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By Whom, all things; for Whom, all things.

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PROGRESS OF CHRISTIANITY IN THE UNITED STATES OF AMERICA.

“Westward the course of Empire takes its way ;
The first four Acts already past,
A fifth shall close the drama with the day ;
Time’s noblest offspring is the last.”

THESE lines of the philosopher, Bishop Berkeley, inspired by his noble missionary and educational zeal for the British Colonies in the western hemisphere, are often quoted as a prophecy of the future greatness of America, and express a general law of historical progress. Civilization and religion follow the course of the sun from east to west, encircling the globe, until they shall reach again the lands of their birth. Asia is the cradle of the human race. Europe is an advance upon Asia ; America ought to be, and will be, in due time, an advance upon Europe, unless the world should come to a sudden end.

But it may be said with equal propriety, especially at this time :

Eastward the course of empire takes its way.”

The West acts back upon the East. As Alexander the Great carried Greece to Syria, and as Napoleon carried France to Egypt, so Russia and England are now transplanting their sceptre and institutions, the one to Siberia, the other to India. America, too, by her politics, commerce, letters, useful arts, and religion, exerts a growing influence upon older nations.

The whole civilized world, by the wonderful inventions of

the press, the power of steam, and electricity, is becoming more and more one international and intercontinental community. Time and space are annihilated. An American gentleman reads at his breakfast what was said and done the evening before in London, Paris, Berlin, St. Petersburg, Constantinople, and Calcutta.

EUROPE AND AMERICA.

Europe is in the prime of manhood, America in her fresh youth. Manhood has moderation, wisdom, and experience; youth has its levity, vanity, and conceit, but also its buoyancy, elasticity, and hopefulness; and while it has much to learn and to unlearn, it may with its peculiar gifts teach a good lesson even to old age, as Elihu did in the poem of Job.

Dean Stanley, of Westminster, who has in his keeping the venerable mausoleum of English history and literature, was struck with the remark he often heard during his recent visit from American lips in a tone of plaintive apology: "We are a young people," and "We have no antiquities;" but he adds (reversing Lord Bacon's "*Antiquitas sæculi juvenus mundi*"): "The youth of a nation is also its antiquity."

America has, it is true, no pyramids like Egypt; no colosseum like Rome; no venerable cathedrals like Westminster and Cologne; no libraries like the Vatican and the British Museum; no Universities like Oxford and Berlin; no art collections like Paris and Florence; no poets like Shakespeare and Milton, or Goethe and Schiller; no philosophers like Plato and Aristotle, or Leibnitz and Kant; no historians like Gibbon and Macaulay, or Neander and Gieseler; no theologians like Augustine and Calvin. She lives on the immortal works of genius which older countries and former generations have produced. She was discovered by an Italian sailing under the Spanish flag, and named after another Italian; she derived her language, laws, customs, and religion from England; her idea of a republican confederation from Switzerland and Holland; her population, books, and works of art from all parts of the globe. Without the preceding history of Europe she would be still an unknown wilderness inhabited by savages.

But America—by which, of course, I mean here the United States—has learned a great deal in a short time, and claims a joint inheritance in the potent traditions and historic memories of all Christian nations, from whom she gathered her own population. Her few historic spots, such as Jamestown, Plymouth Rock, Independence Hall, Mount Vernon, touch English history in some of its most important epochs, and are as inseparably connected with it as the stem is with the root. The achievements and fame of Christopher Columbus, Sir Walter Raleigh, Captain John Smith, the Pilgrim Fathers, Roger Williams, William Penn, General Oglethorpe, Bishop Berkeley, John Wesley, George Whitefield, Count Zinzendorf, General Lafayette, Dr. Priestley, Louis Agassiz, James McCosh, and other distinguished men of modern times are divided between their native Europe and their temporary or permanent home in America.

In one respect America is only a new edition of Europe. Human nature and divine grace are the same in all ages and countries, and the great antagonist of God is as busy in the new world as in the old. There is nothing new under the sun. And yet there is nothing old under the sun. History never repeats itself. Every age and every nation has a peculiar mission to fulfil, and adds to the capital of wisdom and experience. America is not a feeble echo of Europe, but is honoring her ancestry by making a profitable investment of her rich inheritance and will transmit it doubled in value to posterity.

CENTENNIAL PROGRESS.

The progress of the United States within the first century of their independent existence is one of the marvels in modern history. It is due not to superior merit, but chiefly to the immense extent of country and a foreign immigration which has assumed the proportions of a peaceful migration of nations. We would not forget that God sometimes selects the smallest countries—as Palestine, Greece, Switzerland, the British Isles—for the greatest service. But vast empires are also included in his plan, and the unprecedented growth of the youngest of nations foreshadows a great future, as it involves corresponding danger and responsibility.

The United States of America is the daughter of Great Britain. It passed from the colonial into the national state by the Declaration of Independence, July 4, 1776; was recognized after a seven years' war by Great Britain, February 10, 1783, and adopted a constitution, September 17, 1787, which was enlarged from time to time by fifteen amendments, the last amendment being passed, February 26th, 1869. It has had nineteen Presidents, some having served two terms of four years. In 1876 the nation celebrated its first Centennial by an international exhibition in Philadelphia, the city of its birth, and by innumerable local commemorations. No nation on earth has celebrated such a centenary; none had such cause of gratitude for the past and hope for the future; none received such a rich legacy; none such a vast responsibility.

During that century the United States has had four wars; two with Great Britain, one with Mexico, and, worst of all, a fierce civil war which brought it to the brink of dismemberment. The first was the war for independence, the last for the preservation of the Union, the sovereignty of the national government over State rights, and the emancipation of four millions of negro slaves. The civil war cost probably more blood and treasure and stimulated more speculation and corruption than any war of the same duration; but the destruction of slavery—that relic of barbarism and heathenism which turned the Declaration of Independence into a lie and attracted the finger of scorn from the civilized world upon this land of boasted freedom and equality—was worth the cost. And, what is not less remarkable, immediately upon the defeat of the rebellion the immense army melted away like snow before the vernal sun, and the soldiers returned to the occupations of peace. Fortunately this country needs no standing army except for the protection of the frontier against Mexicans and wild Indians.

The progress within a century may be summed up in the following facts: The population—in round figures—has grown from less than three millions to more than forty millions, the number of States from thirteen to thirty-eight (besides ten Territories which in the course of time will take their rank among the States), the extent of territory by purchase and war from 420,892 to 3,026,494 square miles, with every variety of

soil and climate, and inexhaustible agricultural and mineral wealth.

The growth of churches, schools, colleges, libraries, newspapers, benevolent institutions, agriculture, manufactures, commerce, public roads, railroads, steamboats, and every branch of industry and art has been in proportion to the increase of population.

The American idea of a republic, as "a government of the people, by the people, and for the people," has been consistently developed and ceased to be a mere experiment.

At the same time we have learned that republican institutions are just as liable to be corrupted and perverted as monarchical and imperial institutions, and that liberty without moral self-government and respect for law is a delusion and a snare. Universal suffrage, which after the civil war was extended to the negroes without any qualification, has worked well in the country as a whole and in national elections, but in the large cities it has thrown the ruling power into the hands of an ignorant multitude of voters under the control of selfish demagogues; and even our national elections are not free from disgraceful frauds. But universal suffrage once given to the people can never be recalled, except by a revolution, and its evils can only be counteracted by universal education. The evils of older countries are fast accumulating among us. Wealth is breeding extravagance and luxury, and is sweeping away the noble simplicity of republican habits. Materialism and Mammonism are undermining the foundations of virtue and spreading a degrading form of idolatry. Vice, crime, and pauperism are on the increase. Capital and labor are coming into conflict. We had street riots, in Philadelphia (1844), New York (1863), and elsewhere, and even a fearful outbreak of communistic violence (in 1877), which stopped railroads, destroyed millions of property, and threatened whole cities with destruction. Bribery and corruption have disgraced many a legislature, and even the judiciary is not always administering impartial justice. We are forced to witness the humiliating and shameful spectacle of whole States repudiating their honest debts, after Mississippi long ago had set the bad example, and there is no power in the general government to vindicate the national honor. If with a

comparatively small population in an immense country waiting for occupants we have already so much trouble, how much greater will our dangers and troubles be when the land shall be as thickly settled as Europe?

Some look upon universal education as the remedy for all evils, forgetting the inborn depravity of human nature. But intellectual education is worth little without virtue, and virtue must be supported and fed by piety, which binds men to God, inspires them with love to their fellow-men, and urges them on to noble thoughts and noble deeds. Our safety and ultimate success depends upon the maintenance and spread of the Christian religion. This was the conviction of our greatest statesmen from Washington to Daniel Webster and Abraham Lincoln. The religious tie of authority and loyalty must be strengthened in proportion as the political tie is relaxed. A self-governing democracy which does not obey the voice of conscience, and own God as its Ruler, must degenerate into mobocracy and anarchy. "Despotism," says De Tocqueville, that profound student of American institutions, "may govern without faith, but liberty cannot." God's Church, God's Book, and God's Day are the three pillars of American society. Without them it must go the way of all flesh, and God will raise up some other nation or continent to carry on his designs; but with them it will continue to prosper notwithstanding all hindrances from without and within.

A distinguished English divine, when visiting Niagara Falls, as he looked at midnight from the bridge which spans the river and unites the British and American dominions, into the seething chaos below and listened to the ceaseless roar of that avalanche of water, thought it a fit emblem of the restless and bewildering whirlpool of American life; but when he raised his eyes to the moonlight sky, "there arose a cloud of spray twice as high as the Falls themselves, silent, majestic, immovable: that silver column glittering in the moonbeams seemed an image of American history—of the upward heaven-aspiring destiny which should emerge from the distractions of the present."

It is the motto of an American citizen never to despair of the commonwealth, and it is the motto of every believing

Christian never to despair of the progress and ultimate triumph of Christianity.

ECCLESIASTICAL STATISTICS.

Figures are facts. The following statistics will give you the best idea of the outward growth and the present numerical status of Christianity in the United States.

I. STATISTICS OF 1870.

We present first the results of the last decennial census of the United States, which was taken in 1870. They were published in three large quarto volumes, and condensed in "A Compendium" of 942 closely printed pages of figures, edited by Francis A. Walker (Superintendent of Census), Washington, 1872. From this document we make the following extracts :

Total population in the United States and Territories in 1870.	38,558,371
White do.	33,589,377
Colored.	4,880,009
Foreign-born white population (included in total).	5,567,229
Born in Great Britain and Ireland.	2,626,241
Born in Germany	1,690,533

The ecclesiastical statistics of the census report (which are not given as a separate head, but strangely ranked under "Schools, Libraries, Newspapers, and Churches," and which do not agree in all cases with the statistics of denominational year-books and almanacs) are given on p. 514, in alphabetical order as follows :

DENOMINATIONS.	ECCLIASTICAL STATISTICS OF 1870.			
	Organi- zations. (Congre- gations.)	Edi- fices.	Sittings.	Property.
All denominations.....	72,459	63,082	21,665,062	\$354,483,581
1 Baptist (regular or Calvinistic).....	14,474	12,857	3,997,116	\$39,229,221
2 Baptist (other, Free-Will, Mennon- ites, Tunkers, etc.).....	1,355	1,105	363,019	2,378,977
3 Christian (and "Disciples of Christ")	3,578	2,822	865,602	6,425,137
4 Congregational.....	2,887	2,715	1,117,212	25,069,698
5 Episcopal (Protestant).....	2,835	2,601	991,051	36,514,549
6 Evangelical Association.....	815	641	193,796	2,301,650
7 Friends (Quakers).....	692	662	224,664	3,939,560
8 Jews.....	189	152	73,265	5,155,234
9 Lutheran.....	3,032	2,776	977,332	14,917,747
10 Methodist.....	25,278	21,337	6,528,209	69,854,121
11 Miscellaneous.....	27	17	6,935	135,650
12 Moravian (Unitas Fratrum).....	72	67	25,700	709,100
13 Mormon.....	189	171	87,838	656,750
14 New Jerusalem (Swedenborgian)....	90	61	18,755	869,700
15 Presbyterian (regular).....	6,262	5,683	2,193,900	47,828,732
16 Presbyterian (other).....	1,562	1,388	499,344	5,436,524
17 Reformed Church in America (late Dutch Reformed).....	471	468	227,228	10,359,255
18 Reformed Church in the United States (late German Reformed)....	1,256	1,145	431,700	5,775,215
19 Roman Catholic.....	4,127	3,806	1,990,514	60,985,566
20 Second Adventist.....	225	140	34,555	306,240
21 Shaker.....	18	18	8,850	86,900
22 Spiritualist.....	95	22	6,970	100,150
23 Unitarian.....	331	310	155,471	6,282,675
24 United Brethren in Christ.....	1,445	937	265,025	1,819,810
25 Universalist.....	719	602	210,884	5,692,325
26 Unknown (Local Missions).....	26	27	11,925	687,800
27 Unknown (Union).....	409	552	153,202	965,295

The decennial growth of all the churches since 1850 may be inferred from the following table :

	Church Edifices.	Accommodation.	Property.
A.D. 1850.....	38,061	14,234,825	\$87,328,801
A.D. 1860.....	54,009	19,128,751	171,397,932
A.D. 1870.....	63,082	21,665,062	354,483,581

2. COMPARATIVE STATISTICS OF THE CENTENNIAL GROWTH OF CHURCHES FROM 1776 TO 1876.

The growth of churches during the first century of the United States can only be made out approximately. The Revolutionary war produced great confusion, and there are few reliable lists of ministers and congregations before 1790. The statistics of 1776, therefore, are mostly conjectural, but those of 1876 (as also those of 1878 in the next table) are from official records and private communications of leading men of different churches.

STATISTICS OF 1776 (OR 1780-90.)			STATISTICS OF 1876.		
DENOMINATIONS.	Ministers.	Churches.	DENOMINATIONS.	Ministers.	Churches.
Baptists of all descriptions.....	722	872 ¹	Baptists.....	13,779	22,924
Congregationalists.	575	700	Congregationalists.	3,333	3,509
Episcopalians.....	150 (No bishop.)	200 ²	Episcopalians.....	3,216 (61 bishops.)	4,000
Friends (Quakers).	400	500	Friends (Quakers).	865	885
Lutherans (1786)...	25	60	Lutherans.....	2,662	4,623
Methodists of all descriptions.....	24	....	Methodists.....	20,453	40,000
Moravians.....	12(?)	8(?)	Moravians.....	75	75
Presbyterians (Gen. Assembly, 1788).	177	419	Presbyterians (Gen. Assembly).....	4,744	5,077
Reformed, Dutch..	40	100	Reformed, Dutch..	546	506
Reformed, German.	12	60	Reformed, German.	644	1,353
Roman Catholics..	26(?)	52(?) ³	Roman Catholics..	5,141	5,046
Universalists.....	1	1	Universalists.....	689	867

¹ The Regular or Calvinistic Baptists numbered in 1790 about 200 ministers and 300 congregations.

² Estimated. The Protestant Episcopal Church had no regular statistical tables before 1832.

³ The first R. C. bishop, Carroll of Maryland, was consecrated in 1790. In 1808 there were 80 Roman Catholic churches; in 1830, 230; in 1840, 454; in 1850, 1073; in 1860, 2385; in 1870, 3995.

3. ECCLESIASTICAL STATISTICS OF 1878.

DENOMINATIONS	Ministers.	Congregations.	Communicant Membership.	Nominal Membership.	Colleges.	Theological Seminaries.
Baptists :						
(a) Regular Baptists..	14,954	24,499	2,102,034	.....	31	9.
(b) Other Baptists....	5,333	5,732	554,187	.....	....	....
(c) All Baptists	20,292 ¹	30,231	2,656,221	.....	....	....
Congregationalists.....	3,496 ²	3,620	375,654	.....		7
Episcopalians.....	3,141 (63 b'ps.) ³	4,200	314,367	about 1,250,000	14	16
Friends (Quakers).....	860	900	70,000	100,000 about	4	none.
Lutherans.....	2,976	5,176	808,428	2,000,000	18	15
Methodists :						
(a) Epis. Meth. North.	11,676 (12 b'ps.)	20,000	1,709,958	6,900,000	27	7
(b) Other Methodists..	11,886	12,000	1,718,092	7,100,000	25	5
(c) All Methodists....	23,562 ⁴	32,000	3,428,050	14,000,000	52	12
Moravians.....	82 (4 b'ps.)	82	9,407	16,236	1	1
Presbyterians :						
(a) Gen. Assem. North	4,901	5,260	567,855	.....	....	13
(b) Gen. Assem. South	1,117	1,878	114,578	.....	....	2
(c) All Presbyterians.	8,301 ⁵	10,648	897,593	.....	....	....
Reformed Episcopalians.	6 (3 b'ps.)	69	7,000	16,500	....	1
Reformed, Dutch.....	550	510	79,000	251,000	2	1
Reformed, German.....	714	1,380	124,596	151,651	6	3
Roman Catholics.....	5,750 ⁶ (52 b'ps.)	5,589	6,375,630	6,375,630	78	23
Second Adventists.....	120	80	10,000	.....	....	....
Swedenborgians.....	100	115	5,000	15,000	1	2
Unitarians.....	401	358	.....	.....	....	2
Universalists.....	711	963	37,965	42,500	4	2

¹ Estimate of Rev. Prof. H. Osgood, D.D., Rochester, N. Y., compared with the American Baptist Year-Book. Philadelphia, 1879. (Bapt. Publication Society.)

² According to the careful statistics of the Congregational Year-Book. Boston, 1879.

³ The statistics furnished by Bishop Perry, of Iowa, the historiographer of the Protestant Episcopal Church of the United States, and the Rev. Dr. C. C. Tiffany, of New York.

⁴ According to the estimates furnished by Rev. D. Dorchester, of Springfield, Mass., endorsed by Rev. Dr. Warren, of Boston. The Methodist Almanac, New York (Nelson & Phillips), 1879, differs somewhat, and credits the Methodist Episcopal Church only with 11,308 ministers (including 12 bishops), 16,099 congregations, and 1,688,783 members. But there are counted besides 12,749 local preachers. All the Methodist organizations together number 30 bishops and 26,642 local preachers, in addition to the regular ordained clergymen.

⁵ The figures of the Northern and Southern General Assembly are from the last Minutes. The sum total of Presbyterians is estimated by Rev. Dr. E. F. Hatfield, of New York, Stated Clerk of the Northern General Assembly, and includes the United Presbyterians, the Welsh Calvinists, and the Cumberland Presbyterians, but not the Dutch and German Reformed churches.

⁶ Among the 52 Roman Catholic bishops there are 11 archbishops and 1 cardinal. See Roman Catholic Almanac for 1879, New York (Sadler & Co.). In some dioceses chapels are counted with churches, in others with mission stations. In some cases colleges and theological seminaries are combined, as at Emmitsburg, Md. The membership includes the whole R. Catholic population.

4. STATISTICS OF THE CITY OF NEW YORK IN 1878.

We add the ecclesiastical statistics of the American metropolis, taken from the last report of the N. Y. City Mission Society, carefully prepared by its secretary, Mr. Lewis E. Jackson. It may furnish an idea of the strength of the churches in the larger cities.

Baptist churches and chapels.....	46
Congregational churches and chapels.....	9
Friends' churches and chapels.....	5
Greek churches and chapels.....	1
Jews' synagogues.....	23
Lutheran churches and chapels.....	23
Methodist Episcopal churches and chapels.....	58
African Methodist Episcopal churches and chapels.....	8
Free Methodist churches and chapels.....	2
Moravian churches and chapels.....	2
Presbyterian churches and chapels.....	65
United Presbyterian churches and chapels.....	10
Reformed Presbyterian churches and chapels.....	6
Protestant Episcopal churches and chapels.....	85
Reformed Episcopal churches and chapels.....	2
Reformed (Dutch and German) churches and chapels.....	28
Roman Catholic churches and chapels.....	56
Union or Undenominational churches and chapels.....	18
Unitarian churches and chapels.....	4
Universalist churches and chapels.....	6
Miscellaneous churches and chapels.....	39
Total.....	496

Of these 496 church organizations (including chapels and mission stations), 387 have church edifices, and these, together with the ground they occupy, are estimated to be worth \$40,172,850. The total population of New York City in 1875 was 1,041,886.

The church organizations average a membership of 300, equal to a total of 80,000 communicants. The number of attendants, of course, is much larger. The Protestant churches and chapels afford accommodation probably for 275,000 persons, and the whole (nominally) Protestant population of the city is estimated at from 500,000 to 600,000.

The Roman Catholic churches are usually crowded on Sundays, and are not sufficient for the Roman Catholic population, which probably amounts to one third of the whole.

THE DIFFERENT ELEMENTS OF AMERICAN CHRISTIANITY.

The first distinctive feature of America is the commingling of nationalities. It is truly "e pluribus unum." The Anglo-Saxon nationality forms the solid foundation, the very best for a vigorous, enterprising, liberty-loving, independent race; but on this foundation are built stones from Scotland, Germany, Holland, Celtic Ireland, France, Switzerland, Scandinavia, Italy, Spain, Hungary, and Bohemia. Even African negroes, red Indians, and Asiatic Chinese are there in large numbers, but keeping apart.

With the exception of the last-mentioned races, the process of amalgamation is going on with wonderful rapidity, and out of the different nationalities of Europe there is fast rising a new and distinct nationality which more than any other seems destined to realize the unity and universality of the human family, with a continent for its home and two oceans for its outlet to the other continents. If the present English nation is superior to any of the three elements—the Celtic, the Anglo-Saxon, and the Norman-French—of which it is composed, may we not reasonably expect that the American nationality will ultimately be an advance upon any or most of the nationalities which contribute to its growth?

A similar phenomenon is presented to us in American Christianity taken as a whole. It has gathered its material from all the churches and sects of Europe. It strikes its roots in the most excited and interesting period of English history, in the first half of the seventeenth century, when all the leading English denominations—except the Methodist—assumed a separate organization. It embraces the Anglican Episcopal Church, the Congregational, the Presbyterian, the Baptist, the Methodist Churches, and the Society of Friends—all of English descent. Ireland furnishes the chief material for the Roman Catholic Church, Germany for the Lutheran, German Reformed, and Moravian, Holland for the Dutch Reformed Church. All the historical denominations are now represented in America except the old Greek Church, which numbers but one congregation in New York in connection with the Russian Embassy, and

another in Alaska Territory, which was bought from Russia under President Lincoln's administration. But these Churches are not, and probably never will be, melted into one national American Church. They exist as separate, independent organizations, on a basis of equality before the law, enjoying the protection of the government, but deriving no support from it. They are self-supporting and self-governing. *

CHURCH AND STATE.

America has solved the problem of a "Free Church in a Free State." Church and state co-exist in peaceful and respectful separation, each minding its own business without interference or hindrance from the other. The state takes care of the secular, the church of the moral and spiritual interests of the people. The church enjoys the protection of the government for its property and the free exercise of public worship, but asks and receives no pecuniary support from it.

Congress is forever prevented, by the First Amendment of the Federal Constitution, to make any law "respecting an establishment of religion, or prohibiting the free exercise thereof." This indeed does not apply to the several States, and some of them continued to tax their citizens for the support of the church till 1830, but the voluntary principle has gradually triumphed in the whole country, except in the abnormal territory of the Mormons. The law of Congress, it should be distinctly remembered, is protective as well as prohibitive, and owes its origin not to contempt, but to respect for religion and its free exercise. Herein the American idea of religious freedom differs *toto cælo* from the red-republican idea, as faith differs from infidelity, and as constitutional liberty differs from anti-nomian license.

The experiment of unrestricted religious freedom has been tried for a hundred years, and has worked well. There is no desire anywhere to change it. Every church knows that the freedom and independence of all other churches is the best safeguard of its own freedom, and that the least attempt to aspire to political power and supremacy would arouse the jealousy and opposition of the others.

Religious freedom—which is very different from mere tole-

ration, and which necessarily includes freedom of public worship—is regarded in America as one of the fundamental and inalienable rights of man, more sacred than civil freedom or the freedom of thought and speech. It is the highest kind of freedom, and is at the same time the best protection of all other freedom. The dominion of conscience is inviolable. No power on earth has a right to interpose itself between man and his Maker. All attempts to compel religion from without are apt to beget hypocrisy or infidelity. Religion flourishes best in the atmosphere of freedom. The inevitable abuses of freedom are more than counterbalanced by its benefits. These are settled principles in America.

Experience has proved already in the first three centuries of persecution, that Christianity is abundantly able to support itself and to govern itself, and to do it much better than the secular power can do it. The voluntary principle has its inconveniences, and entails a great deal of suffering on pastors of young and poor congregations, and among immigrants who are not yet weaned of reliance on government support. The average salary of ministers is probably not more than \$700 (although a few receive from \$5000 to \$10,000), and ought to be \$1000 to enable them to live comfortably and to give their children a good education. But, on the other hand, the voluntary principle secures an able, energetic, devoted clergy, who command respect by their self-denying services. It makes the laity feel their responsibility, calls forth a vast amount of liberality, and attaches them to the church in proportion to the amount of labor and money they have invested in it. Liberality, like every other virtue, grows with its exercise, and so becomes a settled habit. The more we give the more we feel the blessedness of giving. "Make all ye can, save all ye can, give all ye can."

Upon the whole we may venture to say that America, in proportion to her age and population, is better provided with churches, Sunday-schools, and religious institutions and agencies than any country in the world, with the exception, perhaps, of England and Scotland. Church extension keeps pace with the growth of the population; and this is saying much, if we remember the enormous influx of foreign elements.

THE CHRISTIAN CHARACTER OF THE AMERICAN NATION.

The separation of church and state is not and cannot be absolute. It does not mean a separation of the nation from religion. It means only the absence of an established or national church to which all are bound to belong and to contribute, whether they agree with its creed and polity or not ; it means that citizenship is independent of church-membership ; it means that every man is free to choose his own creed or no creed, and that his religious opinions and ecclesiastical connection have nothing to do with his civil and political rights.

But the American people are nevertheless in fact a Christian nation, and if religion may be judged from the number of churches and Sunday-schools, colleges and seminaries, from the extent of Bible-reading, Sabbath-keeping, church-going, liberal giving, and active charity, they need not fear a comparison with any nation in Christendom. The clergy are, upon the whole, the most respected and influential class of the community. They are invited to all public festivities, and called upon to open even political meetings with the invocation of the divine blessing. The government employs in the judicaries and in the introduction of officers the Christian oath. It appoints from time to time days of thanksgiving, fasting, and prayer. The memorable national ordinance of 1787, for the government of Territories west of the Ohio, declares that "Religion, morality, and knowledge being necessary to good government and the happiness of mankind, schools and means of education shall ever be encouraged." Congress, the army and the navy, have their regular chaplains, paid by the government. Church property, like school property, is exempt from taxation. Christianity is an integral part of the common law of the land, and enjoys as much protection in courts of justice as in any country under the sun. It is deeply rooted in national habits, which are even stronger than laws, and has a mighty hold on the respect and affections of all classes of society.

I have consulted on this important subject, which is often misunderstood in Europe, one of the most learned jurists, Judge Theodore W. Dwight, President of the Columbia Law School,

New York, and he has kindly furnished me with the following confirmatory statement on the legal status of Christianity in the United States :

“It is well settled by decisions in the courts of the leading States of the Union—*e. g.*, New York, Pennsylvania, and Massachusetts—that Christianity is a part of the common law of the State. Its recognition is shown in the administration of oaths in the courts of justice, in the rules which punish those who wilfully blaspheme, in the observance of Sunday, in the prohibition of profanity, in the legal establishment of permanent charitable trusts, and in the legal principles which control a parent in the education and training of his children. One of the American courts (that of Pennsylvania) states the law in this manner : ‘Christianity is and always has been a part of the common law of this State—Christianity without the spiritual artillery of European countries—not Christianity founded on any particular religious tenets—not Christianity with an established church and titles and spiritual courts, but Christianity with liberty of conscience to all men.’

“The American States adopted these principles from the common law of England, rejecting such portions of the English law on this subject as were not suited to their customs and institutions. Our national development has in it the best and purest elements of historic Christianity as related to the government of States. Should we tear Christianity out of our law, we would rob our law of its fairest jewels, we would deprive it of its richest treasures, we would arrest its growth, and bereave it of its capacity to adapt itself to the progress in culture, refinement, and morality of those for whose benefit it properly exists.”

There are especially three points on which church and state come in contact : marriage, Sunday, and education. They require a separate consideration.

I. MARRIAGE in America is a civil contract, and may be performed by a civil magistrate as well as by a clergyman. The Mayor of New York solemnizes more marriages—chiefly among immigrants—than any minister of the Gospel. But most Americans seek the blessing of the church for their union.

The only legitimate form of marriage is monogamy. Mormonism tried to undermine this Christian institution, and to introduce a worse than Mohammedan polygamy which destroys the dignity of woman and the happiness of home ; but Congress has expressly prohibited polygamy, and the Supreme Court has affirmed the constitutionality of this law. Utah Territory will not be admitted into the confederacy of independent

States until this poisonous plant is uprooted. It is a significant fact that the increase of that abnormal sect is almost exclusively from foreign immigration, stimulated by promises of temporal prosperity, which so far has attended the Mormon settlements in Utah.

2. SUNDAY is regarded as both a civil and religious institution, and hence a proper subject for protective (not coercive) legislation. The State cannot compel people to go to church or to observe Sunday religiously, but it may lawfully prohibit the *public desecration* of it, and ought to protect the religious people in the enjoyment of the Sunday rest and the privilege of public worship as well as in the enjoyment of any other right. Hence the Sabbath is guarded in nearly all the States, and such protection is of the utmost importance to the laboring community, who otherwise would become slaves to heartless capital.

A strict regard for the civil and religious Sabbath is a national American custom, and dates from the first settlements of the country, especially in Puritan New England. Law and custom go hand in hand. All legislative and judicial proceedings, including those of the Supreme Court of the United States, are suspended on Sunday. Civil contracts are to a large extent illegal if made on that day. No political elections are held on Sunday, as is customary in France. The inauguration of the President of the United States is postponed to Monday, if the fourth of March appointed for this act falls on the Lord's Day. The Constitution of the United States, which extends over all the States and Territories, exempts Sunday from the working-days of the President for signing a bill of Congress. The whole nation celebrates the Declaration of Independence on the fifth instead of the fourth of July, if it be Sunday; thus subordinating the birthday of the nation to the day of Christ's resurrection.

So general and deep-rooted is this sentiment in the American people, that President Abraham Lincoln, even in the midst of the civil war, when every thing seemed to give way to military necessity, issued a memorable order enjoining the proper observance of the Sabbath upon the officers and men in the army and navy. The order, dated Washington, November 15th, 1862, says: "The importance for man and beast of the

prescribed weekly rest, the sacred rights of Christian soldiers and sailors, a becoming deference to the best sentiment of a Christian people, and a due regard for the Divine will, demand that Sunday labor in the army and navy be reduced to the measure of strict necessity."

The sanctity of the American Sabbath is threatened by infidels and foreigners from the Continent, who would like to turn it into a day of secular amusement, and to substitute the theatre and beer saloon for the church and Sunday-school. But the better class of Europeans, after some observation and experience, come to see the inestimable blessing of one day of sacred rest for body and soul, and are co-operating with the Americans for the maintenance of their time-honored national custom. The Sabbath Committee of New York has done a good work in this direction and stimulated similar efforts in other large cities.

3. EDUCATION is untrammelled, and left to individuals, to the family, the church, and the several States. Religion may be freely taught in all private and parochial schools. The General Government provides only for the education of officers of the army and navy, and does so very liberally.

But almost every State and Territory maintains now a system of public schools which are supported by general taxation, and are open to all without distinction of race or creed. Some of the new Western States have made munificent provision by devoting a part of the public lands for the support of primary and even university education. President Grant, in his Centennial Message to Congress, December 7th, 1875, advised the passage of a constitutional amendment making it "the duty of the several States to establish and forever to maintain free public schools, adequate to the education of all the children in rudimentary branches, within their respective limits, irrespective of sex, color, birth-place, or religion; forbidding the teaching in said schools of religious [sectarian], atheistic, or pagan tenets," etc. But the suggestion was not acted on, and the strange phraseology in the last clause certainly would need some rectification.

In the public schools of New England and other States, the custom prevails—and has prevailed from the beginning—of opening the daily exercises with the reading of the Scriptures, singing, and prayer. This custom works very well where the

population is Protestant and homogeneous, and, although it is not at all sufficient, it keeps up before the rising generation the importance and necessity of religion as an essential element of education. This is a great deal. The effect, of course, depends greatly on the spirit and personal conviction of the teacher who conducts the religious exercises.

But just here comes in the irrepressible conflict between church and state. This time-honored custom is violently and persistently assailed by infidels, Jews, and especially by Roman Catholics—who have become very numerous in large cities. The Roman hierarchy, in accordance with the Papal Syllabus of 1864, claims the monopoly of religious education, cares more for the Roman Catechism than the Bible, regards King James' Version as a sectarian, incorrect, and incomplete translation, and is not without good reason afraid of the free Protestant atmosphere of the mixed public schools. These scruples are conscientious, and consistent from the Roman Catholic standpoint, and have inclined many Protestants to sacrifice the Bible, if necessary, rather than the common schools.

The controversy will come up again and again in different States, and can only be settled in the course of time. I will state the various plans which have been proposed.

(1) Give up the public schools, and leave education in the hands of the family and the church where it properly belongs. This was originally the Roman Catholic plan, but it was signally defeated in public elections. It would surrender a large portion of our population to the barbarism of ignorance. A self-governing republic needs for its preservation intelligent voters and useful citizens, and hence is bound to furnish the opportunity, at least for primary education. The American people will never abandon the common-school system; on the contrary, it is gaining strength from year to year and rising higher and higher, even beyond the reasonable limits of a thorough elementary training for intelligent and useful citizenship.

(2) Divide the public-school funds annually raised by taxation among the different denominations and sects for separate management. This is the more recent Roman Catholic proposition, but is likewise impracticable. It would break up the common-school system altogether. It would require Protes-

tants, who pay most taxes, to aid in supporting the Roman Catholic parochial schools, and would leave those who belong to no church or sect without any schools. Besides, it would intensify and perpetuate the sectarian animosities, while the present system has a tendency to check and moderate them, and to raise a homogeneous generation.

(3) United secular, and separate religious education. Confine the State schools to purely secular instruction, and leave all religious instruction to the churches and Sunday-schools. This is the spirit of General Grant's proposal mentioned above, which would exclude all religious, but also all irreligious (atheistic and pagan), teaching from the public schools. It seems to be most consistent with the separation of church and state, and many advocate it as the genuine American plan. But an immense interest like the education of a nation of cosmopolitan and pan-ecclesiastical composition cannot be regulated by a logical syllogism. Life is stronger and more elastic than logic. It is impossible to draw the precise line of separation between secular and moral, and between moral and religious education. Absolute indifference of the school to morals and religion is impossible; it must be either moral or immoral, religious or irreligious, Christian or anti-Christian. Religion enters into the teaching of history, mental and moral philosophy, and other branches of learning which are embraced in our common-school system, and which public sentiment deems necessary. What should we think of a text-book of general history which would ignore the creation, the fall, the revelation, Abraham, Moses, and even Jesus Christ, and the Christian Church? An education which ignores religion altogether would raise a heartless and infidel generation of intellectual animals, and prove a curse rather than a blessing.

(4) Let the leaders of ecclesiastical denominations unite in some general scheme of religious instruction which shall be confined to the essentials held in common by all, such as a selection of psalms and hymns, the Sermon on the Mount, the Ten Commandments, the Lord's Prayer, and the Apostles' Creed. But the Roman Catholics are not likely ever to agree with the Protestants on any religious formula. And the conscience of the Jews must likewise be respected.

(5) Let religious instruction be separately given in appointed hours by special teachers chosen for the purpose by the different churches; the parents to be free to send their children to the teacher they prefer, or to excuse them from attendance. This may be called the German plan, which has not yet received sufficient consideration.

(6) The local option plan leaves the whole question with the school boards to be decided according to the composition and wants of the children. This is the present plan, and is likely to prevail, with some modifications and adaptations to the wants of different communities. Absolute uniformity seems impracticable and undesirable in a country where the States are independent, the population heterogeneous, and the public sentiment divided.

Fortunately, religious education is not confined to public schools, which would be meagre indeed, but is supplemented by the family, the Sunday-school, and pastoral or catechetical instruction. Even if the Roman Catholics should succeed in driving the Bible out of our common schools, it would only stimulate the churches to greater zeal in training the young for usefulness in this world and happiness in the world to come.

DENOMINATIONALISM.

American Christianity, as already stated, is not an organic unit, nor a confederation of churches, but is divided into an indefinite number of independent ecclesiastical organizations called *Denominations*,¹ which, while differing in doctrine, or discipline, or cultus, are equal before the law, and have perfect liberty to work and to propagate themselves, by peaceful and moral means, to the extent of their ability.

Where there is no national or state church, there can be no dissenters or nonconformists as in England, and no sects in the sense in which this word is used on the Continent in opposition to the (national) church. The sects have become churches, and among these the Methodists and Baptists, who

¹ The term *Denominations* is the American equivalent for the European (Continental) term *Confessions*, and is more appropriate, since the number of sects is much larger than the number of confessions of faith.

are scarcely known in some countries of the Continent and barely tolerated in others, are numerically the largest in the United States.

This of itself would be enough to condemn the religious condition of the United States as an anomaly in the judgment of a churchman who is brought up in the traditions of an exclusive state-churchism. To a German looking from the outside, America is a wilderness of sects, as to an American, Germany is a wilderness of theological schools. The liberty of thought, which in Germany produces more opinions than thinkers, is checked in England and America by the wholesome restraint of public opinion and orthodox sentiment; but, on the other hand, we have much greater liberty of action and organization, which produces a superfluity of sects.

American denominationalism is certainly not the ideal and final condition of Christianity, but only a transition state for a far higher and better union than has ever existed before, a union which must be spiritual, free, and comprehend every variety of Christian life. The time must come, although it may not be before the second advent of Christ as the one Head of His Church, when party names will disappear, when there will be one flock under one Shepherd, and when believers will "be made perfect in one," even as Christ is with the Father.

But American denominationalism is the necessary outcome of the church history of Europe, and is overruled by Providence for the more rapid spread of Christianity. We should consider the following facts, on which an intelligent judgment must be based :

1. There is a difference between denominationalism and sectarianism : the former is compatible with true catholicity of spirit ; the latter is nothing but an extended selfishness, which crops out of human nature everywhere and in all ages and conditions of the church. The Roman Church, with all its outward uniformity, has as much carnal animosity among its monastic orders as there ever existed between Protestant sects.

2. The American denominations have sprung directly or indirectly from the Protestant Reformation of the sixteenth century and the Puritan commotion of the seventeenth century ; they are found in Europe as well, though scattered and divided

by geographical and political boundaries, and hampered by many disabilities.

3. They represent historical phases and types of Christianity which must be fully developed and finish their mission before there can be a free reunion. At the same time I would not deny that there are a few petrified sects in America, which date their existence from some local or temporary quarrel in Europe, and which seem to have no right to exist except as antiquarian curiosity shops.

4. The denominations multiply the agencies for Christianizing the land, and stimulate a noble rivalry in all good works, which counterbalances the incidental evils of division. It is proper to add that proselytism is denounced by all honorable men. There is work enough for all denominations among their own members, and in the outlying semi-heathenish population, without interfering with each other.

5. They are really more united in spirit than the different theological schools and church parties of national churches under one governmental roof, and manifest this underlying unity by hearty co-operation in common enterprises, such as the distribution of the Bible, the preservation and promotion of Sunday observance, the Sunday-School Union, the Evangelical Alliance, city missions, and the management of various charitable institutions. The European delegates to the General Conference of the Alliance in New York were struck with the powerful manifestation of this unity in diversity, which they had never witnessed on such a grand scale anywhere before. And this spirit of catholic unity is steadily progressing, and all the more so because it is the spontaneous outgrowth of the spirit of Christianity, which is a spirit of love.

Among these various modes of co-operation should be mentioned the work of revising the English Bible in common use, which has been carried on since 1870 with great harmony by a large number of biblical scholars of all Protestant denominations in England and the United States. This revision, when completed and adopted for public use, will be a noble monument of the spiritual unity and exegetical consensus of English-speaking Christendom.

THEOLOGICAL EDUCATION.

We now proceed to describe some of the general activities of evangelical Christianity in America. We begin with the preparation for the ministry.

Theological learning is fast progressing, even among those denominations who formerly neglected it, but are beginning to see that the intelligence and culture of the age pre-emptorily require a well-educated ministry, especially in a country where public opinion rules supreme and where the church depends upon the voluntary support and affection of the people. A few obscure sects perpetuate their ignorance and stagnation, and as they are dead to the surrounding world, the world cares no more for them than for antediluvian fossils.

Ministerial education is carried on in special seminaries, of which there are now probably more than a hundred in the land. A few first-class institutions would be better than many poor ones which spread a superficial culture at the expense of depth and solidity. But the vast extent of the country and the rivalry of sects stimulate the multiplication. There are institutions where one or two professors must teach all branches of learning, and spend the vacation in the humiliating business of collecting their own scanty salary. But a few of the older seminaries are nearly as fully equipped with professors, students, and libraries as the best theological faculties in Germany and Switzerland, and admit no students who have not taken a full college course. Two of them have more students than some renowned universities of Europe.

Instruction is free in all these seminaries, and professors receive no fees. Indigent and worthy students are aided by scholarships or by beneficiary boards, to which all congregations are expected to contribute according to their means. Others prefer to support themselves by teaching or by mission work in connection with some church or Sunday-school.

Discipline is much more strict than in German universities. The wild excesses of student life are not unknown in some of our colleges, but unheard of in theological seminaries. Only such students are admitted as are in good standing in their

church, and give reasonable evidence of choosing the ministry not merely as an honorable profession, but from love to Christ and desire to save souls. Every lecture is opened with a short prayer. Much attention is paid to the cultivation of piety as well as learning. From a long experience as a public teacher in Europe and America, I may venture the assertion that the theological students of America, as regards ability, gentlemanly bearing, and Christian character are equal to any in the world.

The theology taught in these seminaries differs, of course, according to the denomination. Each has its own creed and theological traditions. New England Congregationalism has produced the first and so far the only distinct school of American dogmatic theology, headed by the great and good Jonathan Edwards. It is a subtle form of scholastic Calvinism based on the Westminster standards, but it has during the last fifty years undergone, in one of its branches, considerable modification, even to the verge of Pelagianism. The latest monumental work of orthodox Calvinism is the "Systematic Theology" of the venerable and amiable Dr. Charles Hodge, of Princeton, who after celebrating the semi-centennial of a spotless and unusually successful career of public teaching (1872), entered into his rest (1878), but will long live in his books and in the grateful memory of innumerable pupils. Dr. Tholuck, the friend of his youth, had preceded him a year before.

In biblical and historical learning we are largely indebted to Germany, which has been for the last fifty years the chief intellectual and critical workshop of Protestantism, both orthodox and heterodox. Professor Stuart of Andover, and Professor Robinson of Union Seminary, New York (the well-known Palestine explorer), were the pioneers of biblical and Anglo-German learning in America. Since that time almost every important German contribution to theological science has been imported or translated, and many German scholars—Neander, Gieseler, Tholuck, Olshausen, Lange, Meyer, Delitzsch, etc.—have more readers in America than in their fatherland (if we are to judge from the success of their translated works). A considerable number of our students are annually resorting to Berlin, Leipzig, Halle, and other universities to complete their studies; and not unfrequently they extend their visit to Bible lands, where

they can read "the fifth Gospel" and study the Book in the land of its birth. The students return with the latest ideas and advances of European scholarship, and prepare the way for America's golden age of theology, which cannot be far distant.

The American ministry, while it may be behind in classical culture, is more orthodox and better trained for practical church work than that of Protestant countries of the Continent. A minister may choose among the different creeds, but is expected to be loyal to the one he has chosen. A preacher who does not believe what he preaches is regarded as a moral monstrosity, and would soon be disciplined or starved out. There are indeed a few smart and witty sensationalists who turn the sacred pulpit into a platform for the amusement of the hearers, and preach politics, æsthetics, and anything rather than the Gospel of Christ. But these are exceptions. Dull and tedious sermons are not more frequent than in some parts of Europe. The great evangelical doctrines of sin and grace are faithfully, earnestly, and effectively proclaimed in nearly all denominations.

SUNDAY-SCHOOLS.

In close connection with the church is the Sunday-school. It is the church for the young and rising generation. There is hardly a congregation which has not a Sunday-school attached to it. The pupils are divided into groups, and the groups are gratuitously taught by members of the church, male and female, under the superintendence of the pastor or a competent layman. The school is held either before or after the morning service. It is made attractive to children by lively music, pictures, anecdotes, and innocent amusements adapted to their capacity and taste. The chief and often the only text-book is the Bible, with or without a catechism. The recent system of interdenominational and international Scripture lessons has immensely stimulated and extended Bible studies, and called forth a flood of popular commentaries in periodicals and separate volumes.

The American Sunday-school instruction is of incalculable importance for the future of the country. It may often be very superficial; but that is the fault of the teachers, and not of the system, which admits of endless improvement. The Sunday-

school system supplements the scanty religious training of the public schools ; it popularizes and commends religion by bringing it down to the capacity of childhood in the spirit of unselfish love ; it develops a vast amount of lay-agency, and gives to young men and women a fine field of pleasant usefulness on the Lord's Day ; it promotes the proper observance of the Lord's Day by feeding His lambs ; it keeps alive a child-like spirit in the adults ; it attaches the parents to the church by the interest shown in their offspring ; and it is a most effective missionary agency by scattering the seed of new churches throughout the land.

The literature for children stimulated by the Sunday-school system is beyond any thing known in former ages of the world. There are illustrated child's papers with a circulation not only of tens of thousands but of hundreds of thousands of copies. That a large amount of this literature is not child-like but childish, may be expected. But the chaff is soon blown away, the wheat remains. Alongside with ephemeral productions you will find in the majority of Sunday-school libraries the best popular and devotional books and periodicals for teachers and pupils.

The American Sunday-school system has for the last ten or fifteen years found much favor on the continent of Europe, and is likely to become there a regular institution. A society in Brooklyn, consisting mostly of ladies, keeps up a regular correspondence with foreign Sunday-school workers and aids them with funds.

MISSIONS.

The churches in the United States spend more men and money for the conversion of the heathen than any other nation except the English. The two great branches of the Anglo-Saxon race, having the control over the seas and commercial intercourse with all parts of the world, are chiefly intrusted by Providence with the propagation of Bible Christianity to the ends of the earth. They have the means, and on them rests the responsibility. It is, however, but proper to state that some of the most devoted missionaries in the employ of the English

“Church Missionary Society” (including Bishop Gobat of Jerusalem) are Germans or Swiss trained in the Mission Institute of Basle.

Missions are carried on in America by the churches themselves as a regular church work, instead of being left to voluntary societies, as in the national churches of Europe. Each pastor and each congregation are supposed to be interested in the spread of the Gospel at home and abroad, and to contribute towards it according to their ability. Boards are appointed as the agencies of the church, with officers who devote their whole time to this cause. The missionaries are selected from the most gifted and zealous graduates of the theological seminaries, instead of being trained in separate institutions of a lower grade.

Hence American missionaries in foreign lands are admitted by disinterested observers to be men of superior character and education. Lord Shaftesbury commended the American pioneers of the mission in the Turkish empire for “a marvellous combination of common-sense and piety,” and more recently (in 1878) Lord Beaconsfield called them “men of the highest principles, of even a sublime character; men who devote their lives to the benefit of their fellow-creatures, and seek no reward but the approval of their own consciences.” It would be easy to collect similar testimonies from the books of travellers who have observed the labors of these missionaries in Turkey, Syria, India, China, and Japan.

The missionary activity is divided between Foreign missions, Home missions, and City missions.

I. THE FOREIGN or HEATHEN missions began in the colonial period with the labors of John Eliot (the translator of an Indian Bible—the first Bible printed in America, 1663), David Brainerd, and David Zeisberger, among the red Indians, and if their zeal had been kept up the Indian problem would have been peacefully solved long ago. The first general Foreign Missionary Society was formed in 1810 under the name of the “American Board of Commissioners for Foreign Missions.” It grew out of a society of students in the Theological Seminary at Andover. It embraced for a considerable period the Congregational, Presbyterian, Dutch Reformed, and German

Reformed churches, but is now purely Congregationalist ; the other churches having peacefully withdrawn to form their own missionary societies, with a view to develop more fully the liberality of their people. The Baptists, Methodists, Episcopalians, Lutherans, and other denominations have likewise their own mission boards.

These various societies are now supporting schools, churches, and presses among the native Indians, in the Sandwich Islands, in Turkey, Syria, Egypt, Persia, East India, Siam, China, Japan, South and West Africa, Mexico, and South America, and the papal countries of Southern Europe. Some of the most zealous propagandists regard even the lands of the Reformation as an open mission field, and provoke the opposition of those who look upon them as sectarian intruders, while others welcome them as helpers in reclaiming the destitute masses, and rejoice with St. Paul if only Christ be preached and souls saved.

The American Missionary Societies combined sustain at present about 600 Protestant missionaries and many times that number of native helpers in foreign fields, at an annual cost of about \$1,704,000. Of this sum the General Assembly of the Northern Presbyterian Church contributed last year \$468,147.

2. HOME Missions. The vast immigration from Europe and the constant emigration of Americans from the Eastern to the Western and Pacific States necessitates the organization of special efforts for supplying this population and the new settlements with the means of grace, with ministers, churches, and institutions of learning. All the leading denominations take part in this great work of Christianizing the continent. It is generally felt that, unless we follow the westward tide of our population with the gospel, we are threatened with a new and worse heathenism and barbarism.

As a specimen of what is done in this direction I will present a sketch of the work of the Congregational Home Missionary Society, which has been kindly furnished to me by one of its secretaries (the Rev. Dr. D. B. Coe):

"The Home Missionary work of the Congregational churches was commenced in Massachusetts about the year 1695, and was sustained by annual grants from the treasury of the colony. 'The Society for Propagating the Gospel among

the Indians, and others in North America' was founded in Boston in 1787, and was the first incorporated missionary society in the United States. In 1798 the Missionary Society of Connecticut was organized, and similar societies were formed soon afterward in the other New England States.

"The American Home Missionary Society, though planned in New England, was organized, May 12th, 1826, by individuals representing four denominations of Christians. The Associate Reformed, Reformed Dutch, and Presbyterian churches successively withdrew from this alliance, and since 1860 the society has represented Congregationalists only in the work of home missions. But its resources and its operations have rapidly increased. In its first year it expended \$13,984, and sustained 169 missionaries who preached to 196 congregations in fifteen States and Territories. More than two thirds (120) of these missionaries were stationed in the State of New York, and only 33 of them in the Western States and Territories. During its last year (1878) the society expended \$284,540, and sustained 996 missionaries, who preached to 2237 congregations in 32 States and Territories; and 604 of these laborers were stationed in Western States and Territories.

"In 52 years the American Home Missionary Society has collected and disbursed \$8,200,000. Through its agency 33,000 years of ministerial labor have been performed at more than 7000 stations in 45 States and Territories of the United States. About 4000 churches have been planted or aided in the support of the ministry, 281,000 persons have been gathered into them, and nearly 2000 of them have been raised to the condition of self-support."

3. The CITY Mission is a part of Home mission, and aims to evangelize the destitute and ignorant masses which congregate in large cities, especially in New York, where, as in ancient Rome, to use the words of Tacitus, "*cuncta undique atrocia aut pudenda confluunt celebranturque.*" It is conducted by combined effort of several denominations, or by separate denominations, or by individual congregations which establish and support mission Sunday-schools and chapels as a regular part of their work. "The New York City Mission and Tract Society," which is carried on by several denominations, but mainly

by Presbyterians, sustains forty missionaries (men and women), three organized churches, five chapels, five Sunday-schools with 2000 children, and expends annually about \$40,000. Besides, almost every denomination in New York has its own missions, and there are also independent missions among the seamen, the Germans, the Irish, the Italians, the colored people.

THE RELIGIOUS PRESS.

America is the paradise of newspapers. The paradise is, of course, not free from snakes. "The satanic press," so called, is stronger in a republic than in a monarchy, and does an incalculable amount of mischief. There is no restraint whatever on the freedom of the press, which accordingly reflects all the bad as well as good passions of the people, and all the bitterness of party contests, especially in times of election. But the Americans have much more confidence in freedom than in the police, and are determined to fight out the battle on this line, being convinced that truth is mightier than error, and must prevail in the end. Newspapers are, of course, amenable to public opinion, and in the struggle for life and success they must satisfy all the reasonable demands, and respect the usages and tastes of their readers. No decent paper would dare to defy the general sentiment of morality and religion. Even the worst of them publish more religious news than any secular paper in Europe.

Every American reads newspapers. He would rather do without his breakfast than without his morning paper, which gives him a bird's-eye view of the world's life on the preceding day. The leading dailies number their subscribers by tens of thousands, some reaching a circulation of over a hundred thousand. They are brought into every household, sold on the street, in the hotels, on the steamboats, in the railroad cars, and transmitted by post to the remotest settlements. Owing to their immense circulation and advertising patronage they can afford to be very cheap. The enterprise of American newspapers shrinks from no expense. They get telegraphic news and correspondence from all parts of the world, wherever any thing of

interest is going on. The Monday issues contain even reports of popular sermons as items of news, so that millions may read what thousands have heard the day before. One editor in New York succeeded, where geographical societies and government expeditions failed, in finding Livingstone in the wilds of Africa, and revealing the mysteries of that continent from the sources of the Nile to the western coast.

This spirit of enterprise communicates itself in large measure to the religious press. Every respectable denomination has its stately quarterly review, its monthly magazine, and its weekly newspaper or newspapers. The quarterlies are intended for scholars, and for that vast and steadily-growing theological lay-public which wants to be posted in the progress of theology and general literature, and to possess itself of the results of the latest learned researches. The magazines furnish light reading for the educated classes. The weeklies are religious newspapers in the proper sense of the term. Of the last class 30 are published in New York City, 21 in Philadelphia, 15 in Chicago, 14 in Cincinnati, 11 in Boston, 9 in St. Louis, 9 in San Francisco, 4 in Richmond.

The weekly religious newspaper is a peculiar American institution, and reaches almost every family. Europe has, of course, its religious periodicals, but with the exception of a few English weeklies, they are confined to purely ecclesiastical or devotional reading, and rarely exceed a circulation of one thousand copies. An American religious weekly treats *de rebus omnibus et quibusdam aliis*, and requires at least five thousand subscribers to be self-sustaining. It furnishes a weekly panorama of the world as well as of the church, avoiding, of course, all that is demoralizing and objectionable, but omitting nothing that is thought instructive, interesting, and edifying to a Christian family. Miscellaneous advertisements, ecclesiastical, literary, and commercial, take up a good deal of space and pay the heavy expense.

The religious newspaper furnishes throughout the year a library of useful and entertaining reading for the small sum of two or three dollars. It is a welcome weekly family visitor, and easily becomes an indispensable institution, a powerful aid to the pulpit, and a promoter of every good cause.

THE TEMPERANCE REFORM.

Intemperance is one of the greatest evils in America, and the most fruitful source of crime, pauperism, and taxation. It prevails especially among the lower classes, both native and foreign. A great deal of intemperance is imported from abroad, and made worse under the stimulating effect of the American climate and by the poisonous adulteration of liquors. The Latin races are generally temperate (though less so than the Arabs and Turks under the prohibition of wine by the Koran); the immigrants from the British Isles and from Scandinavia take to the strongest drinks; the Germans, whom Dr. Luther in his day charged with being possessed by the "Saufteufel," worship lager-beer, which is consumed in amazing quantities, and, although far less injurious, yet, in the opinion of Prince Bismarck, the greatest of living Germans, "makes stupid and lazy, and breeds democracy." Its effect is much worse in America, where every thing is apt to be carried to excess.

It is estimated that between six and seven hundred millions of dollars are annually expended in the United States for intoxicating drinks. In New York City alone there are 8000 licensed and unlicensed liquor-shops and lager-beer saloons. Chief-Justice Noah Davis, of New York, states from his long judicial experience that "one half of all the crimes of America and Great Britain is caused by the intemperate use of intoxicating liquors; and that of the crimes involving personal violence certainly three fourths are chargeable to the same cause." The liquor interest is a fearful monster: it defies or evades legislation, it uses bribery and corruption for its work of destruction, it devours the hard earnings of the poor, it brings misery and ruin on families, and sends thousands of drunkards reeling with a rotten body and a cheerless soul to a hopeless grave.

To counteract this gigantic evil the best efforts of philanthropists and Christians have been called into action. The temperance movement, while it reveals one of the darkest aspects of American society, is also among the strongest evidences of

the earnest, aggressive, reforming character of American Christianity. The "National American Temperance Society" covers the land with tracts and books setting forth the baneful effects of intemperance, and acts upon legislatures in behalf of prohibitive measures. There are besides innumerable local and congregational temperance organizations of men and women. Temperance lecturers travel over the land and address crowded audiences in churches, public halls, and theatres, inducing thousands to take the pledge after the example set in a previous generation by Father Matthew in Ireland. Among these lecturers are reformed drunkards like John Gough and Francis Murphy, men of extraordinary dramatic eloquence, made doubly effective by their own sad experience. The evangelists Moody and Sankey make temperance a prominent practical topic of their revival preaching. The Methodist Church as a body is a vast temperance society.

There is a difference of views as to the best means of curing the evil, but there is abundant room for a variety of methods.

The moderate temperance reformers advocate strict license laws, the prohibition of all artificial alcoholic drinks and the poisonous adulteration of genuine wine. Regarding total prohibition as undesirable or at least as impracticable, especially in large cities, they aim at such a regulation and diminution of the liquor traffic as will make it comparatively harmless. Unfortunately, in a heterogeneous city like New York the best legislation is so often defeated or evaded by faithless magistrates, who are elected and re-elected by the very breakers of the laws, that the independent efforts of disinterested citizens are necessary to bring the police and the judges up to their duty. Two years ago a vigorous Society for the Prevention of Crime was formed under the leadership of the Chancellor of the University of New York (Dr. Howard Crosby), by the influence of which 1739 unlicensed tippling houses were shut up, which had been allowed to do their work of mischief in the very teeth of the license law now on the statute-book.

The radical temperance reformers advocate total abstinence and the entire prohibition of the liquor traffic. They put fer-

mented wines and malt liquors in the same category with distilled spirits as alike poisonous. The Maine law, so called, has been actually tried in the State of Maine and several other States, but while it may be carried out in certain country districts, it is a dead letter in large cities.

The advocates of total abstinence differ again as to the ground on which they base their practice. Not a few denounce the drinking even of pure wine and beer as a sin, and thus unintentionally cast reproach on the character and example of our blessed Lord, who changed water into wine, and instituted the holy communion in wine as the symbol of His blood shed for the remission of our sins. I say, unintentionally, and under the strange delusion that the Bible wine was not fermented and not intoxicating, *i.e.*, no wine at all. But the vast majority of teetotalers base abstinence on the tenable ground of Christian charity and expediency; they apply Paul's principle concerning meat (1 Cor. 7: 13) to drink, and deny themselves a right in order to set a good example and to avoid giving offence to a weak brother.

It is certainly a commanding phenomenon that since the beginning of the temperance reform in America about fifty years ago, the use of wine as a beverage which formerly prevailed, as it still prevails all over Europe, has been greatly diminished in respectable society. The majority of the Protestant clergy and church-members content themselves with water, coffee, and tea. You can sit down in any decent hotel or give a social party to the most distinguished guests without a drop of wine. What is the rule in good society in Europe is the exception in America. Thus much at all events has been effected by the temperance reform. But much more is needed if the lower classes are to be saved from the deadly effects of the scourge of intemperance. The temperance movement will not stop until the sale of distilled liquors, such as rum, brandy, gin, and whiskey, as a beverage, is prohibited, and banished from the land.

THE TREATMENT OF THE FOREIGN RACES.

Our picture of American Christianity would not be complete without a glance at the treatment of the non-Caucasian

racés—the Negroes, the Indians, and the Chinese, who are brought as wards under the care of our government and our churches. The negroes were imported against their will by the iniquity of the African slave-trade, but have become naturalized and feel at home among the whites; the Indians are the natives of the soil, but are still refused the privileges of citizens, and crowded out by the white men, or flee from them like the buffaloes of the prairies; the Chinese emigrate voluntarily and form a distinct community of their own, but generally return again to their native China with the gains of their industry.

The conduct of the Americans towards these races is unfortunately characterized by the overbearing pride and oppression of a superior race, but redeemed by many examples of noble Christian devotion and a growing sense of our national guilt for the past and our duty for the present and future. The negro problem is at last happily solved, and it is to be hoped that the justice done to the Africans will ultimately be granted to the Indians and Chinese.

THE NEGROES.

The history of the African race in the United States is one of the most striking instances of God's wisdom and mercy overruling the wrath of man for His own glory. The civil war which brought the government to the brink of ruin was a just retribution for the national sin of slavery, but ended, by an immense sacrifice of blood and treasure, in the salvation of the Union against the suicidal rebellion of the slaveholders, and in the destruction of slavery. It would have been far more honorable if emancipation had been peacefully and gradually accomplished by voluntary action of Congress as a measure of justice and humanity, instead of being resorted to as a necessary war-measure in self-defence, with its inevitable consequence of chaotic confusion and bitter alienation of the Southern and Northern States, which it will take a whole generation to heal. Nevertheless the great cure has been accomplished, and four millions of negroes now enjoy the rights of free citizens. American slavery

lives only in "Uncle Tom's Cabin," and in those plaintive songs with which the jubilee and Hampton singers have moved the hearts of Europe as well as America.

With emancipation came a new zeal for the moral and religious training of the freedmen. Considering all the difficulties of the case, the progress made is quite encouraging. The negro problem is unfortunately still complicated with party politics. The sooner the negro's rights and wrongs are taken out of politics the better.

The Southern churches have the negroes more immediately under their care and could do most for them, but they are fearfully impoverished by the war, and need Northern aid. The Baptists, Methodists, and Presbyterians have special societies and agencies for this branch of Christian philanthropy. The Roman Catholics also have made quiet and earnest efforts in that direction, but without much success. Schools, academies, colleges, and theological seminaries have been founded for the special benefit of the negroes; prominent among them are Howard University at Washington, Lincoln University, Fisk University, and the College at Hampton, near Fortress Monroe, in Virginia. It is supposed that one third or nearly one half of the colored people are now under direct Christian instruction. The negroes are very religious by nature, and infidelity is scarcely known among them; but their moral sense of honesty and chastity is weak. They have a marked preference for the Baptist and Methodist types of Christianity, which seem to be best suited to their emotional and demonstrative nature. They present a very important home-mission field to American Christians and philanthropists. Many of them no doubt will in course of time carry the Gospel to Africa, and form Christian colonies after the example of Liberia.

THE INDIAN PROBLEM.

The Indian problem is as dark as midnight. It has been called the devil's labyrinth, out of which there seems to be no escape. The romance of the earlier encounters between the

white and the red men, with which we are familiar from Cooper's novels, has long passed away. The story of the aborigines, the original lords of the soil, now reduced to beggary and apparently doomed to extinction, is a sad tragedy that must fill every American Christian with mingled indignation, humiliation, and shame. In the Ordinance of 1787 for the government of the national domain north-west of the Ohio River, the government solemnly declared that "the utmost good faith shall always be preserved towards the Indians, that their lands and property shall never be taken from them without their consent." And yet since the forcible removal of the Cherokees from the State of Georgia in 1830, the policy pursued towards the Indians has been one of most expensive mismanagement and injustice. There is no valid excuse, for the English Government, by strict adherence to treaty obligation, gets along well enough with the Indians in British North America.

The blame lies first upon those border ruffians who poison the Indians with the worst vices of civilization, covet their lands, push them farther and farther west from their reservations, and look upon them, not as human beings to be civilized, but simply as red-skins and incurable savages, doomed to extermination, like the hopelessly corrupt Canaanites of old; then upon unprincipled Indian agents, who cheat both the government and the Indians by selling them rotten blankets and rotten provisions; and finally upon the government itself, which has pursued no fixed and consistent policy of its own, but yields to the pressure of squatter sovereigns and political rings, and under this pressure violates the most solemn treaty obligations.

Is it a wonder that the poor Indian savages rise again and again in rebellion against such iniquities? The expense of the Indian wars is so enormous that every Indian killed in battle is said to cost the government twenty thousand dollars, besides valuable lives. It is only too true what President Bartlett recently wrote (in the *New York Independent* for February 13th, 1879):

"For at least fifty years the history of our relations to the Indian tribes has been chiefly a record of broken faith, oppressions, and exasperations on our part, followed by slaughters to put down the resistance and retaliation thus

aroused. The present and the past Administrations have shown a desire to protect the rights and interests of the tribes. But the fundamental method has been faulty; and for the most part the hand of the Government has been hard and heavy upon a race that have shown themselves, where properly approached, singularly accessible to religion and civilization. Add to this the frauds of civil agents, the violence of soldiers, the barbarity of officers, the corrupting influence of white renegades and swindlers, the devices and plottings of railway and timber speculators, the inroads of eager squatters, and the cold-blooded heartlessness that glosses over all this with the maxim that 'the weaker race is destined to fade away before the stronger,' and one is constrained to ask, Shall this go on forever? How long, O Lord! how long?"

The American Congress and people are now seriously roused on the subject, and are discussing the various modes of settling the difficult problem. Some advocate 'the transfer of the Indian affairs from the Interior Department of the Government to the War Department which managed it before, while others deprecate such a change from religious motives. General Sherman, however, recently assured the public that as long as he remains commander-in-chief, "every religious denomination should have a fair chance to establish schools, churches, and charitable societies among each and all the tribes," and that he will "personally and officially encourage every effort to convert the wild warrior to the obedient citizen with some Christian virtues superadded—be those Methodist, Episcopalian, Quaker, or Catholic."

It can scarcely be expected that the Indian can at once be changed from a wild hunter into a quiet farmer without passing first through the transition of nomad life. Above all things, treaties should be sacredly kept, or not made at all.

Whatever is to be done ought to be done quickly, for the race is gradually dying out. According to the last report of the Indian Commission, which contains some important facts, the whole number of Indians, exclusive of Alaska, is said to be only 250,864, against 251,000 in 1877 and 266,000 in 1876.

One thing seems certain from past experience and is confirmed by this report, that schools and missionary work are the shortest and surest road to Indian civilization. The government spent last year \$352,125 for educational purposes, and the religious societies \$66,759, making a total of \$418,885—consider.

ably more than in the previous year. There are 366 schools with 12,222 children. There are 41,309 Indians who can read. The number of missionaries of different denominations at work, exclusive of teachers, is 226, and there are 219 church buildings. It is very difficult to overcome the deep-rooted dissatisfaction and prejudices of the hostile Indians against the whites, and they must be kept under military control and at the same time be dealt with in an honorable manner that will convert them to better views. But other agents make favorable reports. The Rev. H. Swift, an Episcopal missionary at Cheyenne River (Dakota) Agency, reports that during six years spent among the Sioux he has witnessed a great change. "They were a wild, painted, armed, unfriendly, filthy, idle, dissolute, and heathen people. Now they dress properly, are cleanly, industrious, and have a desire to learn. Heathenism is no longer in the ascendant; but large congregations attend church services, and the number of professed Christians is increasing."

THE CHINESE.

The emigration from China (mostly from the province of Canton) began after the annexation of California and the discovery of the gold mines in 1848. The total number of Chinese emigrants during the last thirty years is estimated at 270,000, of whom more than one half have died or returned to their native land; the rest are scattered through the United States, mostly on the coast, but keep entirely aloof from assimilation with the Caucasian race. About 109,000 are now living in California (which has a total population of 670,000), and from 20 to 25,000 in the neighboring States and Territories. At San Francisco they occupy a special quarter of the city, which presents all the occupations, amusements, and strange customs of Chinadom.

The Chinese are intelligent, industrious, frugal, and peaceful. They furnish few inmates of hospitals and prisons. They have done much to develop the foreign trade and the resources of the country, and it is doubtful whether the great Pacific Railroad could have been built without their aid. Although their highest

ambition is to return to China with the gains of their industry, they leave the result of their labor behind, which is far more valuable than their earnings. The Surveyor-General of California estimates that they have increased the value of property in that State \$290,000,000 within ten years, and this property is held by white men. They have reclaimed a million acres of marsh lands, and raised their value from \$3 to \$100 per acre. This is a better showing than can be claimed by any equal number of "sand-lot hoodlums," as the white rabble of the Kearney stripe in San Francisco are called.

But, on the other hand, the Chinese bring with them also the vices and filth of heathenism, and are destitute of the ennobling influences of family life. Most of their imported women (who number only 7000) are said to be prostitutes of the lowest grade. Moreover, by their ability to live on rice and to do as good work for lower wages they have aroused the envy and indignation of the laboring classes in the Pacific States. Politicians irrespective of party are always hungry for votes, and many of them care more for money and power than for principle and honor. The same spirit of exclusive native Americanism which twenty years ago, under the name of Knownothingism, was turned against the Irish and German emigrants, was roused against the Mongolians, but now found its chief supporters among the Irish laborers, who suffer most from this competition. The whole Pacific coast resounded with the cry, "The heathen Chinese must go."¹

The anti-Mongolian crusade came to a crisis in the last session of Congress, which passed by a large majority the Chinese-exclusion bill, forbidding under penalties any vessel from bringing hereafter to American shores, at one time, more than fifteen Chinamen, whether as visitors or immigrants. This bill is not only contrary to the traditional policy of the country, which hospitably opens the door to voluntary emigrants from all parts of

¹ The spirit and tendency of this new form of nativism was well expressed and reduced *ad absurdum* by the following fictitious counter-petitions, which we quote as specimens of American humor from the *N. Y. Tribune* of February 25th, 1879:

To the Honorable House of Representatives

The undersigned, legal voters and citizens of the United States, respectfully ask

the world without distinction of race and color, but it is also an open violation of articles five and six of the "Burlingame Treaty" of 1869, wherein the United States of America and the Emperor of China, recognizing the inherent and inalienable right of voluntary expatriation, and the mutual advantage of free migration and emigration of their citizens from one country to the other, for purposes of curiosity, trade, or permanent residence, pledge to such emigrants the enjoyment of the same privileges, immunities, or exemptions in respect to travel and residence as are enjoyed by citizens or subjects of the most favored nation.

The President therefore very properly vetoed the bill, March 2d, 1879, and the House of Representatives wisely re-

that you prevent the immigration of any more Germans to this country, because they will drink lager, go on Sunday excursions, save their money, and are buying up all the land in the country.

ROBERT MACGREGOR,
HUGH MACDOUGAL,
SANDY MACPHERSON,
and 1000 others.

To Yer Honers the Mimbers of Congress :

We the unthersigned citizens of the United States of Amerikie respectfully petition you to tack into the "Haythen Chinee" bill the white naggers or Ratalians that are coming over here in dhroves and working ten or twelve hours a day for nothin' at all at all, and boarding thimselves at that. Now what can an honest man do to airn a dacent livin' if you don't put a stop to it?

PATRICK O'REILLY,
MICHAEL McDERMOTT,
WM. JAMES O'SULLIVAN,
and 1000 others.

CONGRISHMAN : Vot for you no schtop dem Irishman shust de same mit Schine-man ? He drinks up all de viskey like nothings, votes every time all day long, and makes drubles mit us. And it is shust so easy mit de needle in de camels' eye ash to have de behind vordt mit the Irishman.

JACOB ROERHAUSEN,
HANS BUMGARTEN,
PETER VON STEINBURGER,
and many others.

To Ze Grand Congress.

SHENTLEMEN : If you vill keeps out of ze countarie, all ze Germans, all ze Irish, all ze Anglasie, wis all ze, ze—vat you calls him—Shine—mans and evra boda but ze Frenchmans, you vill have one magnifishant Republic.

LOUIS DU BOISE,
PAUL COGNAC.

fused to pass it over his veto. Thus the national honor was saved from disgrace, and the wisdom of the veto power confided in the Executive, which guards the right of individual conscience, has received a striking illustration by showing that the President with the veto may better represent the national sentiment than a Congress of politicians attempting to outbid each other for a party advantage.

A wholesale immigration of heathen Mongolians for permanent residence might indeed endanger the Christian civilization of America, and would justify a modification or abrogation of the treaty by mutual consent of the two governments. But the experience of 1877 and 1878 does not justify such an apprehension, but the probability that the emigration from Asia will decrease rather than increase.

It is gratifying that the Christian sentiment of all denominations, as far as it has been manifested during the recent agitation in petitions and religious newspapers, has been strongly against the bill of Congress and in favor of the President's veto. How could it be otherwise? The instincts of the Christian heart are always in favor of peace and good-will toward men. A law like the one proposed by Congress would have been a fatal blow to Christian missions among the Chinese now residing in America, and probably also in China itself, by provoking measures of retaliation. The only way to Christianize them is kind treatment.

The missionary efforts which have been made by various churches among the Chinese in the Pacific States are by no means discouraging, if we consider the wide-spread prejudice against them. There are flourishing Chinese mission schools in San Francisco and Oakland, numbering, it is said, over three thousand attendants. I had never more attentive listeners than when I addressed one of them a year ago. A Presbyterian pastor at Oakland told me that he had in his large church for several years fifteen Chinese converts, who during all that time had led as consistent a Christian life as any equal number of American members. It is supposed that about one thousand Chinamen have been converted. Besides, two hundred Chinese youths are educated at the expense of their government in

various American institutions, and show remarkable aptitude for learning.

The providential design in the Chinese immigration seems to be the same as in the involuntary importation of the African slaves : it looks towards the extension of Christ's kingdom and the salvation of men. The conversion of Chinese immigrants, most of whom will return, is the entering wedge for the conversion of that immense empire, which numerically represents more than one fourth of the population of the globe.

PHILIP SCHAFF.