

a safety or guarantee fund; and, in the second place, to issue 50 per cent. more by depositing an equal amount of legal-tender notes in the United States Treasury, which should be held there until the banks went into liquidation or insolvency, in which case the Government should cancel the legal-tender notes held for the retiring banks, and then redeem the outstanding notes on presentation. The issuing of the first 50 per cent. of circulating notes he would have made conditional upon the bank taking out the second 50 per cent. and depositing the corresponding sum in legal tenders. Both Mr. Carlisle and Mr. Eckels are desirous of combining retirement of the greenbacks with the plan of banking reform, thus paving the way to a thoroughgoing reform and simplification of our currency.

Other plans are being discussed as we go to press, of which we may speak later.

#### Social Purity.

THERE has been renewed discussion lately of the question of social purity. Suggestions have been made of partial remedies, adapted to local conditions; diffi-

culties and perplexities have arisen, and great differences of opinion have developed on the part of honest and thoughtful men and women, who have sought by different and conflicting means to bring about a state of affairs better than that which now exists.

It seems to us that there is one remedy, of the many proposed, that ought to command universal approval; namely, the maintenance of a nobler moral standard. Is there not wide-spread in the community a certain cynicism on this subject, not merely on the part of social offenders, but on the part of people who themselves are supposed to be leading decent lives?

The deepest cure for this great evil would be a higher tone on the subject throughout the entire structure of society. Very often, indeed, poverty can teach lessons to riches in this regard; though upon those whose opportunities in life have been greatest rests the heaviest responsibility. The cynicism of which we speak would sacrifice the human soul, especially the soul of woman, upon the altar of the body. This cynic view is false—it is degrading; it must pass away, or mankind will remain chained to the brute throughout all time.

## OPEN LETTERS.

#### Young Men, and the Preaching they Want.

AMONG the two thousand or more parishioners of Plymouth Church, Minneapolis, are several hundred young men. To a hundred of these young men, when I was their pastor, I sent a letter asking their judgment as to certain forms of church work. One of the questions proposed related to the sort of preaching which young men like. In answer to my inquiries, young men have written to me with great frankness. I shall make liberal extracts from these letters, reserving my comments till I have completed the quotations.

One young man, a student, commends "sermons drawn from the lives of great and good men, and of the trust to be placed in our heavenly Father, and also in which the great questions of life and death are involved—sermons that make us *think* of what we are, our duty, our responsibility (without leaving out political responsibility, which is another expression for love of our country), gratitude to parents, love to brothers and sisters, and our destiny."

A young lawyer approves of "preaching that comes from the standpoint of those preached to. Most men have in their minds sufficient abstract formulæ of truth. The province of preaching is to show where these touch my case, and to induce me to make up my mind to do, to follow the application, to will. I don't think the impression that having been very wicked will make a reformed man a good preacher is true. It is not the wickedness one used to have, but the power that is usually left a man of carrying truth around to the standpoint of the man he is after. Every man can talk successfully to children if he can for the moment put himself back by imagination just where he was when a child. The man that can only philosophize about life can be only half a preacher, and the man that has never been on his own feet in the rough and tumble among men, and never been obliged to struggle with life

in the way the great majority of men struggle, is by that cut off from one strong point of attack. The man that helped me most was continually using as a text some personal experience that had been unbosomed to him during the week. There is always a tendency to think no one can quite understand our particular experience; but when a young man finds from a sermon that the preacher is fighting along his line, he thinks it a great sermon. I am afraid I am not saying anything new or helpful; but young men are held, not by handing them down new truths, but by jumping into the arena, and showing them how, where they actually are, truth touches them. I sometimes think a man ought not to be a preacher until he has won a standing in medicine or law or business, and that such a training would be worth more than his theological course if he had had already an academic course. It certainly would color his preaching for life."

Says a young merchant, "plain, practical, spiritual." In the same mood another young merchant says, "simple preaching and teaching of the gospel of Christ, first and always." Likewise remarks a third: "Many young men of my acquaintance do not go to church, and many who do go are there simply because they find it 'pleasant to pass Sunday morning that way,' but do not believe very much of what they hear from the pulpit. They believe in Christianity as a life as they believe in Buddhism. They believe the pulpit should ever hold up high standards of morality, inculcate the best doctrines of right living; are particular about the ointment, but indifferent as to the jars which contain it. They do not complain if creeds and doctrines are constantly preached, as they are not the church, and the host should have the privilege of preparing the menu. My own idea is of the two classes that compose a congregation,—those who believe and those who do not,—the Church is sure of the first anyway, and creeds and doctrines preached to them accomplish little, while they

antagonize the second class. All agree on the desirability of all moral excellences, and that in truth it is the aim of Christianity to teach men how to live and die right. Here is common ground on which the best classes can stand. And if the Church is to continue to influence and direct the second class of young men,—a very large percentage of the best educated and brightest minds of every community,—instead of making itself a mausoleum, it must address itself to man's every-day needs, more to the world of sense and touch, and less to that from whose bourne no traveler has ever sent reliable advices."

Another remarks, "Plain application of the gospel in regard to right and wrong living, and the results, present and eternal, which follow the acceptance or rejection of Christ as a Saviour."

A young lawyer says, "I look upon Phillips Brooks as in many respects an ideal preacher. Young men want a largeness, a freedom and suggestiveness, in their preaching that may be applicable to all creeds. Most Sunday-school teaching is a farce; it is mere henpecking at the truth, however reverent."

A young manufacturer bears the following testimony: "The gospel, pure and simple. Repent, or ye cannot be saved. I think that people expect such preaching. If some of the sinners do get offended, they will not take offense unless it comes home to them, and touches their consciences, and then they will be urged by an irrepresible impulse to hear more. 'God is love.' I do not mean sensational preaching, but I sometimes feel that pastors often preach all around and over us, instead of into us, and drive the truth home with sledge-hammer blows."

A young man of earnest piety says: "A good practical sermon, plain talk on the present day, anecdotes used as illustrations, which show the advantage of Christian life and the misfortunes and sufferings of riotous living."

A young doctor who is a type of manly piety says: "As to preaching, vigorous, robust, muscular Christianity, based upon the primary principles of faith, and devoid of all the etcetera of creed, that will teach them to live the life that now is, that will teach them to think less concernedly about their own salvation, and more concernedly of the uplifting of other men." Another young doctor remarks: "Very little theology and much Christian morality; full of all manner of illustrations and pictures from every-day life, painted with oratorical coloring and picturesque effect; of course imbued with a Christian spirit."

"Preaching Christ," answers the son of a minister, who is himself very far from being a minister. A merchant says: "The best sermon, and the one I most enjoy in the whole year, is the sermon to children in June: simple, with illustrations to make it pointed. I am not educated enough to understand all sermons."

"Personally," says a young banker, "I am greatly interested and benefited by hearing practical sermons preached from every-day working Christianity." Says a young lawyer: "That which shows the character and manliness of Christ, that which induces individual thought. I would that each church had a Bible class where every man could come with an honest question, and know that it would be discussed honestly; where any religious question would be treated with the same honesty and fairness given to legal questions."

I close these quotations with a long extract from

a letter of a distinguished student of social science, who, since his letter was written, has become the editor of one of the leading magazines, and who, a young man himself, has special interest in the work for young men: "The work among young men must, I think, be chiefly the work of individuals for and with individuals. The strange young man must find a friend as well as a sermon at church. A certain degree of acquaintance and recognition will go far toward making the average young man a church-goer. There is no substitute for this personal interest. The Sunday-school and the Church can greatly help each other in this matter of getting and keeping young men. The number of young men who do not go to church is very large. Tact and good sense on the part of Christian business men, who encounter these young fellows on week-days, could make regular attendants of many of them. Why do we not invite more of them, and ask them to our pews? There are scores of men in Plymouth Church who could make church-goers out of non-church-going young men by simply asking them in a friendly way to join them on Sunday at church, and to go home with them for dinner. Of course such courtesies must spring out of genuine interest and friendliness. If they are of this sort, they may change the whole current of a young man's life.

"I do not like sensational preaching, or services arranged obviously to draw. The plain gospel preaching, with sympathetic reference to the practical difficulties and dangers of young men, just as we hear it preached in our church, is what seems to me most useful—better than lectures or essays. Of course it is to be remembered that many young men need intellectual as well as spiritual pabulum; but they need the latter most. They are not chiefly dependent upon the pulpit for the former. I think there ought to be a great field in Sunday-school teaching for the building up of young men."

These letters are written by some of the noblest young men in Minneapolis. Of good intellectual standing, and many having a college training, their moral character is no less worthy than their intellectual. They may serve us, therefore, to represent the demands of the best young manhood on the pulpit. It is to be noticed that the demand is not for entertainment. I am aware that the pulpit is looked upon in many places as a rival of the drama. A friend of mine, an able, thoughtful, and earnest minister, on his summer outing was the guest of a New England hotel. One Sunday he was to preach in the village church. A fellow-guest approached him, and said, "Ah, Mr. L—, I understand that you are to entertain us this morning." Entertainment, when a man should worship God! Entertainment, when a man should be sober and serious, with the remembrance of his sin! Entertainment, when a man is hearing truths as to his present and eternal being! I recognize that some people do demand entertainment, and ask that their minister should be as restful and as interesting as the platform lecturer, and a good deal more. I recognize that ministers are to be found who meet this demand. They have their reward. But I also recognize that the best men and women no more demand that the pulpit should be entertaining than they demand that the gospels or the epistles should be entertainment. Entertainment is good; but the place for entertainment is not the church. Eat-

ing and sleeping are good ; but the place for eating and sleeping is not the parlor.

It is also to be observed that the demand of these young men is for what may be called spiritual preaching. In a material age, in a material town, the cry is for sermons to be other than material. "That which shows the beauty of the religion of Jesus"; "The plain application of the gospel in regard to right and wrong"; "The gospel, pure and simple"; "Vigorous, robust, muscular, practical Christianity"; "Preaching Christ"; "That which shows the character and manliness of Christ"—these are the phrases which the young men use to voice their demands. The greatest preacher of our age while he lived, and one of the greatest of any age, was the most spiritual of preachers. With defects as an orator, yet with a mighty love for man and a mighty trust in God, Phillips Brooks led the thinking, worshipful part of the American people to higher things in thought and life. Spiritual preaching, like the ellipse, has two centers, man and God: man in his relation to God, God in his relation to man. Theological preaching has God for its center; moral preaching has man; spiritual preaching, both theological and moral, has both centers, God and man. God blesses the man who thus preaches; God blesses the people who are thus ministered unto.

With this demand for spiritual preaching runs the demand for what is termed the practical, personal sermon. The demand springs from the same source as the desire for spiritual preaching: it is the demand for help—for help in the life of each day, for help to be good and pure, and brave and hopeful and strong, when the allurements are to be bad and foul and cowardly, and despairing and weak. Sermons which do not help miss their aim, or miss what should be their aim.

*Charles F. Thwing.*

#### An Immigration Restriction League.

THAT there has been a growing sentiment in this country during the last few years in favor of more

stringent laws regulating foreign immigration cannot have escaped the notice of any person who reads our newspapers and magazines. This feeling has found expression in many political platforms, and in various other ways; but there has until recently been no definite organization formed to work solely for more stringent immigration laws. The belief that a non-partizan, non-sectarian, and non-political organization is needed, which shall devote itself to this work, has led to the formation of the Immigration Restriction League. The objects of the league, which was started in Boston last July, are, as stated in its constitution: "To advocate and work for the further judicious restriction, or stricter regulation, of immigration, to issue documents and circulars, solicit facts and information, on that subject, hold public meetings, and to arouse public opinion to the necessity of a further exclusion of elements undesirable for citizenship or injurious to our national character. It is not an object of this league to advocate the exclusion of laborers or other immigrants of such character and standards as fit them to become citizens."

The league numbers among its members men of all parties, from all over the country, and is on a firm working basis. Its vice-presidents are Ex-Senator George F. Edmunds of Vermont; Hon. George S. Hale, Colonel Henry Lee, Hon. Henry Parkman, Hon. Robert Treat Paine, of Boston; Professors N. S. Shaler and John Fiske of Cambridge, Mass. A president is to be elected at the annual meeting in January. The league has already issued three regular publications, besides a large number of circulars. The publications referred to are "The Present Aspect of the Immigration Problem," "Various Facts and Opinions concerning the Necessity of Restricting Immigration," and a collection of statistics relating to the numbers, nationality, and distribution of our recent immigrants, and the proportion of the foreign-born among our insane, paupers, and criminals. These publications will be sent to any one applying to the Secretary of the Immigration Restriction League, 428 Exchange Building, Boston, Mass.

*Robert De C. Ward.*

## IN LIGHTER VEIN.

### Aphorisms.

A WOMAN rarely fears men, unless wholly unacquainted with them. A man's fear of women is apt to increase with his knowledge of them. He often begins with something like disdain, and ends with supreme apprehension.

THE man who hates his fellows usually does so because they refuse to sympathize with his absorbing love of himself.

OUR self-love springs, ordinarily, from a lack of understanding of the subject.

A MAN should be niggardly in making promises, but generous in their fulfillment. Unredeemed promises are like unredeemed pledges: they so accumulate interest as soon to be irredeemable.

MEN are often more firmly united by common hatreds than they are by common tastes or common likings.

THE men who refrain from marriage because they doubt their fitness for it, either on financial or philosophic grounds, would be likely, if married, to make the best husbands.

WE should try throughout life to make friends. Enemies will make themselves.

THE truest companion is he who most enjoys solitude.

IT is easier to understand how a man who has committed many murders may have an untroubled conscience than how a congenital match-maker can ever enjoy a tranquil sleep.

*Junius Henri Browne.*