

which my sap is purified, and all my powers are renewed to the bringing forth of good fruit. I have only to abide in that which I have received. He cares for the immediate repression and removal of every bud which the old nature still would put forth.

Christian, fear not to claim God's promises to make thee holy. Listen not to the suggestion that the corruption of thy old nature would render holiness an impossibility. In thy flesh dwelleth no good thing, and that flesh, though crucified with Christ, is not yet dead, but will continually seek to rise and lead thee to evil. But the Father is the Husbandman. He hath grafted the life of Christ on thy life. That holy life is mightier than thy evil life; under the watchful care of the Husbandman, that new life can keep down the workings of the evil life within thee. The evil nature is there, with its unchanged tendency to rise up and show itself. But the new nature is there too,—the living Christ, thy sanctification, is there,—and through Him all thy powers can be sanctified as they rise into life, and be made to bear fruit to the glory of the Father.

And now, if you would live a holy life, abide in Christ your sanctification, Look upon Him as the Holy One of God, made man that He might communicate to us the holiness of God. Listen when Scripture teaches that there is within you a new nature, a new man, created in Christ Jesus in righteousness and true holiness. Remember that this holy nature which is in you is singularly fitted for living a holy life, and performing all holy duties, as much so as the old nature is for doing evil. Understand that this holy nature within you hath its root and life in Christ in heaven, and can only grow and become strong as the intercourse between it and its source is uninterrupted. And above all, believe most confidently that Jesus Christ Himself delights in maintaining that new nature within you, and imparting to it His own strength and wisdom for its work. Let that faith lead you daily to the surrender of all self-confidence, and the confession of the utter corruption of all there is in you by nature. Let it fill you with a quiet and assured confidence that you are indeed able to do what the Father expects of you as His child, under the covenant of His grace, because you have Christ strengthening you. Let it teach you to lay yourself and your services on the altar as spiritual sacrifices, holy and acceptable in His sight, a sweet-smelling savour. Look not upon a life of holiness as a strain and an effort, but as the natural outgrowth of the life of Christ within you. And let ever again a quiet, hopeful, gladsome faith hold itself assured that all you need for a holy life will most assuredly be given you out of the holiness of Jesus. Thus will you understand and prove what it is to abide in Christ our sanctification.

#### CHRISTIANITY THE REMEDY FOR SOCIALISM.

[The following letter, by Prof. Richard T. Ely, of Johns Hopkins University, was addressed by him to the Rev. F. A. Schaffler, in answer to some inquiries on the subject of socialism in our great cities, and an extract from it was read at the recent meeting of the Home Missionary Society at Saratoga. A special significance attaches to it from the fact that in it a gentleman who has made sociology and political economy a special study points out the duty of the Church of Christ as seen from the point of view, not of a theologian or a missionary, but of a practical student of society and social problems.—Eds. *Christian Union*.]

JOHNS HOPKINS UNIVERSITY,  
BALTIMORE, May 26, 1884.

MY DEAR SIR,—It is an undoubted fact that modern socialism of the worst type is spreading to an alarming extent among our laboring classes, both foreign and native. It has only recently taken strong hold of American laborers, but it is making rapid progress among them. A great impulse to the movement seems to have been derived from Henry George's "Progress and Poverty," which served as an entering wedge. The proof of the

spread of socialism among the labourers is found in the utterances of the labour press and the platforms of labour organizations like the Central Labour Unions of New York and Brooklyn. I think the danger is of such a character as should arouse the Christian people of this country to most earnest efforts for the evangelization of the poorer classes, particularly in large cities. There is special reason why attention should be directed to the foreign element, as a great share of our labourers are foreigners, and the more systematic, philosophic, and dangerous forms of socialism are foreign. Foreign immigrants have brought to the use of the discontented, atheism, materialism, and anarchism as aids in their propaganda and as weapons of destruction. What is needed is Christianity; and the Christian church can do far more than political economists towards a reconciliation of social classes. We can only help you in finding out the right course to pursue. The church has not the hold of the poorer classes she ought to have, and there is, in my opinion, something radically wrong in this. Christianity naturally appeals to the poor man, and throws no obstacle in the way of his efforts to ameliorate his condition. Even from socialism, if thoroughly infused with Christian principles, there is nothing to fear. The Bible has nothing to say against socialistic schemes in themselves. I do not believe socialism practicable; but that is a matter about which an honest difference of opinion has existed and still exists. I do not think the church is called upon at present to take any position in regard to socialism. Men filled with the spirit of Christ are not going very far out of the right way, and need not be feared by the righteous, however wealthy they may be. Labourers are inclined naturally, I think, to look to Christianity for help and consolation. Deprived of many worldly comforts, they are prompted to seek the higher gifts which without money or price are offered to all alike. Christ himself was a poor man, ever full of pity for the afflicted, and ever on the side of the weak. The socialists in Paris, about 1850, recognized this, and in their places of meeting might often be found pictures of Christ, under which were inscriptions like this: "Jesus of Nazareth, the First Socialist." Early in his ministry Christ announced that he was sent to preach the gospel to the poor. It seems to me that Christianity has an immense advantage over every form of irreligion in dealing with the poor. It appeals irresistibly and naturally to them.

Why is it, then, that our churches are filled chiefly with well-dressed, well-to-do people, while those for whom our religion was specially designed are still left in the highways and hedges? It is, as I think, because the church has forgotten her mission. She has got on a wrong track. She has gone so far out of the way that through her instrumentalities it is harder for a poor man to be saved than for a camel to pass through the eye of a needle. The way is smoothed for the man with a full purse, the large contributor, the renter of a high-priced pew. It is a fact, lamentable but true, that the poor are not made welcome in the vast majority of our churches. They do not feel at home. A poorly dressed man, entering a fashionable church, is greeted with an expression of scorn by a sleek usher, allowed to stand or given a back seat, while a smiling advance is made toward the man with the "gold ring," in "goodly apparel," and he is asked to sit "in a good place." This happens every Sunday. It is the literal truth. There the poor are eyed askance and often with ill-concealed contempt by their Christian brothers and sisters. If a fashionable woman's rented seat is by chance occupied by an early comer, ill-favoured and poorly clad, he is greeted with a look which is anything rather than a recognition of brotherhood in Christ. In Baltimore I have visited no church where a man who dresses as a labourer and has the appearance and carriage of a labourer will not feel that he is an intruder. Taking human nature as it is, he cannot feel otherwise. He is simply not welcome, and he knows it. I wonder in how many Fifth Avenue

churches he would be given a good seat in the middle aisle!

The laboring classes are made to feel that this Christian religion is not for them. They are repelled. Now, I hold this is all wrong. If Christianity is what it professes to be, there should be no church in the land where any one should not be made to feel that he is welcome to worship God if he chooses, no matter what his condition. I say nothing about free pews or rented pews. I have known a church, one in which the pews rented at very high figures, and yet the strangest and the poorest seemed to be made welcome. If I find my spiritual needs satisfied by the services of a grand cathedral, I should be at liberty to worship there without let or hindrance. Any church that cannot be maintained on this principle ought to be closed or give up the name of Christian. It is timidity, unfaith, which prompts leaders to make concessions to wealth as wealth. Weak in faith, they form an alliance with the devil of mammonism, and then are surprised because the fruits are not large! The church ought not to be a place for the show of dress, nor is it such a place except among the parvenus of America. Plain, simple attire, provoking no comparisons, alone becomes the proper attitude of a Christian worshipper in a Christian church. The one buffeted by reverses, the one who has not been a success from a worldly standpoint, ought to feel, the moment he crosses the threshold of a Christian church, "Here other standards obtain than in the world; here special favour is shown me because I am poor; here the way is made easy for me. At the table of the Lord I am as welcome a guest as any prince." When this takes place, the poor, the afflicted, the broken-hearted, will be gathered in, and the inequalities in wealth and social standing will lose their stinging qualities. This will take place when churches remember that they are churches and not social clubs, when every clergyman remembers that he is a minister of One who came to save the lowly, when every bishop remembers his vow to show himself "gentle, and be merciful for Christ's sake to poor and needy people, and to all strangers destitute of help." I would that these verses were read every Sunday in every church and posted on the front door of every Christian church in America: James ii. 2-5.

In my opinion, then, the office of the church in the present crisis is to preach the Gospel to the poor and needy, the distressed, the broken-hearted, the embittered, to those who have failed in the struggle after the good things of this life, as a gospel designed for the weary and heavy-laden; to provide teachers and places of worship for all, and to make any seeker after God welcome in any Christian church; to show the most concern for those who are most in need. The standard of the Christian church is brotherly love. Within the church is the true field for the application of the socialistic formula: "From every one according to his faculties; to every one according to his needs." Let the church abandon her alliance with wealth merely as wealth—for certainly I have nothing to say against wealthy men—and have faith to live up to her ideal. Let her believe that the more ideal her existence, the more successful. Alas! the standards of success within and without the church are to-day too often scarcely distinguishable. The church's remedy for social discontent and dynamite bombs is Christianity as taught in the New Testament. Now in all this you will find nothing new. It is only significant in this regard: others have come to these conclusions from the story of the Bible; from a totally different starting-point, from the study of political economy, I have come to the same goal. Yours very sincerely,

RICHARD T. ELY.

#### THE GREATNESS OF THE LITTLES.

BY THEODORE L. CUYLER.

The lordly Hudson has its birth-place in the crystal pool among the Adirondacks known as the

"Tear of the Cascade bridge at Niagara chasm as a tu the day of sm lives often have spoken in love, some small occ break with some to have brought John to their c tence converted come of those f ritual history of Paul little kne was addressing jailor, "Believe shalt be saved." much good he i thing.

A word of pra min West a pa Academy. A k tion bestowed c led me to my de From that incid influence of a few All the most im hinged on a very with most people of the littles!

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The great less "to despise the d an opportunity, a of a single truth church commonly first revival in the own ministry was girl. Her few w that woman at o special meetings; conversions; they year in a theologi

There is anoth littles. If the use small acts well d inconsistent Chris of what seem to b sinners in little t duct, little irritati spites, and small a spoil a very promi a tiny thing, but e up on a wintry da its train. So the acts and neglects influence; the sn impede the progr a handful of fire o wide-spread evil h single scandal or sizes our personal Master bids us be commandments."

No sin is a trifle to get headway. will kill your tree,