

well informed in the literature and ecclesiastical affairs of the New World. The burden of his address was the supremacy of the religious sentiment and its reality wherever it is and through whatever books it seeks expression. The system of the Brahmo-Somaj is an eclectic one, and aims to absorb the good which it finds in all religions. In the course of his address Mr. Mozoomdar was most enthusiastic in his praise of the good work which is being done by Christian missionaries in India, especially in times of pestilence and famine. He begged the churches to continue sending them, and to support them; and at the same time argued with great earnestness that they should be more considerate and tolerant of the honest faith of the people among whom they labor. All the teachings of the Hindus and the Buddhists are not of the Evil One, and if missionaries would be more willing to appreciate the good which exists in his land they would accomplish far more swiftly the objects for which they labor. Mr. Mozoomdar is a genuine orator, and, while his thought is profound, it is also expressed in picturesque and poetical form, and consequently he holds his hearers spell-bound from beginning to end.

**Conscience in Politics** One of the most encouraging signs of the times is the interest which is being taken in practical politics by Christian people in Brooklyn and New Jersey. That in Brooklyn has been truly called an "uprising against crime," and those who are leading in it are also the leaders in Christian work and the pastors of the great Christian churches. In New Jersey the special point of attack is the iniquitous race-track legislation of the past winter, which made the last Legislature the most disgraceful in the history of the State. The gambling interest in that State is maintained by the sporting classes who leave New York on the one side and Philadelphia on the other; who seem to have almost unbounded capital at their back; and who shrink from no expedient which will enable them to carry out their nefarious plans. As Louisiana was under the baleful influence of its lottery, so New Jersey has been manipulated for the vilest purposes by the villains who have taken refuge within its borders from New York and Pennsylvania. But it must not be supposed that the State is given over to these lewd fellows of the baser sort. The finest suburbs of New York are within its boundaries, and the old families of the State are as loyal to righteousness as were the old New Englanders. Consequently, it is not surprising that at last they have been awakened to make a strong effort for the redemption of their State. It should be distinctly understood that this is even more a religious than a political movement. Party lines are going out of sight, and great moral issues are pushed to the front. The leaders in this crusade are, perhaps, more than any others, the Rev. Dr. Kempshall, of Elizabeth, and the Rev. John L. Scudder, of Jersey City. The latter never tires of pouring hot shot from his pulpit into the ranks of the enemy, while the former is perhaps more active and efficient as an organizer. In Jersey City a Moral Reform Society has been organized, with the express purpose of influencing the election of Sheriff and Members of Assembly in Essex County. Twenty-four churches were represented at the first meeting, and it is probable that every church in the city will co-operate in the effort. In England we hear very much about the "Nonconformist conscience;" the work of Dr. Parkhurst in New York, of the various churches in Brooklyn, and of the Moral Reform Society in New Jersey, is making it very clear that the Christian conscience in America is a vital and aggressive force.

**Ministers and Morals** The Christian conscience of the United States is by no means dormant, and the cry that the churches are unpractical has no longer much basis in fact. Another example of the alertness of the ministers is found in the procession of protests which has moved toward the Governor of the State of New York against the proposed prize-fight which has been advertised for the near future in Brooklyn, but is now, it is hoped, averted. As an example of what is being done in this direction, we publish the resolution of the Clerical Union of New York, which was adopted and ordered to be forwarded to the Governor. It is as follows:

*Resolved,* That we, the members of the Clerical Union of New York and vicinity, in session Monday, October 2, 1893, in the Bible House, New York,

hereby record our strongest condemnation of the prize-fights of the past and that proposed at Coney Island. We believe that such exhibitions corrupt our youth, pollute society, and injure the cause of Christ in the Church and in the home. Therefore we urge all good citizens to use their influence against such brutality, and we call upon all peace officers and the Governor of the State of New York to exercise their legal powers and prevent all violations of law in prize-fights or anything connected therewith.

We gladly commend the crusade against prize-fights into which some of the newspapers of New York and Brooklyn have entered, and we trust all the other newspapers of these cities will join us in upholding the laws.

**Evangelistic Meetings in Chicago** Chicago has been a city of wonderful activities during the past six months. We do not know that anything like the evangelistic enterprise of Mr. Moody in connection with the Exposition has ever been seen before, and, indeed, we imagine that no other man would ever have dreamed of opening evangelistic services side by side with the most absorbing secular exhibition which has ever been known. But while others have been exhibiting material things, and while various Congresses have been in session, Mr. Moody has conducted one of the most remarkable series of religious meetings which has been known even in his unique ministry. Even through the heat of the summer crowds have thronged to these services. On the last Sunday in August sixty-five meetings were held in about thirty-five different places, with an aggregate attendance of over fifty-one thousand people. The wisdom of Mr. Moody in the selection of his preachers has been most noticeable. He has limited himself to no school and no denomination. Liberals and conservatives alike have by him been invited to assist. Among those who have preached are the Rev. Dr. Stocker, the Court preacher of Germany, the Rev. Dr. Robertson and the Rev. John McNeil, of Scotland, Henry Varley, of London, the Rev. Dr. Wharton, of Baltimore, Drs. Lyman Abbott and A. C. Dixon, of Brooklyn, Professor Drummond, and many others of equal prominence. The meetings from the first have been strong, and Mr. Moody, in view of the wonderful success of his summer campaign, might well say, as he recently did: "I have the conviction that this country is ripe for one of the greatest religious movements it has ever seen. In our great prosperity many of us have forgotten God, and the present time of business depression, disappointment, and suffering is bringing men to realize their need of Jesus Christ. I am looking for a great movement throughout the country this coming fall and winter."

**The Brotherhood of Christian Unity at Chicago** The Brotherhood of Christian Unity was fully represented at the recent Parliament of Religions, and its genial founder was indefatigable in his efforts to promote the object of the cause in which he is so enthusiastic. No resolutions were passed at the Parliament, and yet various representative members signed the following declaration as individuals:

Chicago, September, 1893.

Feeling it desirable to crystallize, and as far as possible to perpetuate, the remarkable spirit of unity which has characterized the World's Parliament of Religions, we herewith give our approval of the formula of the Brotherhood of Christian Unity as a suitable bond with which to begin the federation of the world upon a Christian basis. The formula is as follows:

"For the purpose of uniting with all who desire to serve God and their fellow-men under the inspiration of the life and teachings of Jesus Christ, I hereby enroll myself as a member of the Brotherhood of Christian Unity."

Among those whose names are appended to the above are Dr. Lyman Abbott, Dr. John H. Barrows, Dr. George Dana Boardman, the Archbishop of Zante, Dr. E. E. Hale, Dr. A. W. Momerie, Julia Ward Howe, Bishop J. H. Vincent, and twenty or thirty others of the most prominent delegates to the Parliament. The Brotherhood of Christian Unity has two aims: First, it supplies through its enrollment a basis upon which all who desire to follow Christ in serving God and their fellow-men may constitute a recognized Brotherhood in any part of the world; second, the formula is a bond of union for practical work in any city, town, or community. It is proposed to organize everywhere societies under the title of "Christian Citizens' League." These Leagues will undertake every form of effort that requires co-operation of all the moral and spiritual forces of a community. The subject of Christian union is in the air, and is being promoted by a thousand agencies, not the least of which is this Brotherhood.

## The Evangelical Alliance Meetings

From a Special Correspondent

Two words may suggest the spirit of the Alliance meetings at Chicago, just closed—insight and outlook. The past has not been overlooked, but has been regarded gratefully as bringing the organization to a vantage-ground where it pauses to polish its tools and reorganize its forces, revise and reconsecrate its motive-power. Such a gathering is not merely the inspirer of spiritual progress in the future—it is the expression of the available spiritual force of the present. Its Secretary, in writing of a “new era,” not only indicates its principles and inspires the action which must advance them—he records a distinct gain in Christian purpose and method, which makes its principles acceptable, its inspiration possible, its action effectual. The Alliance has rescued the noblest of catholic terms—Evangelical—from the grasp of a limited school of theological expression, and, without sacrificing one iota of the essential truth implied in the term, developed it into its legitimate extension until it includes human society and extends its influence over the bodies, intellect, and souls of men.

In pursuance of this new impulse, the Congress reviewed the religious conditions of Protestant Christendom, the Revs. T. Macartney, Grant, and Bracq speaking for Australasia, Canada, and France; Count Bernstorff and Lord Kinnaid for Germany and Great Britain; Colonel Nepsen for the Netherlands; Professors Offerdal and Naville for Scandinavia and Switzerland; the Rev. Drs. Prochet and Carroll for Italy and the United States. Religious liberty in its relations to national and human progress, and the Church in its relations to municipal government, were the next great topics considered, and were treated largely as referring to great masses of men. Dr. Parkhurst presented his view of Christian bodies as they must deal in the future with municipal administration. The evolution of society through Christianity was another large subject treated by Professor Henry Drummond, F.R.S.E. But, important as were all and noticeable as was their breadth of treatment, there was an enthusiasm when “Christian Union and Co-operation” was the subject of the day, which showed that the heart of the people was in these movements. The Alliance has stood for a certain kind of union among Christians, but, if we are correct, its speakers in the past felt a contented acquiescence in the divisions of Protestantism, but sought for a union of heart and Christian sentiment in a spiritual region above the denominational barriers which were recognized as necessary and desirable. This sentimental union was a great step for Christians, but was too far above the cognizance of the world to take the place of that real and visible unity which was to be the witness to the world of the revelation of God in Christ. To-day in the Alliance meetings the cry goes up for corporate union, and for all such adjustments and unions of practical effort as make for it, such as interdenominational comity and co-operation; the one man who suggests denominational rivalry as a motive for Christian effort is barely tolerated, while the Rev. H. S. Bliss, of Brooklyn, emphasizes the universal belief when he says, “If Protestantism does not become more united and more spiritual during the next few years it is gone,” and the Rev. Dr. Tompkins, of St. James’s Church, Chicago, is applauded to the echo when he says, “It is nonsense and wickedness longer to tolerate disunion,” and urges daily prayer and daily work that unity may come in our time and hour.

Notable papers on Co-operation were by President W. DeW. Hyde, Dr. A. T. Pierson, and Dr. McCosh. A fine paper from Dr. Schaff, on the influence of the Alliance in the reunion of Christendom, was followed by one on organic union from Bishop Arthur Cleveland Coxe. This catholic scholar makes a noticeable point in pleading that the Episcopal Church, in its overtures toward corporate reunion, looked over a wider field than was at that time visible to other Protestant bodies. These latter have objected to the holding to some form of the Historic Episcopate as an essential to reunion, but, in the opinion of the Bishop, the Episcopal Church was divinely guided to work for the reunion of Christendom, and it is only along lines of ancient and Apostolic order that the mother Churches of the East, the Roman communion, and modern Protestant bodies can be united into one great, visible, all-conquering Body of Christ. “In the interest of such union,” says the Bishop, “who will speak of sacrifices?” Each should say, “I am ready to be offered,” and to give up systems of theology (with due submission to catholic truth), prayer-books, articles, human creeds—all can be subordinated if a perishing world may but see the witness of the united Church to Christ, and, seeing, believe on him.

Turning to the section Conferences, we find that on each day several bodies of specialists and learners met to discuss the most practical and detailed plans for social reform, and the relation of the Church to each. In all the same principle, that it is the place of the Church to inspire and renovate social conditions

and lead social progress, guided the discussions as to how the Church could best do this work. Athletics, public baths, house-to-house visitation, the use of churches during week-days, stereopticon sermons, parish-houses—that of St. Bartholomew’s, New York, being taken as a type—tent work, factory town improvement, and the efforts of such societies as the St. Andrew’s Brotherhood and the Y. P. S. C. E., were all classed together, whether for the service of mind, soul, or body, as “evangelistic.” Upon the subject of the Church and social reform, addresses were delivered from a standpoint impossible before the advent of such societies as the American Institute of Christian Sociology, and of such Christian economists as Professors Ely, George D. Herron, and John R. Commons.

The two addresses of the latter, one on the deep-reaching social and physiological causes of intemperance, and the other on society as the subject of redemption, we cannot pass by. “It is the duty of the hour,” says this new teacher in the realm of Christian science, “not to pick out a few souls for salvation, but gradually to develop all that is highest in every son of man.” The divisions under which Professor Commons treated the great questions of the Church as to political reforms were, “What part have politics in the salvation of the world? Why do politics fail in their mission? How can they be made the instruments of social reform? and, What should be the attitude of the Church toward politics?” He showed how their treatment should be scientific and fundamental, and not sentimental and empirical.

Organized Charity, Tenement-House Reform, Manual Training, Social Settlements, and Educational Agencies were but a few of the practical movements for the regeneration of humanity that occupied the sectional Conferences. The Rev. Willard Parsons, of the “Tribune,” represented Fresh-Air Funds; Miss Grace Dodge, “Girls’ Clubs;” Miss Addams, of Hull House, Women’s Settlements; Sister Dora, the Methodist Deaconess Work. Dr. Rainsford spoke of Workingmen, and the Rev. Drs. Paton and Wenner of the Inner Missions of England and Germany, giving the Christian social developments of work in those lands. From the work of the Ruhe haus and the Brotherhood trained for service in criminal reform in the latter country, come many of the ideas we are working into the service of social reform here.

The Conferences on Theological Education, conducted by the Rev. Graham Taylor, D.D., did not neglect to emphasize the necessity of sociological training for the ministry.

The closing session abounded with suggestions for a new hold of Christianity over social forces. The Rev. C. A. Dickinson told how the Institutional Church follows the plan of the Incarnation, secularizing Christianity as the coming of the divine into human nature secularized Deity; and such secularization of religion means the millennium. Materialistic tendencies can be avoided by having more of the “living creature” within the wheels—not less machinery, but more steam. Such a church, working through a plurality of workers, costs no more than many a fashionable pew church. The present courses of social economics in the seminaries should furnish many leaders, even for the daily ministrations of its complex organism. The church fulfills its mission when it serves as school and hospice; it refutes error by actualizing service, and defeats the world by blessing it.

Professor R. T. Ely, President of the Social Christian Union, took high ground for the Church in labor movements. The one solid foundation of the labor movement is Christianity, and if the Church of the Carpenter, who, at the outset of his ministry, proclaimed that the benefits of the higher conditions of citizenship were for all, will fulfill the will of its Master, it must control the social movements of the day. The Church must do this work or be overwhelmed; but her motive will be love. Loving the masses, a true Church will control because she is learned. Learning is absolutely essential; ardor alone will never accomplish the work. Ethical systems alone are insufficient, but if the Church is accepted an ethical system must be accepted with it. Apart from Christianity it does not appear *why* you should love your neighbor, or work for him; besides, the struggling masses require, not merely an ethical system, but a leader, a guide, a goal of centralization, nor without such an organization as the Church can the fidelity of workers be assured. It is said that all successful institutions have been captured by the rich. This must be no longer true of the Church. Workingmen seeking a completer citizenship must in all lands rise and capture the Church, and the Church, so successful in her work of individual salvation, must become the leader in the mighty social reform movements agitating society. The workers of the Evangelical Alliance listened, finally, to the Rev. George A. Gates, D.D., LL.D., President of Iowa College. “The Historical Evolution of the Kingdom of God” was no unfit parting word even to the men and women who from day to day for quite a month have listened to the social and religious master builders, teachers, and spiritual prophets of the great City of God.