. As that body now stands, there are 365 Republican deputies and 211 Legitimists, Bonapartists, and Boulangists—a majority which would be simply overwhelming if it could be used as a political unit. Of this majority there are about 240 who may be classed as moderate Liberals, upon whose support the Ministry could count, leaving 125 Radicals. The latter are not strong enough to overthrow the Republic, and probably very few of them have any desire to take this extreme action, but they are strong enough to constantly embarrass a Ministry which does not follow the Radical line of policy. Although the moderate Republicans are in the majority of the whole House, that majority is very small and is subject to the ordinary fluctuations, so that in order to secure the support of the House the Government must have a considerable number of

Radical votes or it must detach some of the voting power from the other side. It is very unlikely that the Government, however wise or moderate, could secure the support of any set of Monarchists. The latter are irreconcilable; no change in their position would be tolerated; social ostracism, no less than political destruction, would follow any sign of weakening on the part of a Monarchist deputy. There is nothing to be hoped from that quarter; the French Monarchist of to-day is as irreconcilable as the Clericist in politics. He stands obstinately for one idea, and neither statesmanship, policy, nor the whole movement of the world affects him in the least. The Ministry must, therefore, get its support from its own natural allies. Two things will aid it greatly: the revival of confidence which has followed the defeat of Boulanger; and the increased number of moderate Republicans in the Chamber of Deputies. With tact and wisdom, it would seem as if France were nearer the realization of a strong parliamentary government than ever before. It is another hopeful feature of the situation that M. Carnot's moderation and courage and tact are widely recognized. The respect for his power and character is evidently increasing.

\* \* \*

The result of the very interesting bye-election held at Brighton last week was not decisive enough to satisfy either party. It is probable that the Liberals never really hoped to overcome a majority of over 3,000, and it is probable that the Tories did not seriously fear the loss of Brighton, but such vigorous efforts had been made and so many rumors were afloat that both parties were prepared for something of a surprise. Three years ago the Conservative majority was 3,800; last Friday it was cut down to 2,507. It was not a decisive victory for the Liberals, but it registered another indication of gain, and may be taken as another straw indicative of the set of the current. Mr. Gladstone did not gratify his opponents by announcing the Liberal programme in his speech last week, although that duty had been sternly impressed upon him by the Conservative newspapers. Either he was too sagacious to introduce on the eve of an election any new elements of discussion, or it may be, as the Conservative papers hint, that the Liberals are not agreed among themselves, and that the time has not yet arrived for the promulgation of a Liberal programme, because no such programme yet exists in the minds of the Liberal leaders.

\* \* \*

There is something quite inexplicable in the contradictions contained in the successive messages which have reached Europe and this country regarding the whereabouts and intentions of the explorer Stanley. The latest report hitherto recorded represented him as making his way through the land of the Masai, from the north end of the Victoria Nyanza, his intention being to reach the eastern coast at Mombasa. This report stated that he was not accompanied by Emin Bey. Now comes a statement that Captain Wissmann has sent a cable dispatch saying that reliable news has been received to the effect that Stanley is expected at Mwapwa in a few weeks, and will probably reach Zanzibar in December. Mwapwa is a well-known mission station between Zanzibar and Lake Tanganyika. This report also states that Stanley is accompanied by Emin Bey, Casati the Italian explorer, and six other Europeans. It is possible that the report may be mistaken in this particular; certainly the general impression among those well acquainted with the subject was that Emin Bey had no idea of abandoning his province at present. The entire report obtains its strongest claim to

acceptance from its indorsement by Wissmann, who is in a position to sift the rumors coming from the interior and to determine which of them are entitled to credence. It is almost certain that Stanley is at least striking for the East Coast, but it is impossible to feel sure whether his course is in reality through Masai-Land or further south. It is also strange that no letters have yet been given to the public from Stanley Falls, whence it was reported that Mr. Stanley and his companions had sent several letters to friends at home.

\* \* \*

Last week the principle of the separation of national politics from local elections received two very marked recognitions in this city. The first was in the union of the Republican and County Democracy organizations upon a single ticket, with a Republican at its head. Mr. Allan Campbell, the Chairman of the meeting at which the union was effected, formulated most admirably its principles:

"I have held the opinion long before I took office in the City Government that while we might all properly belong to one or the other of the great political divisions of the country and the State, because all experience has shown that great governments are thus best conducted, yet in a municipal corporation general or State politics should have no sway, the true objects of the city or village being to promote health and morals, to build docks, aqueducts, bridges, good pavements, and to encourage and promote education. All these matters have nothing to do with the political questions of the State and Nation. Therefore should all citizens, rich and poor, unite in delegating them to men of good repute without the intervention of this or that party, and particularly should we endeavor to secure a pure and impartial judiciary, with which finally repose our rights."

This declaration certainly needs no argument in its support. The political principles of the officers nominated—a registrar, judges of local courts, and President of the Board of Aldermen—are matters of supreme indifference. Their personal principles are matters of supreme importance. This citizens' movement had already proven a success before its nominations were made. The fear of it had forced Tammany Hall to nominate an unusually good ticket.

\* \* \*

The other non-partisan movement in this city was of an entirely different character. Mr. John O'Brien, Alderman Goetz, and Assemblyman "Silver Dollar" Smith, the Republican leaders in the Eighth Assembly District, had been disciplined by their party organizations for "selling out" Warner Miller a year ago. In Mr. O'Brien's own words, they had been placed "outside the breast-works." The Alderman and the Assemblyman had furthermore been prosecuted for bribery by the City Reform Club, and the latter narrowly escaped conviction, the jury standing nine to three against him. It was on Thursday that this verdict was rendered, and on Friday Mr. O'Brien's citizens' meeting was held. In his address as chairman, Mr. O'Brien denounced the "bossism" of the Republican County Committee, and formulated the political principles of himself and his supporters in the following declaration: "We have never failed to help our friends when friendship was in the balance; we have not always stopped to ask, 'Is he guilty or not guilty?'" Needless to say, the proprietor of the famous "Silver Dollar Saloon" was renominated for the legislature. After the nominations had been made, one of the Commissioners of Electrical Control made a ratification speech in which he declared: "I may be ostracized for this act of mine, but I will stand by my friends though the heavens fall. No State, county, or national committee can down John J. O'Brien." Those who object to the leaders of organized labor can contemplate with profit this exhibition of the leaders of unorganized labor. When one remembers that the Knights of Labor

especially the Congregational Church. As Principal Fairbairn has said, "Our colleges epitomize our history," and one fact that stands out clear on the page of history is that the Puritans and their descendants had thoroughgoing belief in an educated ministry, and held that "knowledge was necessary both to the teaching and the realization of religion." So when the brief but brilliant Puritan supremacy in this ancient University came to an end, and the learned and able Vice-Chancellor, Dr. John Owen, Dean of Christ Church, gave up the symbols of office and left forever the University which he loved so well and for which he had done so much, the spirit and ideal of the University went forth too, and lived in modified shape in the academies which were founded throughout the country by the ejected Nonconformists. The history of these academies and of the colleges into which they later on developed has yet to be written. It is not without heroic bravery and self-sacrifice. At first pitiless persecution caused many of the teachers to lead fugitive lives, full of danger and trouble, while others fled to safe retreats in Europe, or to that new home of freedom and of faith which lay far off beyond the seas. "The Puritans in New England," writes Dr. Fairbairn, "cleared a space in the forest, built their town, planted in its midst the trees of knowledge and of life—the School and the Church—and then framed laws to secure efficiency and support to the one and to do honor to the other. But the Puritans of old England were driven into a hungrier and more pitiless wilderness, and were forbidden to clear a spot or build a home or found a church." When times grew more settled and Dissenters were left somewhat more at peace, small academies were commenced in various parts of England, being in the first instance merely small groups of private pupils living in the same house with some eminent pastor who devoted some of his time to tuition. From these schools of the prophets, which gradually grew and developed into colleges, came many men of fame, such as the great Bishop Butler, Archbishop Secker, and Bishop Maddox, who all entered the Established Church at an early date, and others no less great who remained Dissenters, such as Dr. Isaac Watts, Daniel Neal, Edmund Calamy, and the historians Philip Doddridge and Nathaniel Lardner. Gradually consolidation and endowment came, and the Nonconformist College of the last and present century was formed—an institution which attempted the gigantic task of affording to candidates for the ministry a complete arts and theological training, with some science thrown in, and all taught by two, or at most three or four, professors. All Nonconformists were excluded from the universities, and so they had to do the best they could outside. The results were far better than might have been expected. The colleges which succeeded the academies, while more pretentious, and all of them able to boast of many pupils and teachers of renown, can scarcely be said to have kept up to the original standard of learning, whatever the state of piety within them may have been. Still, considering the very heavy disabilities under which Nonconformists labored, they by no means should be lightly spoken of, for their service in the cause of education was, and is, immense. While they always received a certain number of well-qualified men, yet a very large proportion of the candidates for the ministry were men who had been for some years occupied in business pursuits, and whose attainments were at first meager. Such men found an excellent training, and the results, as shown in the life and work of the free churches, were excellent.

But again times have altered, and our old Universities have changed too. They are free and open to all comers now, and have been open for many years. Consequently, the sons of Nonconformist households come up to them in ever-increasing numbers, and they form one of the strongest elements in the moral and intellectual life of the Oxford and Cambridge of to-day. Owing to the fact that the Established Church is still largely in possession, these men have been for years much as "sheep without shepherd," and the consequences have been in many cases most disastrous. Men who had been brought up in pious homes found themselves on arrival here, if they declared their Nonconformity, looked upon somewhat coldly by the college chaplains, while the local Nonconformist churches seldom had any attractions for them. Moreover, the very class who previously would most naturally have turned their attention to the Christian ministry, found themselves either drifting in another direction or quite out of sympathy with the theological colleges of their own

body, to which they would have to go for the needful training. Hence, Mansfield has been founded with a twofold object: to provide a home and center for the Nonconformist members of various colleges here, and to afford a ministerial education, such as shall be thoroughly in harmony with the present standards of thought and education. Thus we are to have in the College Chapel representative preachers from all the Free Churches, who shall preach to an academic audience from Sunday to Sunday, whilst the primary work of the College is to train men theologically, the best teaching of this University being utilized to the full, and supplemented in certain important respects. For instance, the teaching of Dogmatic Theology is, as a rule, of the most fragmentary nature, and largely spoiled by examination requirements. Principal Fairbairn offers a course in that wide field of knowledge in which the subject is treated with far stronger grasp and wider outlook than Oxonian students are at all accustomed to. The important subject of the Philosophy of Religion and Comparative Religion is also here taught in a way new to Oxford. In all, the teaching staff consists of only four at present: Principal Fairbairn, Mr. J. Massie (New Testament exegesis), Mr. J. V. Bartlet (New Testament and Patristic), and Mr. W. B. Selbie (Hebrew and Old Testament). But Mansfield men also attend the lectures of Professors Driver, Cheyne, Sanday, Hatch, and Margoliouth, besides utilizing many other of the advantages peculiar to the University. A system of education on these lines is no doubt nothing new to the readers of this paper, but in Oxford it is passing strange, and men wonder what it all may mean. Already the nucleus of men who have been quietly working here in temporary quarters in the High Street have achieved wonderful successes, and include many scholars of repute; but men who have faith in the future, and hope for things as yet unseen, believe and know full well that greater things are still in store, and that, to a large extent, the future of religion in England will be touched by this new enterprise. There is much yet to do in Oxford and in England. Let the men of the free churches of America give us such aid as they can in the battle for Truth and Faith and Freedom.

NORMAN H. SMITH.

MANSFIELD COLLEGE, OXFORD, }  
England, October 13, 1889. }

### WHAT SHALL WE REVISE?

BY PROFESSOR CHARLES A. BRIGGS, D.D.

IN these days when the Presbyterian churches are agitated by the controversy about revision of the Westminster Standards, there are some divines who endeavor to stay the progress of the movement by the following simple argumentation: (a) The Westminster Standards were a satisfactory expression of the faith of our fathers; (b) the Presbyterian Church of our day has not changed its faith; (c) therefore the Standards are satisfactory and need no revision. The only fault with this simple process of logic is that the logician begs the premise upon which the argument depends, and assumes that to be a fact which is indeed the reverse of the fact; for it is easy to show that the Presbyterian Church of our day has changed its faith, and has departed in many particulars from the doctrines of the Westminster divines. We have shown in our previous article such a departure in the doctrine of the Scriptures, the *formal* principle of the Reformation. We shall now attempt to show that there has been a departure from the *material* principle of the Reformation, Justification by Faith.

The Protestant doctrine of justification by faith has three all-important elements: (1) Forgiveness of sins, (2) Acceptance with God, and (3) Faith, as the only means of grasping these benefits. In each of these three elements of doctrine, Orthodoxy has departed from the Standards of the Reformation and the Westminster divines.

1. The doctrine of forgiveness of sins is written all over the Scriptures of the Old and New Testaments. It is expressed in an essential clause of the Apostles' Creed. Until the Protestant Reformation, all those doctrines that are now wrapped up in justification by faith, or associated therewith, were embodied in this article of the Universal Catholic Church, which with one voice expressed its faith in the forgiveness of sins. The problem of the ages was how to gain forgiveness of sins. The Roman Church led Western Christendom into error in magnifying works and ceremonies as means of attaining this divine forgiveness, but did not deny the grace of forgiveness itself. Luther

was unable to obtain this grace in the way prescribed by Rome; but he ultimately, after many spiritual struggles, found forgiveness of sins by personal faith in Jesus Christ, his Saviour. Luther therefore made much of forgiveness of sins. He says: "What we need to learn is that we become righteous, and are released from sins, by the forgiveness of sins." "Christian righteousness is nothing without forgiveness of sins." Calvin says: "The righteousness of faith is a reconciliation with God which consists solely in remission of sins." It was the peace, comfort, and joy of forgiveness of sins, grasped by simple faith directly from the grace-giving hand of God, that made the Protestant Reformation such an unspeakable boon to mankind. The Westminster Standards likewise begin their statement of the doctrine of Justification by emphasizing the pardon of sins: "Those whom God effectually calleth, he also freely justifieth; not by infusing righteousness into them, but by pardoning their sins." "Justification is an act of God's free grace unto sinners, in which he pardoneth all their sins."

When now we turn from the Reformers and the Westminster Standards to the representatives of modern Orthodoxy, we see that they have abandoned this Christian doctrine of the forgiveness of sins. In three of the leading treatises on Systematic Theology used in our theological seminaries there are no references in the indexes to Forgiveness of Sins or to Pardon of Sins. When we examine the discussion of the doctrine of justification by faith by such dogmatists, we find that they either take the position that "God cannot forgive sin in any case—the sinner may be forgiven, but the sin *must* be punished," or they enter into polemic with the doctrine of forgiveness of sins, contending that "justification cannot be mere pardon." And we even find the following astounding assertion in the chief American representative of Orthodoxy: "But pardon does not produce peace. It leaves the conscience unsatisfied. A pardoned criminal is not only just as much a criminal as he was before, but his sense of guilt and remorse of conscience are in no degree lessened. Pardon can remove only the outward and arbitrary penalty. The sting of sin remains. There can be no satisfaction to the mind until there is satisfaction of justice."

In such language as this we see how the doctrine of forgiveness of sins has been crowded out of theology by modern Orthodoxy.

The Scriptures teach the doctrine of forgiveness of sins. This means invariably the removal of the sins themselves from the sinner. It implies the removal of the sense of guilt and remorse of conscience, and the coming of peace, comfort, and joy in their stead. The conception that forgiveness of sins is simply the removal of the penalty has no warrant in the Scriptures or in the creeds of the Church. The distinction that God may forgive the sinner because of the suffering of the penalty by another, but cannot forgive sins as such, is a conceit and subtlety of scholastic logic which is against the Scriptures and the orthodox faith of the Church. The forgiveness of the sinner is always in Scripture a shortened expression for the forgiveness of the sins of the sinner. There is no such thing in Scripture or in the orthodox faith as the forgiveness of the sinner without the forgiveness of his sins. If any one desires to pursue this subject further, I would recommend him to read the "Redemption of Man" published during the summer by my friend Principal Simon, of Edinburgh. (New York: Scribner, Welford & Co.)

2. The second element in the doctrine of justification by faith is *acceptance with God*. It is this side of the doctrine that scholastic divines and dogmatists have unfolded by a *priori* logic into subtle distinctions. The Westminster Standards go much further than the Reformers in this direction: "Justification is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the righteousness of Christ, imputed to us, and received by faith alone." Our acceptance with God is thus connected with the imputation of the righteousness of Christ. It is well known that a long and severe debate was conducted on the question of the righteousness of Christ, as to the validity of the scholastic distinction between the active and the passive obedience of Christ, not only between Calvinists and Arminians, but also between orthodox Calvinists. It is affirmed in the most positive terms by the leaders of Orthodoxy that the Westminster Standards teach both the active and passive obedience as making up the "obedience and satisfaction of Christ;" and yet

the MS. Minutes of the Westminster Assembly show that Gataker led a strong party in the Assembly that refused to assent to this scholastic distinction and declined to adhere to the imputation of the active obedience of Christ, and so a compromise in the phrase was made at the suggestion of Gataker, on the ground of which he and his associates refrained from further controversy. Furthermore, the scholastic divines undertook to arrange a precise order of salvation, just as they had arranged a definite order of the divine decrees. The result of this was another form of conflict in the Church, and the outbreak of the Antinomian doctrine of eternal justification, which was the logical consequence of arranging justification before effectual calling and faith, in the order of salvation. This Antinomian doctrine of eternal justification prior to faith was steadfastly opposed by the Westminster divines, and excluded by their definitions. It is distinctly said that "God did, from all eternity, decree to justify all the elect; and Christ did, in the fullness of time, die for their sins, and rise again for their justification; nevertheless they are not justified until the Holy Spirit doth in due time actually apply Christ unto them." And yet the leaders of American Orthodoxy have not hesitated to throw themselves against this explicit statement of the Confession, and teach a justification prior to the exercise of faith, and even prior to effectual calling and regeneration. If any one desires to see these errors exposed at length, I would refer him to the "Doctrine of Original Sin" by the late Dr. Robert W. Landis, one of the ablest divines the American Presbyterian Church has produced. This volume may be procured from Dr. Blanton, Chancellor of the Central University, Kentucky. He says, and says truly, that a leading Presbyterian dogmatician, "by reversing the connection between regeneration and justification, wholly subverts the doctrine of justification by faith alone."

3. The most essential part of the doctrine of justification by faith in the mind of Luther and the Reformers was that faith was the *only* appropriating instrument of justification. "Faith only" was the banner word of the Reformation—the word with which the Reformers pointed the sword of their faith. This was the conquering idea of Protestantism. No Reformer could conceive of any justification without faith. Justification prior to and independent of faith was to the Westminster divines a pestilent heresy of Antinomians.

And yet the modern Presbyterian Church has come to the day when its leading theologians have not hesitated to say that the vast majority of the elect, the immensely greater portion of the redeemed, are justified without personal faith. This subversion of the Protestant doctrine of saving faith has taken place in the interest of the modern doctrine of the universal salvation of infants and the partial salvation of the more spiritually minded heathen. There can be no doubt, to any one who studies the Westminster Standards in their grammatical and in their historical sense, that they do not admit of the salvation of any of the heathen, or of any infants except the elect infants from among the children of the Church. The faith of parents, or the seeds of faith bestowed in baptism and regeneration, represented to them justifying faith.

It is clear that the heathen and their babes cannot be saved in accordance with the Westminster scheme of salvation. I have shown this at length in my recent book "Whither?" (Charles Scribner's Sons.) I renew my challenge for any one to produce a Westminster divine who did not believe in the damnation of the heathen and their infants. Here the Church is pinched by modern thought, and at this point there is grave anxiety for revision. But, to my mind, the Westminster doctrine of the damnation of infants, with all its horrors, is much superior to this modern doctrine that saves them at the cost of the Protestant doctrine of justification by faith alone. It is no improvement in theology to unsettle the doctrine of justification by faith, and make the salvation of all men uncertain, for the sake of improving the chances of the babes. I cannot understand the complacency of that man who insists upon the universal salvation of babes, and who also insists that their fathers and mothers, and elder brothers and sisters, and all who have passed from babyhood, are lost forever in hell-fire. I confess that I have little appreciation of a salvation that fails in its efforts to save the vast majority of intelligent persons and makes its great successes in dealing with babes and incapables. If I read the Bible aright, it presents a redemption that is

for men and women as well as babes. According to the current leaders of Orthodoxy, the twin brother among the heathen who died in infancy is to have certainty of salvation, while his twin who grew up to manhood and made the hard battle of life is certain to be lost forever in the fires of hell. I cannot find any such absurdities in the Word of God, or in the Westminster divines, or in the creeds of the Reformation. Modern Orthodoxy has come to this *reductio ad absurdum*, which is repelling many of the best men of modern times from the Christian Church.

The Westminster divines made an advance in theology when they taught the redemption of elect infants apart from the sacrament of baptism. We are forced to go still further than they, and open up the possibilities of faith and justification in the Middle State. This path was not taken by the Westminster divines, but it was not closed by them, and is therefore open to us.

This course we may take in our improvement of theology, but we cannot afford to subvert the doctrine of justification by faith only, even to attain that comfort and joy that is to be found in the hope that all infants will be saved, and that God has his elect among all nations of the world.

We have endeavored to show in the brief space allotted to us that modern Orthodoxy has subverted and transformed the Westminster doctrine of justification by faith. If Orthodoxy were confined to a few theologians it would not matter; but these theologians have taught their error to thousands of ministers, and these have infected the people in our churches. The Standards need no revision in their doctrine of justification by faith, but Orthodoxy needs a thoroughgoing—yes, a revolutionary—revision.

But may we not revise the Standards on the subject of the salvation of the heathen and all infants? We answer, How shall we revise? Omission of all reference to the subject would be easy, but not satisfactory or safe. Will the Church retreat from the advanced position of the Westminster divines and take no position whatever on this question? This would be dodging as well as retreating. What manly Presbyterian would advocate this? On the other hand, we might insert the doctrine of the universal salvation of infants in the Standards. But if we should do this before the time that theology has advanced so far as to bring this doctrine into harmony with the doctrine of justification by faith and the life in the Middle State, we would put a charge of dynamite into the Confession that would ere long blow it to pieces. The only course left open to us is to honestly admit the hardship of the situation and endeavor to overcome it by opening up the doctrine of the Middle State. Revision at this point must be postponed until the Church has made up its mind upon the doctrine of the salvation of the infants and heathen, and has given this doctrine its proper place and influence and importance in the system of theology.

### ON A LONDON "BUS."

[EDITORIAL CORRESPONDENCE.]

THE London "bus" is distinctively an educational vehicle, and offers its patrons several elective courses, among which may be enumerated a thorough acquaintance with the city, an admirable opportunity to study human nature, and capital illustrations of the art of driving. No one has yet done justice to the skill of the drivers of the London "buses," because no one can convey on paper any adequate idea of the complexity of the problem of safe driving through the roaring thoroughfares of the great city. The Paris cabmen drive with a dash and recklessness which fill one with admiration if he happens to be inside the cab, or with indignation if he happens to be on the street; but these ardent crackers of the whip, although far more imposing and theatrical in manner, are no such masters of the art as their brethren across the Channel. "The central roar of London," although a poetical expression, describes a great and awful reality. It is the habit of our European critics to comment on the rush and noise of our American streets, but, compared with London, New York is a city of Oriental repose and quiet. The rush and uproar which fill the London thoroughfares are simply appalling until one becomes accustomed to them. The other day on Ludgate Hill I met a distinguished fellow-countryman, who was struggling through a press of vehicles. When we had safely reached the sidewalk, he said: "I had no particular object in crossing the street just now,

but I always cross when I see an opening, because I know that, sooner or later, I shall want to be on the other side." There was philosophy as well as wit in the Senator's remark; the difficulties of crossing a London street are so many that a wise man will always use an opportunity to get across without being run over. Through these crowded streets, often in the uncertainty of the fog, the "buses" find their way in a fashion that must extort admiration even from a Parisian.

The attraction of constantly speculating on the chances of getting round a corner hopelessly begirt with vehicles, or of making a safe passage through the intricacies of Regent quadrant or Charing Cross, or of getting out of a crush in the Strand without a collision, is very great; but there is another and even greater resource in the study of men and women which one carries on under the very best conditions on the top of a "bus." The driver is often a character whom Dickens would have rejoiced to meet; a man seasoned by long exposure and much ale until he looks like a bit of old mahogany; who knows his craft as thoroughly as you may happen to know the secrets of fishing with a fly, or some other art which involves the soundest judgment, the surest eye, and the steadiest hand. When one chances upon one of these genuine artists of the whip, with twenty or forty years of driving behind him, one has come upon a bit of London which is above value. This master of the craft which keeps up communication between all parts of the great city knows every part of his course with the easy knowledge of a man who has been this way any time this last quarter of a century; he knows the local tradition; the faces of all the cranks and beggars are familiar to him; and so are the faces of any distinguished people who happen to live in the neighborhood, although his knowledge of the grounds of their eminence is often confused and uncertain. But, however entertaining the driver may be, the people in the streets are far more interesting. Such throngs as one sees in London are to be found nowhere else. The consciousness of that vast population is never absent; one feels at times oppressed by it, so overwhelming is the mere aggregation of humanity in the metropolis. In the city, during business hours, the crush is really appalling; it seems as if the heart of the great town could not receive all the currents pour into it. There is a fascination in numbers, and if I lived in London I am confident I should waste no end of time in riding about the streets and giving myself up to the delight of looking at the crowd sweeping like a restless tide through all the thoroughfares.

Time spent in this fashion would not be wasted, however. Walking is always the best means of getting at the real interest and characteristic features of any locality, and one needs to put an immense amount of walking into London. But the town is so vast that to get over it within reasonable time one must have the aid of some sort of vehicle. The cab is admirable for the purpose of getting rapidly from point to point, but the cab gives one no chance of seeing anything. The top of a "bus" supplies all the conditions; one goes with sufficient speed from one locality to another, and one is at a height which permits perfect observation. A course of "bus" riding, intelligently laid out, would soon make one familiar with all parts of the town; and for myself I can imagine no more delightful form of education. London is practically inexhaustible so far as historic and human interests of every sort go. Baedeker, with characteristic moderation, declares that the most indefatigable sightseer will take at least three weeks to obtain even the most superficial acquaintance with London. He might well have put three months in the place of three weeks! A glance into the pages of Mr. Hutton's admirable "Literary Landmarks of London" reveals the wealth of the city in the matter of literary association alone—to say nothing of art, architecture, parks, churches, docks, and charities. One might profitably put a good part of three months into the patronage of the nearly two hundred lines of "buses" that run through all parts of the metropolis, and bring its remote suburbs into communication with its crowded center. The small expeditions which one may plan in quest of some literary, artistic, or historic locality are simply without number. Here, for instance, is one which can be made in a morning, if one chooses. Take the Putney "bus" at Charing Cross, get as near the driver as you can, and settle yourself for a good hour of observation. You will find yourself presently in Piccadilly, a street which seems to have a perennial interest; then you will have a glimpse of Hyde Park, de-