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REPORT OF PROCEEDINGS

OF THE

SECOND GENERAL COUNCIL

OF THE

PRESBYTERIAN ALLIANCE,

CONVENED AT PHILADELPHIA, SEPTEMBER, 1880.

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EDITED BY

JOHN B. DALES, D.D., AND R. M. PATTERSON, D.D.

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The PRESIDENT.—Do you move that they be postponed until to-morrow morning?

DR. HODGE.—I do.

The motion was agreed to.

The Council then adjourned to meet at two and a half o'clock, in the Academy of Music.

September 28th, 1880.

The Council was called to order at 2.30 P. M.

The REV. PROF. NICHOLAS HOFMEYR, of the Cape of Good Hope, President.

After devotional services, the REV. R. M. PATTERSON, D. D., of Philadelphia, read the following paper:

CHURCH EXTENSION IN LARGE CITIES.

I. "The energy of civilization grows by a coalescence of strengths and by a competition of strengths." Large cities are, therefore, one of its products, and one of its means as well. Under the social influence of Christianity they grow in population rapidly—more rapidly than in ancient times and in non-Christian lands; more rapidly than do the rural regions. In 1871 more than one-fourth of the inhabitants of Great Britain were in cities of over 50,000 of a population; in 1801 there had been less than one-eighth. One-sixth of the people of England live in London. The census which has this year been taken in the United States shows twenty cities with over 100,000 inhabitants each, and an aggregate of 5,952,267, or almost one-eighth of the whole nation. Ten years ago there were only fourteen cities in that rank; in 1860 only nine. In 1870 we had twenty cities with over 50,000 inhabitants each; we have now thirty-one. "We are and are to be a nation of great cities."

Their closely-welded population; their business, social, and governmental connections; their publishing-houses and newspapers; their libraries and the literary men who frequent them; the capital that is centred in their commercial houses; and their progressiveness of spirit, make cities the depositaries of national power. "Commercial men," says an old novel, "are the first class in the state."

Nor do the direct figures, in regard to a large city, indicate its full strength and influence. For instance, Boston itself contains one-fifth of the population of Massachusetts; but one-half of the population, and in value seven-tenths of the personal property, and two-thirds of the real estate of Massachusetts are within twenty-five miles of the State House in Boston. The power is radiating.

Balzac has declared, "as one of the great wounds of our modern society," that "the nineteenth century France is divided into two great zones—Paris and the provinces: the provinces jealous of Paris;

Paris taking no thought of the provinces save to demand money of them." A similar remark cannot be made of the English-speaking nations. The cities and the country are too largely interfused; and therefore especially "the church that holds the cities will control the religious character of the country."

So it was also in the earlier ages. The apostolic system of Church extension was one of radiation from the great centres of population. Christianity made its first progress in them. Renan says, "Nearly all our superstitions are the remains of a religion anterior to Christianity, which that has not been able entirely to uproot. If one would find an image of paganism in our day, it must be sought in some obscure village in the depth of some out-of-the-way country. . . . Christianity, like Judaism and Islamism, is a religion of cities. . . . The great city once converted, the small city and the country followed the movement."

II. Grössly exaggerated assertions are current as to the failure of the churches to keep up with the advancing urban populations. But distance lends enchantment to the view. The evils that are near to us are magnified, and we do not properly compare them with the past. "The good old time" is a wretched pessimistic sing-song. Moreover, precise statistics are the growth of the present century, and strangely wild assertions, which cannot carry all that they are made to bear, are perpetually sent out. For instance, sixty years ago a minister of the Church of England asserted that there were no less than 760,000 unconverted pagans in London. Remember that the whole population was only 1,225,694, and you will see that even if, as is likely, the members of the dissenting churches were superciliously counted as unconverted pagans, the assertion was an exaggeration.

A wide and careful comparison, in place of the loose generalizations which are hastily and unscientifically made from a few cases and in fearful tones taken up and cast abroad on the wings of the wind, will show that the churches, in their number, in the number of their members, and in their varied influence, have been advancing on the population, though it may be in that orbital manner which marks human progress.

In this city of Philadelphia, the one branch of the Presbyterian Church with which I am most familiar had at the opening of this century less than 500 communicants, all told, in a population of nearly 70,000. This year it has 25,898 communicants, in a population of 847,000. In other words, the population is twelve times more numerous, the church membership fifty-one times more numerous. Similar statements, though not so strong, may be made of the other religious denominations. The city is kept provided with church-accommodations sufficient for all of a church-going age; and the membership of the churches is proportionally larger than it was four-score years ago.

Forty years ago London, with a population of 1,873,676, of whom

it was asserted a million were of proper age to attend worship, had not more than 200 Established and 268 Dissenting Churches, and there was no church-room for from 300,000 to 500,000 of the people. In 1875, with a population of 3,445,160—not quite double that of 1841—there were about 1,200 places of worship, 500 of them Established: two and a half times the number that existed in 1841. Whether the attendance was as good in proportion, I do not know. It is asserted that 1,500,000, or nearly one-half of the inhabitants, neglect public worship and instruction. And a perhaps ten-year-ago declaration of the Earl of Shaftesbury, that not more than two per cent. of the working-people are church-going, is still reproduced; and along with it the statement that in this country forty per cent. of the same classes live in church absenteeism. I confess that I do not credit these figures. I read them with many grains of allowance.

Moreover, Christianity has so purified society that the vices which exist appear the greater and are the more noticed because of the clearer atmosphere which surrounds us. The gospel reveals and blackens sins while destroying sin. Bunyan thus describes Mansoul: "Now every corner swarmed with outlandish doubters; red-coats and black-coats walked the town by clusters and filled the houses with hideous noise, lying stories, and blasphemous language against Shaddai and his son." Froude declares: "This is evidently meant for fashionable London in the time of Charles II." Bad as the plague-spots of London are, widespread as is the sceptical leaven, could such language be drawn from it now?

Still the churches have lagged behind. Much remains to be done. We should press on to the doing of it with the words of Constantine, who, when in the midst of the tracing of Constantinople, his assistants suggested that he had already exceeded the most ample measure of a great city, replied, "I shall still advance until HE, the invisible Guide who marches before me, thinks proper to stop."

III. The great problem, at least in the American cities generally, is not how to reach debased neighborhoods, whose inhabitants have sunk down into filthy immoralities.

Fifty years ago nearly one-seventh of the population of England were poor enough to need constant or partial aid. There were, then, in Liverpool 7,862 inhabited cellars, containing one-seventh of the whole population of the city. There were 2,270 courts, few of which had more than one outlet. Later still, in 1848, during the Chartist agitation, while the window tax still continued, Charles Kingsley wrote an appeal to the working people, in which he said: "The working clergy go into your houses: they see the shameful filth and darkness in which you are forced to live crowded together: they see your children growing up in ignorance and temptation for want of education." Describing one of the thoroughfares along which the procession went in London in 1872, on the day of thanksgiving for the Prince of Wales' recovery, Dr. Guthrie wrote: "Vice and misery were the prevailing characteristics of that sea of upturned

faces." Of Edinburgh he also declared: "Not a single house, nor a block of houses, but whole streets, once from end to end the homes of decency, and industry, and wealth, and rank, and piety, have been engulfed. A flood of ignorance and misery and sin now breaks and roars above the top of their highest tenements." When Dr. Chalmers took charge of the parish of St. Johns, Glasgow, it had a population of ten thousand, a large proportion of whom never attended religious instruction anywhere. And of the first one hundred and fifty families Dr. Guthrie visited in the same city, not five attended church.

Those evils have not developed themselves so widely in American cities generally. Not many large districts can be found here in which, in the words of Tennyson,

"The poor are hoveled and hustled together, each sex like swine."

Carlyle, in his *Latter Day Pamphlets*, savagely predicted: "New spiritual Pythons, plenty of them; enormous megatherions as ugly as ever were born of mud, loom, huge and hideous, out of the twilight future on America; and she will have her own agony and her own victory, but on other terms than she is yet aware of." Large districts of the debased poor are not yet at least one of these widespread demons. And Christian philanthropy has been, during the last fifty years, and still is, doing much to remove it from the old world; as in New York such a sore as the Five Points has been somewhat healed. Science, and sanitary measures, and social improvement under a Christian influence, which some of them, however, do not recognize, are elevating the condition of the people generally.

But in reference to Church extension among the viciously lapsed, wherever they may be found, it is not likely that anything better can be devised than the Scotch system of evangelization. Dr. Robert Buchanan had a church built in the Wynd district of Glasgow in 1854. In 1877 there had been added to the Free Presbytery, besides several mission stations, eighteen regularly sanctioned charges, all of which owed their origin to the Wynd mission. The membership in several of those congregations is over five hundred; in three or four it has approached one thousand. Dr. Islay Burns declares: "The mission churches have furnished a majority of all the students in our hall this year," and also "a majority of our able men." And Mr. Wells now writes: "Seldom does any district hold more than a handful of out-and-out infidels. There are very few Protestant children in Glasgow who are not under some gospel influence." The kind of work which has produced these results, and such as these, photographed by Mr. Wells in the *Catholic Presbyterian* for February, 1880, deserves careful study and discriminating imitation. The ecclesiastical principles which underlie it are essentially Presbyterian, and more enduring than Scotia's hills.

IV. One particularly disgraceful phase of that general inconsistency

of the Christian life which is so harmful to the progress of Christ's cause may be noted. The growing disposition to administer churches, as if it was a part of their mission to provide entertainment for the people. Fairs, concerts, comical lectures, even oyster suppers, turning the dedicated house of worship into a place of hilarious amusement, are fearfully demoralizing to the religious life. They despiritualize the people; merge the high sense of obligation in pleasure-seeking; and blot out that line of demarcation between the world and the Church, which cannot be destroyed without debasing the one, and affording rare comfort to the other in its sins. The piety of congregations which tolerate such things has lost the high old Puritan type. They are full of weaklings, with itching ears and sensual stomachs, who measure a church by its amusement-producing capacity. In the end no congregation gains by having them. It is not wise to introduce the world, the flesh and the devil into the Church as allies of its king. *Timeo Danaos et dona ferentes.*

But the special difficulties which church extension in the large cities now meets are the following:

First—The abnormally rapid accretion to their population, especially in the United States. The net increase of inhabitants in this city of Philadelphia in the last decade by births was a little over 1,300 a year; but the total annual gain in population was 17,352. So that there was a migration hither of more than 16,000 strangers annually; enough to require at least twenty new churches of average size for their accommodation. Fifty years ago about a dozen families clustered around Fort Dearborn in Illinois; in 1837 the city of Chicago was formed there with 4,170 inhabitants; in 1850 it had 29,963; in 1860, 109,206; in 1870, 298,977; in 1880, 501,979. Holyoke, in his recent magazine article, speaks of its "hotels in which the population of twenty ordinary English parishes would be lost." During the decade just closed, St. Paul, Minnesota, added a hundred per cent. to its population; Atlanta, Georgia, 106; Minneapolis, 244; Denver, Colorado, 614 per cent. These are extraordinary cases. But our net decade city growth is about thirty-five per cent.

Much of this accretion, too, is not only foreign, but Romish and infidel. New York is said to be the fifth German city and the second Irish city in the world. Nearly the half of its population are foreigners. Indeed, the papal churches, by such additions alone, can show great growth among us, without making any real progress in adherents.

Of course it is very difficult to keep abreast of such incoming floods. Migration itself unsettles people, and subjects Christian families to the danger of apostacy from church attendance.

Second—The necessary territorial expansion of the cities is accompanied by one of the most threatening evils of the day—the withdrawal of the wealthy and the cultivated from social contact and intermingling with the very poor and unrefined. Lecky, in his "England in the Eighteenth Century," designates this product of the

growth of the English manufacturing cities "as one in which the political observer discovers one of the most dangerous systems of revolution." Dr. Guthrie, at an earlier day, had it revealed to him as a fruitful source of irreligion in the Scotch cities: "This total separation of the higher from the lower, of the more decent from the less decent, of the wealthier from the poorer classes of society, has originated much of the irreligion, the crime, the misery, that deform the face of our city." It has become one of America's impending dangers. It destroys the humanizing influence which each class should have upon the other. It inspires the inchoate socialistic movements of the age. It creates neighborhoods in which Church work is either largely abandoned; or is done by missions, which as satellites to distant wealthy churches, deaden the self-respect that Presbyterians should have, or by poor churches which find it difficult to sustain the means of grace and whose life is a constant struggle for existence, in which it is hard even for the fittest to survive. And it produces here and there religious anomalies, which are one of the greatest blots on the Protestant name—churches which the wealthy alone can and are expected to attend.

Third—Romanism, with its usual worldly foresight, spends its strength on the cities. It is perfectly magnificent in its real estate speculations, even to Archbishop Purcell's extent of failing to the tune of three and a half millions—but leaving the property safe in the hands of the hierarchy. Its judicious management of churches, keeping them few in number but crowded with worshippers and with a multiplicity of priests, and the show it makes by its property, bewilder the public mind with the impression of greater strength than really belongs to it.

The numerical and social power of Romanism in this country is, for political effect, overrated. The claims which it makes are exaggerated. There is one territory in which the papal prelate has returned, from year to year, a papal population more numerous than are the inhabitants of the territory. It is supposed that Purgatory lies beneath, and that its denizens, whom the flesh-and-blood census-takers cannot count, are included in the ecclesiastical returns. Elsewhere, however, the Papal Church is annually losing more of its own children than it gains by perversions from Protestantism, though immigration and purchase have caused it to multiply. But it makes very much of those in high position who go into its bosom. Its work is beaver-like. It has become a dangerous power in the free cities of America.

Fourth—The greatest obstacle in the way of rapid church extension, however, and one which we are just beginning to feel in its power, is the unscientific scepticism of the day. Charles Kingsley wrote: "The power will pass more and more, if all goes healthily and well, into the hands of scientific men." It has largely done so. The class who most directly reach the masses are unhappily the truncated physicists. Their irreligious leaven is very pervasive. Like

the Egyptian frogs its spawn creep everywhere. Not merely the ponderous treatise, but the review, the magazine, the pamphlet, the novel, editorials and squibs in the daily press throw them up. The mechanical classes are especially assailed; and the mechanics who begin to doubt, at once leave the churches and turn upon and revile them. Fashionable society people will continue to attend worship after faith is lost. The bone and sinew of the people will not be, even to that extent, hypocritical. Matthew Arnold has said of England: "We have an upper class materialized, a middle class vulgarized, and a lower class brutalized." Such distinctions will not be acknowledged in this land. As Holyoke says, "There are no common people in America, as in the English sense." Nor does the irreligious scientism of the day vulgarize and brutalize its subjects. It as yet leaves the large proportion of its slaves high-minded, moral, attentive to social duties. It has a morality which is the child of Christianity, though with parricidal hands it seeks to destroy its parent. In this morality lies the greatest power with which it is clothed; and this practical Agnosticism is drawing many from Christianity.

These four things combined make the defensive and aggressive work of the Church of Christ in large cities more difficult than it has been in any age since the days of the apostles—more difficult than it was then.

V. To meet and overcome these enemies, and to extend the kingdom of redemption:

First—The different Christian churches should bid each other God-speed in the supreme mission of winning souls to Jesus. Carlyle has savagely said that the "ultimate question between every two human beings is, Can I kill thee, or canst thou kill me?" It is to be regretted that that spirit has too often appeared in the mutual strife of Christian societies. Dr. Guthrie, speaking even of his noble ragged-school enterprise, was compelled to write: "It is a very sad thing that you cannot attempt the salvation of these poor outcasts without interference from parties who were leaving them quietly to perish." Now, to our Presbyterian doctrine and government we believe may be emphatically applied the assertion that "strong beliefs win strong men, and then make them stronger." But there are intellectual and emotional differences in humanity; and if some may be first approached and won to Christianity by the more highly emotional Methodists, others by the excessively formal Immersionists, others by the Ritualists, others even by the rough Salvation Army, let us be glad and rejoice. Religion, in any form and any degree of purity, is better than no religion.

Second—The churches should be in active sympathy with all reformatory movements. Lord Derby, in a recently delivered speech, said: "Pauperism is national dishonor; so is drunkenness; so is preventible disease; so is the miserable squalor in which our poorer classes in the large towns lie, even when they escape the work-house.

These are the most really formidable enemies we have, as a nation, to contend with; and, if we attack them sincerely, we shall have enough fighting to last our time." Now, the gospel is really the fountain-head of what Gladstone has described as "the great moral forces" which move onward in their might and majesty against these social evils of the day. The churches and their ministers should, therefore, co-operate with them, and place a guiding, not a checking hand upon them. The Presbyterian Church is essentially conservative. We glory in that; but, as one of the finest among the recent creations of fiction, the laird of Denny-mains in Black's "White Wings" says: "While it is only a lot o' radical bodies that are for upsetting institutions that have been tried by time and not found wanting," yet "a wise conservative knows how to march with the age," in moral movements, it may be added, whose motive power comes from the gospel.

Especially should we be unequivocal in our preaching and practice in reference to temperance. "Drunkenness," says Mr. Wells in his *Catholic Presbyterian* article, "is the most malignant social cancer in Scotland; beyond all comparison the most stupendous outward hindrance to the gospel. Whiskey is the most successful proselytizer for the sect of the non-church going." Dr. Guthrie found that in eight cases out of ten the outcast children of the streets were of drunken parents. It will further be found by every pastor that the immense majority of the cases of apostacy from the Christian life commenced with drinking. Now it will be admitted, even by those who think that they themselves can be moderate and safe in the use of intoxicating liquor, that the only security for the multitude lies in total abstinence; and no man who is himself known to be a drinker in any degree can influence the masses against the terrible demon of the day. No church which hesitates to throw all its influence on the right side of this question practically can or should extend itself in large cities or elsewhere.

Third—One of the marvels of the day is the multiplication of cheap literature. It is not merely of obscene books and papers—though they have been ruinous—or of a "dressy and exaggerated literature," which purists properly condemn as one of our curses; but the best works of fiction, poetry, history, essays, science, and religion, are scattered broadcast, and meet us at stalls on the corners of the streets, for twenty, fifteen, ten, five, even three cents a volume. Particularly, be it noted, there is a wonderful activity in the dissemination of works which are irreligious in their tone; they thus circulate freely and widely; and they are helping to undermine the faith, especially of college boys and working people. In both hemispheres we need orthodox men to do for sound science and theology what Tyndall and Huxley are undoubtedly doing by their popular presentation for physicalism; what Charles Kingsley, for instance, did in his *Town Geology*. Popular primers and books on the great themes of religion, prepared by masters and issued in cheap form, are greatly needed. Yea, more, a fruitful

blessing would be the raising up of first-class popular writers who would largely use the novel in the interest of evangelical religion. Any great publishing houses that would, in the preponderating religious line, by cheap issues imitate the "Franklin Square Library," or the "Standard Series," or the "Seaside Library," or the "Humboldt Library of Popular Science and Literature," would soon be repaid. The various union and denominational publishing concerns which are under evangelical influence should devote themselves more to this work. It would be a great help to church extension. The pulpit will never be superseded by the press; but the press is either the pulpit's mightiest foe or its most irresistible ally. The engine which is being so largely used to assault the faith of men, and thereby kill church attendance, should be seized and turned on the enemy with more effective ammunition and more of it.

Fourth—The Sabbath school must be mentioned, and yet need only be mentioned, as an important means of Church extension. Dr. Guthrie said: "I had not labored three months in the parish when I became perfectly satisfied of this, that it was impossible to raise the lower classes in towns unless through the means of the rising generation." The children of the outside world, as well as those of the church, should thus be looked after, not only for their own sake, but for the mediate influence through them on the adults. The only suggestion needed to be made here is, that we should be careful not to separate the school from the church, nor permit any line to be drawn between the two, but to use the school as one agency through which the church does its work; and to have the scholars always and every Sabbath at the church services, none of which should ever be without a portion for the children. The evil of the non-attendance of the young in the sanctuary, which is said to be growing, should be overcome. And it deserves to be considered whether the christening of some special services as "Children's Church" does not increase that evil.

VI. In addition to these hints, which concern all the churches, there are some others concerning the polity and policy of Presbyterianism which should be emphasized.

First—Seek to have strong churches, rather than many of them, in the cities. Feeble organizations are a necessity in sparsely settled regions. In many of our cities they are the withes with which the wily Delilah, operating in the hearts of unsanctified, dissatisfied and selfish elders, trustees and church adherents, has been binding our religion unto death. The Church, through its Presbyteries, should break them by consolidating such struggling organizations as are now in existence, and by guarding against the creation of similar ones. Many weak churches cripple the Church. Rome shows her wisdom in this respect. In this city, with a population not really larger than the Presbyterian, she has only about one-third of the congregations; but she keeps them all full, organizing a new one only when the overflow of the old makes it necessary: and thereby she makes the greater impression, has the greater influence, and extends herself more surely,

Second—Keep the pulpit in the foreground and high up as, under God, the great Presbyterian power. Not by a liturgy; not by the æsthetics of worship; not by artistic singing; not by social entertainments, important as these may be in their place;—but by preaching, has our Church become the force which it is in the world. And one Paul, whom we do not believe to be antiquated, asserted that “it pleased *God* by the foolishness of *preaching to save*.” The culture of the age makes it more, rather than less, necessary to preserve and increase this power. Our preachers should be pre-eminently learned and should be trained to use their learning for popular effect; not indeed by philosophical or scientific discussions in technical language; for if Wordsworth be wrong in his idea that the vernacular of the uneducated is better adapted to poetical purposes than that of the educated, it is true that the popular language ought to be largely the language of the pulpit; and to fathom the mental currents of the day, and in simple words to meet the difficulties of scepticism and present the eternal verities, is the highest of intellectual triumphs.

This preaching must also deal with every-day life. Thirty years ago F. W. Robertson wrote: “If a clergyman refuse to touch on such subjects, which belong to real, actual life, the men will leave his church; and, as is the case in the Church of England, he will only have charity orphans who are compelled to go, and old women, to preach to.”

Now in large cities, where thinking is at red heat, it deserves to be considered whether one or both of two things should not be sought after: whether we should not have more commonly in every congregation the preacher or doctor and the pastor; or whether our ruling elders should not be brought more into the foreground for the main discharge of the pastoral work, leaving the minister more largely, though by no means exclusively, to his studious preparation for the pulpit. Our Church should practically, more than she does, and as Rome wisely does with her priests, recognize the diverse gifts of her ministers, and be judicious in the use of them in different positions.

For the development of the full efficiency of eldership, it is further worthy of consideration, whether young men of promise should not early in their Christian life be taken hold of by our sessions, and specially trained for the office of elder, and then be in due time called to it and ordained in it. If a special training is needed for the ministers, why not for the eldership?

In this way we might, without the use of evangelists or undenominational city missionaries, reach more effectively the outlying and less thoughtful masses, and bring them into the Church under the higher intellectual training of the pulpit. The English Methodist connection, it is stated, has thirty-eight thousand preachers, of whom only thirty-six hundred are ordained ministers. We have the material and the Scriptural mould for a similar exhibition. We should look for and cultivate the preaching gift in the eldership at large.

Third—Whatever slowness there may be in Church extension is, how-

ever, due less to the ministry than to the private membership of the churches. What proportion of them realize their individual duty to labor? Emerson is right in his theory of education, that instruction is only half the battle, provocation being the other half. What proportion of our church people are provoked to activity in church work while enjoying the pulpit instruction? "We must individualize; the masses, as they are called, must be approached man by man." But no pastor, with the far-reaching demands that are made upon him in our modern city life, can do that thoroughly. The elders, with the claims of prospering business on their time, cannot do it all. It is essential that the people themselves who are already in the Church shall so seek to reach and influence those who are around them.

There are some who are first attracted to the church by the preaching. There are others who are first reached by the social influence of Christian neighbors. That the work of the Church may be most widely done, the two agencies must be combined; and the two must further co-operate in building up, in an intelligent faith, those who are received, and in stimulating all in all the graces of the Christian life. Mr. Wells says: "Perhaps the best way to reach the lapsed in the higher classes is just to reach the lapsed in the lowest. Extremes may be nearer meeting here than we fancy. Dean Stanley and Dr. Tullock, for instance, are extremely anxious that the Church should secure the very highest intellectual culture, so that she may win the cultured who are outside her pale." But both views are right. Reach both classes through the same means: the pulpit power and the consistency and activity of the individual membership; though for the one class at the outset the predominating influence may be found in the one means, while the other means may have the overmastering influence upon the other class. But, with both and all, the members of every Christian church should together form a cyclopean building, stone upon stone, with no foreign mortar between. Or rather true Church extension is coral like. Each polype multiplies itself by division, the divided halves growing after a time into complete and separate animals, and they in turn dividing, but all remaining united, and thus extending over the rocky bottom of the sea into one grand mass. So our churches should be a grand system of living organisms, each in turn enlarging, and in time throwing off from itself another and that another, yet all remaining bound together by and in the one life.

There seems to be something radically unpresbyterian and unchristian in the idea of having mission churches labelled *for the poor*, and intended to be for the poor alone, in any part of a city which has once been under Christian influence. It is not enough for the wealthy to give their money for the work in such missions: personal labor, personal contact, personal sympathy with the children in the Sabbath school, and with the people in their homes, as they are met on the street, and when they appear in the church: the personal intermingling of rich and poor in the same house of worship; this is

needed to win the poorer. And be it remembered the poor of this generation will be the controlling men of the next—unless you hold them now, your power in the future is gone. Methodism has reached the position which it occupies because it went down at the outset especially to the low, and still continues to work largely among them. The highly aristocratic Episcopal Church has of recent years been turning its attention more that way. And the most pronounced Evangelical cannot withhold the meed of his praise from the Romanizing Ritualists for the extent to which they are working among the working people.

Dr. Chalmers, in his sermon *On Preaching to the Common People*, longed for “the spectacle to be again realized in towns which might still be witnessed in country parishes where high and low meet together, and the congregation, though sprinkled over with a few of rank and of opulence, is chiefly made up of our men of handicraft and of hard labor.” That is the normal condition of a true church of Christ. In every city whatever is needed to keep or restore it, should sedulously be attended to. If, for instance, in any quarter the erection of costly edifices entail church expenses which practically bar the masses of the people from them, they should not be encouraged. Let the rich go into the churches of the poor, and let the poor be drawn into the churches of the rich. In other words, let the distinction of rich and poor churches never exist.

And wherever the Spirit of God is present in his saving power this will be exhibited. “In a revival and awakening,” says Joseph Cook in his latest volume, “I have seen factory proprietors, managers, and operatives sitting side by side on the floor in the same aisle in an overcrowded church, and singing psalms from the same book, where a few weeks previously they had been almost ready to draw knives and use them on each other’s throats.” The great power is after all the Spirit’s presence. And for that the Lord shall always and earnestly be inquired.

Fourth—Our denomination would gain if it were to restore the apostolic order of deaconesses. The best work of the day is largely done by the women of the church. Among our city populations there is much of it that can be done by them better than by men. They ought to be recognized, and guided and developed in the church line. Doing the work of the church so largely, they have a right to be recognized officially in the church. The influence of the celibate priests, by which they were shut out from the positions in which the apostles placed them, should no longer be permitted to sway us.

Fifth—It is due, not only to itself, but to its extending influence, that Presbyterianism should be more churchly in its tone than it is generally understood to be. While excommunicating no Christian believer, nor the child of any Christian, nor any organization of Christians, we claim—if we do not we have no historic standing to justify our meeting here—we claim to be in our doctrines and government pre-eminently *the* scriptural Church. We have not what Junius, in his

celebrated "Duke of Grafton Letter," described as "a system of government which may well be called a reign of experiments." The apostolic form was the Presbyterian. The apostolic system of doctrine was what we now call the Calvinistic. And amid all the aberrations which prevail among true Christians, the Church, in the millennial age, will accept this doctrine and government. Never should we substitute the Church for Christ; but neither should we disfigure the head by hiding the body, nor dishonor the head by underrating the body. Let us, not polemically but calmly and impressively, teach that all should accept our doctrinal and ecclesiastical systems, and that the Church which holds them is the most proper and the safest one to be in. We lose in the two extremes of social life by not being churchly enough.

Sixth—Presbyterians pre-eminently should labor in the practical belief of the sovereignty of God, of his electing love, and of the necessity of the Spirit's efficacious influence. Let us not in our work forget our belief. Think more of laboring in strict scriptural ways than of the immediate results; convinced of this, that God's work will be done, in his own time, in his own way, and to the extent to which he has determined—by us if we are faithful; by others if we are not. A Greek writer tells of a man who cut the wings of his bees and placed the finest flowers near them in order to save them the trouble of a flight to Hymettus. But his bees made no honey; they could not work against nature. The asserted scientific principle does not always hold good that results are accomplished by the method which costs least force. Nor can we improve on God's way, or do his work of salvation faster than his Spirit is sent to do it. The chariot has never moved as rapidly as men think it should have done. Present inefficiency is often set over against the success of the apostles. It has been supposed, however, that the churches of the apostolic age did not number more than two hundred in the whole world. But the grace of God fails not. Every elect blood-bought soul will be gathered into the kingdom. These large cities will be evangelized. The nations are Christ's. They are all to acknowledge him as their King. With calm assurance our faith beholds a *great* city, into which all the redeemed are to be gathered, and of which infallible prophesy has written: "The nations of them which are saved shall walk in the light of it, and the kings of the earth do bring their glory and honor into it, and there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie, but they which are written in the Lamb's Book of Life."

Let us, fathers and brethren, so live, teach, and rule, that, under the blessing of the Holy Spirit, we and those to whom the Lord has sent us may appear among the untold myriads who, washed white in the blood of the Lamb, shall forever glorify and enjoy God in that LARGE city.