

after another has been added as found necessary; but the object has always been to interest and convert this class of sinners.

"There is a feeling against us everywhere that we are vulgar. What else could you expect? Think of whence we came. We have come from out of the slums, the gutters. Thousands of our best people, and among these, many of our best officers, had not drawn a sober breath for many years before the Salvation Army got hold of them. Many of them had been thieves, many harlots. You cannot expect to find among us refined, educated people.

"We are trying to solve, in the only way we believe practicable, the saloon question, the tenement-house question, the social evil question.

"Do we find any perceptible improvement in the morals of localities where we have been laboring for some time? We certainly do. The Grecian Theatre and Eagle Tavern was one of the worst localities in London. Here was a stage upon which hundreds of abandoned girls used to dance. I bought that property for sixty thousand dollars—it cost me a hundred thousand altogether. We transformed the theatre stage into Salvation barracks. Admiral Fishburn went to the Lord Mayor and asked him if the work of the Salvation Army had made any perceptible impression upon the morals of the neighborhood. That official informed him that it changed the entire character of the people in that vicinity. We had a splendid chance there.

"I give out this challenge. Give me any part of this city [New York] to operate in. I care not how low it may be. I will send two officers to work in it, and in six months time I will undertake to raise from the converts an entire corps of salvation workers who will pay their own expenses.

"Yes, we are demonstrative in our work. The nature of the work compels us to be demonstrative—to have public processions; and these bring upon us the ridicule of the respectable classes, and the chaffing and the abuse of the rowdy classes. It requires some strength of

purpose in a man to allow himself to go with us. We have been hissed in this country, but I find the treatment here very mild compared with what we had to endure until recently in London. There we have been stoned and subjected to all sorts of indignities. But now a change has taken place, and we are as kindly treated as it is good for us to be."

### An Experiment We would Like to See Tried.

The following is recommended by a number of physicians as sure to give relief to persons who are troubled with dyspepsia, and with that phase of sleeplessness which is the result of indigestion:

For thirty days, eat for breakfast a piece of beef-steak half the size of the hand, a baked potatoe, and an ordinary slice of bread; for dinner, a piece of roast beef the size of the hand, a boiled potatoe, and a slice of bread; for supper, eat but a single slice of bread. Drink nothing at meals, nor for two hours afterwards. Immediately after rising in the morning, and before going to bed at night, drink all the cold water you conveniently can.

There are so many clergymen suffering with indigestion in various forms, and this recipe is so well recommended, that it would be well worth while that an experiment be made, sufficiently extended, to test the efficacy of the cure. Why not those of our readers, who are troubled in the way indicated, make the experiment for thirty days, beginning, say, January 2d, and forward to us the result of the experiment? We will publish the results, but not the names of the persons making the experiments. Give it a trial.

## CURRENT RELIGIOUS THOUGHT OF CONTINENTAL EUROPE.

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### CONFLICTS OF THE EVANGELICAL CHURCH.

THIS paper is not devoted to the numerous conflicts within the Evangelical Church of Germany, but to those in which it engages with enemies intent on its destruction. These enemies, numerous and determined, occupy different stand-points, and employ various kinds of weapons; but for a summary view of the war we can group them under a few general heads. The most destructive attacks, aimed not only against Protestantism but against all religion, come from *Infidelity claiming a Scientific Basis*. There are other forms of skepticism, such as spring from speculation or from historical criti-

cism; but, as a rule, they are less radical and not so influential. The very exactness and absoluteness of science give the conclusions promulgated in its name a peculiar force. It is not in science itself that the danger to religion is found, but in certain speculations of scientists which are apt to be taken by the masses as final. That the extreme specialization of the day leads to narrowness, and limits a man severely to the sphere of his specialty, is evident, and yet it is frequently overlooked. A chemist may be no authority in physics, and his opinion may be worth still less in the departments of mental science and history. It is one of the common vices of the day to judge