

idolatry (no matter how high the license) in Moses' time, because the people were not prepared for prohibition, would have educated downward. We know the argument always ready in reply to this is, that to drink liquor is not, like idolatry, a wrong *per se*. That does not affect the point we make, that prohibition is educative. We believe that at the present time, in America, and at the present stage of this reform, every man should abstain from the use of liquor as a beverage. We believe that, in view of the frightful harm wrought through liquor to society, the use of liquor to-day is an evil. To educate the people to this position is a necessity. License, with the people, is a legal recognition of this evil. This must be avoided. Prohibition is a remedy that must be insisted upon.

Liberty of Expression.

It seems needful at times to restate the position and responsibility we assume as editors in relation to our contributors. We believe that the interests of truth will be subserved by allowing much liberty of expression. We do not assume to make our personal views the standard of judgment, in any case, as to the truth and propriety of the views expressed by our contributors in

these columns. These views oftentimes differ widely from our own, and as widely, we know, from the opinions and doctrines held by a large portion of the Christian Church, and yet we deem it best, on the whole, to let the individual writer express them on his personal responsibility, believing that the truth in the long run will be best promoted by so doing—has nothing to lose but much to gain by a free comparison of views and the presentation of both, and often all, sides of the subject.

These words are suggested by certain severe and sweeping characterizations of "Calvinism" and "Puritanism," which occur in one of the sermons we publish in the current number. We know the strong statement will be offensive to many of our readers, and to multitudes of Christian believers, who reverence and honor what is here condemned by a worthy representative of one of the leading denominations. But we did not feel at liberty to suppress the passage, nor have we any desire to do so. We shall just as readily admit, and often have admitted, sermons glorifying the very systems which our brother sees fit to strike with heavy blows. And this, we believe, is the best way to vindicate and ultimately establish in the earth "the faith once delivered to the saints."

CURRENT RELIGIOUS THOUGHT OF CONTINENTAL EUROPE.

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CATHOLICISM.

AN editorial in *Der Katholik* for January gives a Catholic view of the European situation. The signs of the times are regarded as by no means favorable; but the complaints which have become so common are an evidence that the world both needs redemption and is redeemable. "The greater the complaints, the stronger the hope. The worst times are those in which complaints cease; in which blind selfishness and self-righteousness, sunk in error and vice, hypocritically pretend to be happy and deceive themselves and others with false security. Where complaint raises its voice, it is an evidence that men are becoming conscious of the sickness from which the world suffers; there the desire for conversion is aroused in the erring, and there the healing powers, which God has deposited in humanity, begin to move, in order to heal the wounds of the age by natural and supernatural, ordinary and extraordinary

means." The complaints are therefore a source of encouragement rather than of discouragement. A glance at Protestantism leads the editor to state, "that the reformation was in every respect a mistake—a revolution without a motive and an innovation without an aim." It is for him a foregone conclusion that there is no hope for Protestantism from either a religious, scientific, political or social point of view. He thinks there are many evidences, particularly in social life, that there is a return to the Church. "However strong the democratic agitation which seeks to estrange laborers from the Church, the conviction is becoming stronger, even within these circles, that the priest is not an enemy but the true friend of the laborer, and that not Christianity, but anti-Christianity, has produced the present sad state of things." But while the editor thinks that the Church is gaining power over the masses, he laments that Governments still fail to recognize its beneficial