

Sunday Afternoon

How Some Men Pass from Jesus to Christ¹

By the Rev. A. J. Lyman, D.D.

The impression of a certain *reasonableness* in the higher forms of Christian faith is, on the whole, gaining ground—certainly at many centers of influence in the English-speaking world.

For an immense and subtle change has, half insensibly, passed over the thoughts of men in regard to religion, even within the last twenty years. Before this, religion had been regarded as an affair primarily of "faith," not qualified to pass muster in the court of the reason, and, accordingly, the drift in certain cultivated circles outside the Church had been toward a kind of contempt for religious belief as being an ancient superstition, or at best a childish dream.

This old-fashioned, eighteenth-century "infidelity," properly so called, with the Latin opprobrium on the word, that mocked at faith, called Christians dupes and religion priestcraft, has fallen to rise no more. And, curiously enough, it is science herself, modern physical science, that has given the death-blow to this Voltairean type of infidelity. Science shelves it as being hopelessly unscientific. Science has discovered that Voltaire's old wig does not look well upon a nineteenth-century Colonel Ingersoll. Science finds itself bound to affirm that, if God cannot be proved, neither can he be disproved. It cannot be shown that the basis of religion is not true.

Mr. Herbert Spencer writes: "Those who think that science is dissipating religious beliefs and sentiments seem unaware that whatever of mystery is taken from the old interpretation is added to the new." What a transition from the raking scoff of Thomas Paine, a century ago! The shift is across an intellectual continent. Thomas Paine himself, as a critic of Christianity, lies as dead today in the intellectual arena of the world as a plaster image in a museum window. In other words, the progress of modern science, that latest child of the living God, has finally forced the human intellect to accept at least a respectful agnosticism in place of a contemptuous atheism.

But there is another reason still more intimate for this change in the attitude of the time, and that is the growing ascendancy of the Person of Christ, as a verifiable and vital power.

The force of Christianity is the force of the Person of Christ. Now, this Person, as a supreme Historical Figure, comes clearly within the range of the scientific telescope and spectroscope; and the critical science of our time (historical, psychological, ethical) has verified certain elements in this transcendent Personality as being beyond question authentic. The "mythical theory" of Jesus is exploded. Now, starting with this scientific verification of a part of the Personality of Jesus, the position of believers in going further becomes at least intellectually respectable. If science declares that Jesus of Nazareth is the noblest known product of nature, it becomes at least respectable to believe in his teachings concerning a God whom science confesses itself unable to disprove.

At this point, however, arises what for the intelligent and free-minded modern man is the crucial question: How can we, starting with the free intelligence, doing it no injustice, accepting at first only that which it verifies concerning Jesus—how can we bridge the chasm from Jesus to Christ? How can we get fairly over, without a break in the logic, into the adoring sense of the supernal overplus, which makes us accept Jesus as "Christ," in some supreme sense, One with God and our Saviour and Lord?

It is the object of the present paper to draw out pictorially, and as if by successive steps, a view of the path by which some minds (not all minds, but some) accomplish

this transition. By means of this method the writer has recently seen two men, both of them young college graduates, of superior, and in one instance of brilliant, attainments, definitely pass from a position of hopeless doubt upon religious matters to a position of intelligent and practical Christian faith. It is fair to say that the picture of mental change here presented represents successively what in actual experience often occurs in a moment. We hold to the unity of the soul, and it acts as a unit in the acceptance of Christ, but the picture of successive logical steps is drawn out in order to make the mental analysis more clear.

And these steps or links in the chain are six.

First, and most important of all: the faculty by which we realize spiritual things is not the intellectual faculty alone, but is another faculty or power of the soul which we may call the moral or spiritual nature, which co-works with the reason and adds to it another method of apprehension.

We may illustrate the difference between the two by the difference between seeing and hearing. I see yonder organ, but I cannot see the music from the organ. The ear hears that. So the critical understanding discovers and confirms the reality of certain facts, while the spiritual nature hears the spiritual music or message of these facts. Vision is necessary first to prove that what we are hearing is a real instrument and not a mere roaring in our own ears, a subjective affair. So the intellect, like the eye, must first verify the instrument, but the eye cannot see the sound.

In making this simple distinction between the intellectual and spiritual modes of apprehension we are using the language of common life. We are not employing the term Reason in that transcendental sense familiar to our brethren on the Rhine—as covering every form of action by which the human spirit apprehends ultimate truth. Nor is it intended to enter the fathomless world of psychological analysis which here opens beneath our feet at the question whether these two modes of apprehension may not be at bottom one. We would not only admit, but maintain, that in every clear affirmation of the moral and spiritual nature lies embedded an implicit rationality.

Speaking philosophically, even of the senses it may be true that sight and hearing are one, in the sense that they are simply differing forms of nerve-sensation. So it may be philosophically true that the sense of truth and the sense of right are one at bottom, and our learned German friends, gazing skyward to find the bottom of things, may invent some transcendental use of the term Reason to describe that unity. But, speaking in a plain Saxon way, sight and hearing are two, so that you cannot express music in terms of vision, or study geometry with the auditory nerve. And so the intellect and the spiritual nature are two, although they work together. The critical understanding does not give us the ineffable sense of holiness, nor can the moral nature solve a question of criticism.

The rational element is initial, indispensable, in a sense supreme; but as it advances into the moral field another faculty comes up by the side of it, another judge appears, holding his separate scepter.

How shall I describe this spiritual faculty? It is that part of your nature that worships, dreads, trusts, realizes the Infinite. It is the part where dwells the sentiment of justice, the sense of sin, the sting of remorse, the hope of pardon, the glory of aspiration. It is that part of you which hears in all the world the rustling of the garments of God. It is the *listening* part of your soul. There are the inner longings, the dreams of purity, the sudden revelations, the echoes of saintly things that fill your eyes with tears. There are the happy raptures that come and go ere the bird finishes her song. There are the whisperings, mysterious as the touch of winds. There is the open door into the Infinite and the Holy, and by it your spirit sits, with strange thrills, as if leaning out and listening for the music of the voice of God.

2. It makes no difference as to the final authority of this spiritual nature in its own sphere, how we came by it, or how we account for the origin and development of it. At this point is the only chance for attack upon the position

¹ An address delivered before the Manhattan Association of Congregational Churches and subsequently before the Brooklyn Clerical Union, and now reprinted by request.

taken, but the attack will prove futile. Suppose we account for the rise of the spiritual nature by the doctrine of evolution, and assert that this spiritual tribunal is devoid of authority, because it is merely a relative and human product developed by evolution from rude and blind germs. Now, this attack upon the validity of the spiritual verdict is fallacious, because precisely the same attack may be made upon the validity of the intellect itself. You may show that the moral sense exists among savages, in very rude form; so is intellect rude among savages. You may show that the moral sense has been often falsely developed; so has intelligence. If evolution invalidates the ultimate authority of the moral sense in its sphere, it invalidates the ultimate authority of the reason in its sphere. But it does not invalidate either of them. The doctrine of evolution, even if admitted, as it may be guardedly admitted in connection with an underlying theism, does not injure our position. So far from that, the evolutionary argument may be turned right round the other way. It may be claimed, as Professor John Fiske himself concedes and argues, that these long ages of slow approximation by evolution to the creation of moral sentiments as the crown of man, show how precious and final are these moral sentiments. Seeing that all the universe has travailed in pain for uncounted centuries in order to produce them, and because they are the final result of such a colossal evolution, therefore are they all the more authoritative and decisive.

The point is this: Create or develop your full, noble man however you please, the fact remains that somehow there has come into him, and come inevitably, this delicate and splendid spiritual faculty, claiming its own right and with its separate scepter. Without it the intellect is either marrowless or Mephistophelian. But take a man that is a man, large, fair, grand, and kind—a man you love, a man you trust—and he always and inevitably possesses this spiritual nature as well as the intellectual. It is an integral part of a full human nobility, and there can be no complete human nobility without it.

3. Now let us apply this psychology to the subject of religion. Religion, objectively considered, is, let us venture to say, the spiritual music of a natural fact. The intellect, like the eye, must first decide that the alleged fact is a fact. Then the spiritual nature, like the ear, hears in that fact a certain celestial tone, or meaning, or message, which corresponds with its own sense of longing and need—a spiritual music; and that music is a religion. The intellect alone cannot hear the music, the spiritual sense cannot decide on the fact. Each must attend to its own department. Both are necessary. If I am a Parsee, and my scientific intelligence verifies the fire of the sun as an objective fact, and my spiritual nature, following, hears some message of splendor issuing therefrom, addressed to the soul, then that idea of God, represented by the solar orb, its radiance, its glow, its living energy, constitutes for me so far forth a real and a legitimate religion. The same sequence carried to the whole frame of nature gives us what we may call true "natural" religion.

4. One step further. If religion is the spiritual music of a natural fact, the Christian religion is the spiritual music of the highest natural fact. That fact is the human Personality of Jesus. That Personality is the highest proved and verified fact in nature and the world's history, far more glorious and exalted than the sun in heaven. Here, also, the province of the reason must come first. The reason must first decide that Jesus is a fact; that he actually lived and said substantially what he is reported to have said; that he is not a myth or a legend. Then the reason must further decide that this proved Personality of Jesus is the highest fact. It must investigate and compare and pass upon the humanity of Jesus—that it stands at the top of all known lives in sanity, in sweetness, in symmetry, in moral excellence and beauty; that Jesus, in a word, is the most perfect creature, the most perfect known product of nature and history. That is as far as the intellect alone can go. But it must go so far. Without this first verdict of the free intellect faith is simply superstition. Now, right at that point, after the natural suprem-

acy of Jesus has thus been verified and approved by the reason—just as though, to employ again the illustration which seems most suggestive, a certain golden harp or organ had been demonstrated by the vision to be the most beautiful instrument in the world—the other faculty acts (the spiritual nature), and listens and hears in this proved highest fact an entrancing melody, a spiritual message, a music of pardon and peace that perfectly corresponds to the need and longing of this spiritual nature, and that music is the Christian religion.

The intellect alone cannot hear that. It can see the beautiful golden instrument sparkling at the summit of the natural world. It can vouch for the supreme natural fact, but no more; and we pass from this sense of Jesus to the sense of Christ, just as we pass from the ocular examination of a silver lyre or golden harp or superb organ to the entranced listening to its supernal tone. It is not by a process of reasoning, though latent in the process is the highest rationality.

Well, one says, You are a mystic, then. You are begging the question by saying that faith is to be decided by a mystical "faith-faculty." Is not that the very same method as that which landed Cardinal Newman at the Vatican, or Blaise Pascal in Port Royal? No, it is not. There is no faith-faculty. We are not asserting that there is, or that the *whole case* of faith is decided by the spiritual faculty. That would be begging the question. But faith is a synthesis of reason and spiritual approval. Newman would not admit free intellect as final at any point in the process of the evolution of faith. We do. The first part of the case of faith is decided by the intelligence; and, furthermore, once admit the free intellect and we never can get rid of it. We do not wish to. Reason accompanies every step of the process, exerting all along a certain correlated and complementary influence upon the affirmation of the spiritual nature, yet never usurping the place of it.

Both processes are necessary, and, for aught I know, equally necessary, in the evolution of faith. Without the initial verdict of the free intelligence, that Jesus is real fact, and the highest fact, faith would be illusory, and degenerate into fanaticism. On the other hand, without the subsequent verdict of the spiritual nature acting in its separate integrity, religion cannot go beyond rationalism, and will degenerate into suicidal criticism or barren dogma. Both parts of the soul must act with equal fullness and with equal freedom. Christian faith is thus the reconciliation of these two, the critical and spiritual modes of mental action, without diminution or detriment to either. It kindles and glows at the precise point where the intellectual and spiritual flames unite.

5. Thus this transition from sight to hearing, from reason's verdict about Jesus to the heart's verdict about Christ, is always a transition of experience, never a mere transition of thought. You may think and discuss and argue and investigate till doomsday, and you will never be able to *see* the sound. It is not to be seen. It is to be heard. And, blessed be God, it is heard and felt. It is heard just as soon as the spiritual nature gets fairly at work on the material guaranteed by the intellect. And the finest and deepest moral experience of man infallibly hears it. Remorse hears it. Bereavement and moral agony hear it. Spiritual aspiration hears it. Here, then, is our grand subpœna to the centuries. Arise, O hosts of beautiful souls, the spiritual battalions of those best accounted heroes and heroines of these ages! What is your testimony? With one voice they declare, We have heard that music of the Christ, and there is none like it. The message of the Christ is the music for our souls. It has matched our longing and our need. Probably in some such way the early disciples passed, almost without knowing it, from affection for the friend into adoration for the spiritual Master and Lord.

6 (and finally). This correspondence between the spiritual nature and experience of man and the message of the Christ is supremely evident at three critical points, which are precisely the three most vital points in the spiritual need and longing of the world. The three great notes that the soul of man has always listened for, always

must listen for, are these: First, a realization of God; second, a salvation from sin; third, an assurance of immortality. And these—blessed be God!—are precisely the supreme tones which we hear from that verified Syrian harp.

I have sometimes illustrated the matter to myself in this way: You are traveling in search of some new country, and with you is a friend who once came thence, in his childhood, but he has forgotten the language of the country and forgotten the way he came. He cannot remember the road back. He remembers nothing that he can tell you about that country except three songs which he used to sing when a child; and as he walks along by your side these songs he sings—peculiar and strange songs, bearing the burden of a great lament and longing. Attended by this companion, you search for the country long and far in vain. At length you come to a river; you cannot cross it. Your companion points vaguely across the rolling river. He says, Perhaps my country is over yonder, there on the other side of this river. But you say, No, that can hardly be, and I have searched everywhere; I never can find that country—when suddenly you hear music. Somebody is *singing* on the other side of the river. You listen. Is it possible? The singer across the river is singing the same three songs your companion has been singing. And he himself (your companion) leaps up in joy. "Ah," he says, "I have found my native country. It is there. Nobody else sings those songs but my kindred. I have found my home again!"

So, our reason searches for the true religion, and our companion is this spiritual nature in our hearts, vague and blind and lost, and forgetful of its way home, but always singing its three great songs, the one longing to find some realization of God, the second longing to find some rescue from sin, the third longing to find some assurance of immortality. At last we come to the river—the apparent boundaries of knowledge. The intellect looks across, and sees a real country beyond, and One walking there real and noble, verifiably real and most noble, but that is all. But then this companion of ours, our own spiritual nature, listening, hears the sound of singing, and hears issuing from the lips of that verified nobility what answers to his own three songs: "He that hath seen Me hath seen the Father"—realization of God; "Thy sins be forgiven thee"—rescue from sin; "I am the resurrection and the life"—assurance of immortality.

And here is the incalculable, resistless, eternal strength of our Christian argument. One perceives the tremendous clench of the logic. It is a *double* appeal, eternally addressed both to the reason in its integrity and to the spiritual nature in its integrity, to both in their living union.

First, we offer our human facts to the reason of men, and we say, Examine them, scrutinize them, sift them, weigh them to the last filament of a fragment, and if you find our human Jesus to be a fiction or a fraud we give up our claim. Then pass upon him in comparison with other men, and if you find him not only true man, historic, verifiable, noble, but most noble and highest among the sons of men, the very apex of nature, the blossom of the world, then say so, simply so, and we accept your verdict. The separate intellectual case closes there. The critical faculty has had its turn. It has discharged its initial office. Then we turn to the lofty moral manhood within you, to your sense of the sainted and the holy. We turn to the judgment-seat of conscience, to the fierce furnaces of remorseful memory, to the aspirations that kindle the stars in your skies, and we say to that spiritual nature and experience within you, Now, listen, and if in that sphere also this spiritual nature spontaneously approves the spiritual message of this Christ, whose supreme humanity you have intellectually verified, then you can crown him "Lord of all."

The path of the argument is first scientific, then sacramental.

Let us close, then, as we began. We do not assert that, as a matter of fact, the mind of the believer always separates and successively draws out the different factors of faith in precisely the fashion we have thus tried to describe.

Any such picture of successive steps is not exactly true. No man in his senses would say that; but, as Socrates says in the "Phædo," "something of the sort seems to be true; wherefore let us be of good cheer about life." The picture presents at least the naked chain of valid thought and experience which to some minds lies back of the Christian position. And it must be respected. The time has gone by for any ridicule. Christianity is not a dream of enthusiasts, nor the hair-splitting of dogmatists. If you can invalidate the human Jesus, then you can criticise us; but until you can, our position in *going further* is impregnable. The Christian faith is a plant rooted in reason, blossoming in spiritual revelation. At its foundation it hugs the granite of verifiable facts. At its summit it answers the uttermost longing of the spiritual nature, thrills with celestial melodies, and leads us into the fragrance of the immortal gardens.

So, starting with simple scientific fact, we reach a religion.

Reason announces, A verified humanity; the spirit responds, Yes, but a revealed Deity, also. Reason exclaims, "O perfect man!" Experience hushes itself into the adorations of faith, and murmurs, Yes, but also "my Lord and my God." In the coincidence of both verdicts lies Christ's irresistible mastery. We love him, we adore him, we trust him, all the thronging loyalties of the soul go out to him, sweeter and stronger as life passes on, until, as the world falls into shadow and death draws near, he is all our staff and stay, and we take his hand with a smile as we go out into the darkness.



Forgiveness Illustrated¹

By Lyman Abbott

The story of Joseph's treatment of his brethren illustrates, both by its defects and its excellencies, the forgiveness of sins. In the study of this aspect of Joseph's career we might learn both by the contrast of God's spirit with Joseph's and by the illustration of God's spirit in Joseph. But first let me recall the story, quoting for this purpose, with slight modifications, from my "Old Testament Shadows of New Testament Truths:"

"When all countries came into Egypt to Joseph to buy corn, among the travelers came at last the ten half-brothers of Joseph. One brother alone remained at home—Benjamin, the only other son of Rachel. This was the only one Joseph wanted there. He nourished no revenge, but he felt no affection for his fratricidal brethren. The very sight of their faces was unutterably painful to him. He would fain bring Benjamin to Egypt to share his prosperity with him, and leave the would-be murderers to go their way. This at least seems to me to be the secret reason of his singular self-concealment, and that otherwise inexplicable stratagem with the money and the cup.

"Nothing affords a more illustrative example of Joseph's power of self-control than his mastery of himself in the execution of his plan. No story of romance equals in dramatic interest the interviews between the brother and his betrayers. No elaborate word-painting could rival the power of the simple etching which the Bible gives us of these scenes. We stand in the court. We see the play of passion. We feel in our hearts the tumultuous beating of the strong man's repressed emotion. The appearance of his brethren does not startle him out of his self-restraint. He notes at once that he is unrecognized. He preserves his disguise. 'He made himself strange unto them, and spake roughly unto them.' He compels them to tell him of the welfare of Jacob and Benjamin, yet asks no question that might betray him. He forces from them a reluctant promise to bring Benjamin with them when they return. The consciences of his brethren wring from them the tardy confession to each other: 'We were verily guilty concerning our brother, in that we saw the anguish of his soul when he besought us, and we would not hear.' He makes as though he understood not their saying, and, for that purpose, carries on his interview by an interpreter.

¹ International Sunday-School Lesson for April 29, 1894.—Gen. xlv., 1-15.

Reuben's reproaches of his brethren bring before him the whole scene in the fields of Dothan. He still hides his feelings, going aside to weep the tears he can control no longer.

"At length they depart. Patiently he waits for time to consummate his designs. When Benjamin at length appears in court, it is with difficulty that he controls his long pent-up heart, yet he suffers himself to make no betraying utterance. He contrives the arrest of the one brother whom he loves, and orders the acquittal of the rest. His plan is near its consummation. But when Judah, hot, passionate, bloody, yet with all the virtues as well as the vices of impetuous courage, pleads with impassioned eloquence, not for Benjamin, but for the aged and already thrice-stricken patriarch—when he depicts the sorrow of Jacob at the loss of Joseph, and the unutterable agony which the loss of Benjamin will surely occasion him—when he finally offers himself a ransom in the young lad's place for the father's sake, Joseph can maintain his self-restraint no longer, and he breaks forth into uncontrollable weeping, while he makes himself known to his brethren."

Note, then:

I. The contrast between Joseph's forgiveness and God's forgiveness.

II. The parallel between Joseph's forgiveness and God's forgiveness.

I. There is no indication that Joseph entertained any revengeful feelings toward his brethren. He did not seek to punish them; he did not, so far as we can see, desire to punish them. He had no ill feeling toward them; but he wished to have nothing more to do with them. If he could have brought Benjamin and his father into Egypt, and left the other brothers in Palestine, he apparently would have been glad to do so. It is not until Judah depicts the sorrows of Jacob, and offers himself as a ransom for Benjamin, that Joseph's self-restraint breaks down, and he embraces all his brothers in his forgiveness.

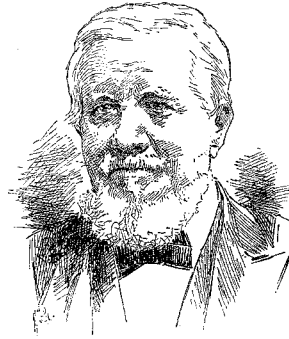
Measured by human standards, there is nothing remarkable, we might almost say nothing to condemn or to criticize, in this reticence of Joseph. Nevertheless, it is in striking contrast with the divine spirit and method. It is God whose providence awakens in the minds of the sons of Jacob a recollection of their sin, brings it home upon them, and so prepares them for forgiveness. This is not Joseph's work; it is God's work. And this is what God is always doing. In the parable of the prodigal son, the father does not wait until the son arrives; while the son yet lingers afar off, the father goes forth to meet him. Jesus Christ did not wait for a penitent world to summon him; he came to seek, as well as to save, that which was lost. We do not forgive others their trespasses as our Father forgives us our trespasses; we do not forgive as Christ forgives us,¹ if we wait for the wrong-doer to express repentance.

II. But when Joseph forgave, his forgiveness was complete. He who says, I can forgive, but I cannot forget, does not know what forgiveness means. When God forgives our sins, he blots them out of the book of his remembrance; he remembers them no more against us forever (Isa. xlv., 22; Jer. xxxi., 34). Forgiveness of sin is not merely remission of penalty; it is not merely a cessation of vengeful and angry feelings. Forgiveness of sin is loving the sinner and trying to serve him. This is what Joseph did for his brethren. At no time did he have angry feelings towards them, so far as the account indicates; at no time had he harbored any intention of punishing them for their wrong-doing. His forgiveness was heaping kindness upon them. We do not forgive a man until we love him and seek to do him good, and his repentance is not the condition of our loving him and seeking to do him good; it is only the condition of his getting any good out of our endeavor. To forgive our enemy is to feed him if he is hungry, to give him drink if he is thirsty, to love him if he is still an enemy, to bless him while he curses us, to do good to him while he hates us, to pray for him while he spitefully uses us and persecutes us.²

¹ Matt. vi., 12; Col. iii., 13.

² Rom. xii., 20; Matt. v., 44.

The Religious World



William McClure Thomson

To most of our clerical readers "The Land and the Book" is a familiar title. From that book many gained their first and best idea of the manners and customs of the Holy Land. Probably few if any publications on that country have done so much in our century to make real the life which our Master lived when he was on the earth. The book was issued by the Rev. W. M. Thomson, D.D., in 1858, and was revised and republished, in

three large volumes, in 1886, by Harper & Brothers. Besides having a larger sale in America than any other work of the kind, it was declared some years ago before the Commission of the British Parliament on International Copyright to have had a larger sale in Great Britain than any other American work except "Uncle Tom's Cabin." Dr. Thomson has just died in Denver, at the advanced age of eighty-eight. He was a graduate of Miami University and of Princeton Theological Seminary. He went as a missionary to Syria under the American Board of Foreign Missions in 1832, and remained there until 1878. Few missionaries have been more honored than he. He has lived a noble and useful life, and in a good old age has gone to his rest. His children are eminent in the service which he loved. He will not soon be forgotten in the Church which he served so well or among the people where so much of his life was passed.

Information has reached us of the death of E. C. Bissell, D.D., professor in McCormick Theological Seminary, Chicago. Professor Bissell had made for himself an enviable reputation as a Biblical scholar. For some years he was a professor in Hartford. His book on the Bible is one of the most popular and valuable of the kind which has been written. As would have been expected from his connection with Hartford and McCormick Seminaries, he was exceedingly conservative in his theological position. Our readers may recall an article from his pen in The Outlook on the authorship of Genesis. He was a scholar of acknowledged attainments and of a non-polemical spirit, and was honored and beloved by a large circle of friends, both among Congregationalists and Presbyterians. Wherever he has been known he will be greatly missed.

The "Congregationalist" of Boston has done all churches and Christian workers a distinct service by the publication of its little handbook entitled "Forward Movements." This is the most compact and complete résumé on institutional churches, social settlements, and rescue work which we have ever seen. We advise all inquiring for information concerning these subjects to send to W. L. Greene & Co., No. 1 Somerset Street, Boston, for this handbook, which is to be had for the nominal price of four cents per copy. First there is described the institutional church, and then follows a condensed account of St. George's Episcopal Church and the Judson Memorial Baptist, New York; the Berkeley Temple and Ruggles Street, Baptist, Boston; the Pilgrim, Worcester, the Fourth, Hartford, the Tabernacle, Jersey City, all Congregational; Grace, Baptist, Philadelphia; Pilgrim, Cleveland; Lagonda Avenue, Springfield, O.; Plymouth, Milwaukee; People's, St. Paul; and Plymouth, of Salina, Kan. The majority of these are Congregational, although by no means all of them. This department is not quite as perfect as it should be, for practically many Episcopal churches and not a few of other denominations are as distinctly institutional as those which are mentioned. Under the head of Social Settlements is an account of the origin of the movement and of its methods of operation, with brief descriptions of the University Settlement, the College Settlement, the East Side House, and the Union Settlement Association, all of New York;