

and the utmost harmony prevails. As a final suggestion as to "How to make the pastor an ally to the society, or *vice versa*," a prayer meeting for the express purpose of mutually drawing nearer to God would undoubtedly result in bringing both together, and bridging over the chasm that too often yawns between the pastor, the church, and the Y. P. S. C. E.

HURON, N. Y.

R. A. W.

Criticism.

In the September number of THE HOMILETIC REVIEW, I find the following quotation (p. 236):

"For ever here my rest shall be,
Close to Thy bleeding side."

Toplady says:

"Let the water and the blood
From Thy riven side which flowed," etc.

The wound made in our Lord's side by the Roman soldier's spear was no part of His crucifixion. The blood which flowed therefrom was no part of His blood which was "shed for the remission of sins." The blood, by means of which the houses of the Israelites were saved from the sword of the destroying angel, was life-blood. The Passover lamb was a type of Christ. But the blood which flowed from His side was shed after He had bowed His head and given up the ghost. There was nothing miraculous in the flowing of the blood and water from Christ's pierced side. Neither was there anything symbolical. It was merely a clear proof that He was really dead.

I may here say a word about the water. The all but universal opinion regarding it is that it is symbolical of spiritual cleansing. This is utterly erroneous. The so-called water was no real water. It could not, therefore, be used for natural cleansing, and, therefore, can not be used as a figure of spiritual cleansing.

Those who take the passage in 1 John v. 6, "This is He that came by water and blood," as a parallel one to

John xix. 34, in which mention is made of the piercing of Christ's side, are led to do so wholly by sound, not in the least by sense.

T. F.

WOODBIDGE, ONTARIO, CANADA.

Why the Workingman Does Not Attend the City Churches.

I HEARD Terence V. Powderly speak, on Staten Island, September 15, on the subject of "The Gospel and the Labor Question." He said, in part:

"Why is it that labor absents itself from the house of God? This question was asked of me. One Sunday last year I attended the leading Episcopal church in my city. The minister was a good speaker. He said considerable about the need of funds for church repairs, and for repairs to the parsonage. He preached forty-five minutes, and never spoke of Christ nor of His work; but I observed that the collection was not forgotten.

"I attended mass in our own cathedral, but the priest, while he told the people to be good, said nothing of Christ—not a word.

"I went in succession to all the churches in the city, and with all it was the same story. All for man; scarcely a word about God, and not a word to help the poor man.

"A bishop arrived by rail in New York city. A luxurious carriage with soft cushions was ready to meet him. There were four white horses and a coachman in livery. As the dignitary alighted from the cars, the people cheered and the coachman tipped his hat. He entered the carriage and was driven to the house, and his feet were not suffered to touch the ground, for he walked on a carpet from the carriage to the door.

"If that bishop stood for anything he stood for Christ, who walked barefooted, and wore a crown of thorns.

"No common men were invited into the house to participate in the splendid reception to this bishop. And yet Christ died for even the common men.