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sense, keenly sensitive to the facts of history, and weighs them with a judicial mind. Meanwhile, the writings of this school have been the occasion of a more general and thoughtful study of the Old Testament history and literature among Christian scholars, and seem likely to usher in the dawn of a genuine Old Testament renaissance.

ARTICLE VIII

RECENT EVANGELISTIC MOVEMENTS IN GREAT BRITAIN AND ON THE CONTINENT.¹

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THIS is an age of great cities. London, Paris, Berlin, and Vienna are growing in population and magnificence every year. And there are a score of other cities on the continent that are opening their gates for the thronging multitudes. For weal or woe the masses are deserting the country and pressing to the cities, until, as has been estimated, from a fifth to a seventh of the population of some countries live in cities. As the battle centres where the enemy is most thickly gathered, we shall find that the recent evangelistic movements have been especially confined to cities and large towns.

These movements have sprung from certain needs. London, Paris, Berlin are each situated at the foot of slumbering volcanoes. To the ordinary eye all is calm and peaceful; and but for an occasional wreath of smoke around the summits of the heights that overhang them, there would be no suspicion of those molten streams that are liable to leap forth at any moment, carrying ruin and death in their train. The moral tendency in these cities, so far as the ordinary and historical agencies of Christianity is concerned, is, I am constrained to believe, downward. In London, Paris, and

¹ Part of a paper read before the Congregational Club, Chicago, Oct. 15, 1883.

Berlin this tendency is manifested, to a greater or less degree, in social, political, and religious life. If good morals, political safety, and religious life are not gaining ground in the centres of population, under the ordinary means which are used for the elevation and Christianization of society, then we must examine our methods, and see whether we are governed by the right spirit.

Let us look at the religious condition of England, France, and Germany. I think we must admit that England stands at the very summit of the Christian nations. The missions and charities¹ of London are magnificent; but there is a very dark background. If we turn to one of the most moral cities in Great Britain, Edinburgh, we shall find that out of a population of two hundred and twenty-eight thousand there are forty thousand² who are supposed never to attend church, and that under the most favorable circumstances less than half are found in the churches.³ Or if we take the statistics of cities and towns we shall find that only about twenty-nine per cent are in attendance upon church.⁴ It is an accepted fact that the working-classes are deserting the churches,⁵ while the poorest and most vicious are beyond the pale of ordinary Christian endeavors.⁶ But it is affirmed that this

¹ See Fry, *The Royal Guide to the London Charities for 1882-83*, pp. 1-247.

² *The Christian*, London, Dec. 1, 1881, p. 9.

³ This conclusion is based on the census taken by the *Edinburgh Daily Review*, cf. *The Christian*, Jan. 19, 1882, p. 5. The attendance in Glasgow and its suburbs is much smaller. Their population is 705,437. On an exceptionally fine day, Jan. 15, 1882, only 112,688 were found to be present in all the churches in Glasgow and vicinity. See, *How Best to Reach the Non-Church-going Population*, Glasgow, 1881.

⁴ In one hundred smaller towns and rural parishes the attendance rose to about forty-two per cent. The *Nonconformist and Independent* of the first week in February, quoted in *The Christian*, London, Feb. 9, 1882, p. 12.

⁵ General Booth of the Salvation Army stated at the Mildmay Conference of June 1881, that ninety-five per cent of the working-classes in the English cities are outside of church and chapel. A minister in London is authority for the statement that "the habitual neglecters of public worship in London exceeded the united population of Edinburgh, Bristol, Manchester, Oxford, Birmingham, and Wolverhampton, or equalled the entire population of the principality of Wales," which in 1871 was 1,217,135; compare *How Best to Reach the Non-Church-going Population*, Glasgow, 1881.

⁶ *The Christian*, Jan. 26, 1882, p. 22.

is not confined to the working-classes. Mr. Reginald Radcliffe says: "We make a great mistake when we think it is only the working-class that has forsaken the church. It is those men who pay from forty to one hundred pounds rental a year."¹

As might be supposed, this neglect of the house of God bears its legitimate fruit in the increase of intemperance and crime. Canon Farrar, after remarking on the tendency of population to crowd to the cities, says: "The streets and parks of London at night are more shamefully immoral, and therefore more utterly repellent, than those of almost any other city in the world." Recent investigations by the committee of the London Congregational Union, and as set forth by them in a pamphlet entitled *The Bitter Cry of Outcast London*, have brought to light an array of facts respecting the vice and moral degradation of certain districts in London before which our Christian civilization may well stand aghast: "Incest is common; and no form of vice and sensuality causes surprise or attracts attention. . . . The only check upon communism in this regard is jealousy, and not virtue. The vilest practices are looked upon with the most matter-of-fact indifference. . . . Entire courts are filled with thieves, prostitutes, and liberated convicts. In one street are thirty-five houses, thirty-two of which are known to be brothels."²

The amount of drunkenness in England is something appalling. On a Saturday night in Bristol, between seven and eleven o'clock, there were found by actual count to be one hundred and four thousand five hundred and fifty-seven, or one half the population, in public houses.³ A writer in

¹ *The Christian*, Dec. 15, 1881, p. 12. Rev. Newman Hall bears similar testimony in *The Christian Monthly and Family Treasury*, Edinburgh. (From a reprint of the article, 1883.) "Throughout this country, in all denominations, there is the sorrowful admission that the progress of the church does not keep pace with that of the population. There is a diminished attendance at public worship; there are fewer admissions to Christian fellowship on personal profession. As a rule, in our large towns, skilled artisans ignore our ecclesiastical arrangements. . . . As a class, they do not go to church. To a large extent this is true also among the upper ranks of fashion, wealth, and intellect."

² *The Bitter Cry of Outcast London*, p. 7.

³ *The Christian*, Jan. 19, 1882, p. 5.

the London Times says: "While between 1860 and 1880 the population [of Great Britain] has increased by twenty-eight per cent, there has been in the total convictions for crime an increase of one hundred and two per cent; of persons proceeded against for drunkenness, ninety-five per cent; for having no visible means of subsistence, one hundred and one per cent; for desertion or non-support of family, one hundred and twelve per cent; for begging, one hundred and eighty per cent; for prostitution fifty-six per cent."¹

These things are enough to occasion dark forebodings as to the political welfare of the country. Hence we are not surprised to read from a Birmingham paper: "Mob-law is beginning to assert its power with the same marvellous self-confidence it exhibited just before the breaking out of the great French Revolution; but, unlike the French aristocracy, who danced so gayly on the volcano ready to burst forth, we sit sulkily at the mouth of the crater, watching the rising of the lava-flood, and silently devising the means of turning it into another channel, as the impossibility of suppressing it becomes more and more evident with each day."²

If we turn to France we get no relief. We do not find that the ordinary religious institutions, which enjoy the patronage of the state, are adequate to cope with those explosive elements which render a residence in Paris about as safe as a dwelling in the vicinity of a powder-magazine. The Roman Catholic church has not known how to hold these elements in check. The masses of the men in Paris, at least, are estranged from it.³ It was the luxury of the clergy at the time of the siege of Paris, while the masses were starving, that roused such fiendish passions as were displayed by the communists.⁴ The Protestant church was

¹ Mr. William Hoyle, quoted in *The Christian*, April 6, 1882, p. 12. Cf. the issue for May 11, 1882, p. 17.

² *The Christian*, April 13, 1882.

³ "Scarcely a workman is to be found in Paris who is not a free-thinker. The women alone are under the dominion of the priests. The men, as a rule, are infidels." — *Evangelistic Mission in Paris 1882*, p. 4.

⁴ Bonar, *The White Fields of France*, London, 1881, p. 34

small and not largely influential. It is not strange, then, that atheism should be striding forward; that the attempt should be made to place infidel authors, who were in favor before the French Revolution, in positions of commanding influence in the education of the young¹; that the name of Jesus should be hated,² the Bible should be caricatured³ by an infidel press,⁴ and the city itself divided into parishes for an atheistic propaganda⁵; while at least one third of the children born in Paris are supposed to be illegitimate.⁶

If we turn to Germany we find the same evils rampant

¹ On Dec. 21, 1881, the Municipal Council of Paris eagerly supported the plan of replacing the study of the works of Bossuet by those of the philosophers and precursors of the French Revolution, such as Diderot, D'Alembert, and Condorcet."—*The Christian*, Jan. 26, 1882, p. 13.

² "The very name of Jesus is hateful to the ultra free-thinkers. They sometimes leave the meetings abruptly on hearing the mention of the blessed name." At the opening of a hall hired by the Salvation Army, a stalwart workman bared his arm and said: "You may speak to us on any other subject, and we will hear you; but we will not hear the name of Jesus."—*Evangelistic Mission in Paris*, 1883, p. 3; compare p. 11, and the Report of the same Society for 1881, p. 7: "Alas! to many the very name of Christ is a hateful thing; and at the sound of his name some leave the room with disdain. The following quotations are interesting as showing the extent of this enmity: "Never has atheism in France been so blatant and aggressive as to-day. Robinson Crusoe has actually not been admitted into the municipal library of Paris because the name of God occurs in it."—*The Christian*, June 22, 1882, p. 20; cf. *Ibid.*, May 3, 1883, p. 12. "It appears that the name of God is becoming so offensive to French notions of what is desirable for society in the present day, that it is to be expurgated as soon as possible from all school books."

³ It is called *La Bible amusante*, and is illustrated with indecent and absurd pictures which are exposed to view in every part of Paris.—See *Le Signal*, Nov. 10, 1883, p. 2.

⁴ *Ibid.*, March 16, 1882, p. 11.

⁵ "According to French contemporaries, the materialistic propaganda is becoming more and more zealous and active. Paris has been divided into parishes for this purpose, each with its free thought association, holding periodical meetings presided over by titled preachers, who occasionally celebrate marriages, and even baptisms into the new faith. The mere mention of God's name throws them into a passion, and in their meetings its use, except for purposes of obloquy, is strictly interdicted."—*Ibid.*, May 10, 1883, p. 18. Compare a remark in *Evangelistic Mission in Paris* for 1881, p. 24: "There are probably more atheists gathered together in Paris than were ever congregated together in any city of ancient and modern times, . . . Paris is the most civilized but the most godless city in the world."

⁶ See *Evangelistic Mission in Paris*, 1882, p. 4.

there as in England, and the religious forces that might be employed against them far weaker. If any are inclined to argue that there has been no religious decline in England, they will not attempt this in the case of Germany. The following facts are too strong to be contradicted.¹ The masses in the cities — and the tendency of population is toward cities in Germany — are estranged from the churches. We find a typical statement in a volume of Brockhaus' Conversations-Lexicon,² issued eleven years ago, and the facts have not materially changed. The writer says: "Out of a population of six hundred and thirty thousand three hundred Protestants in Berlin eleven thousand nine hundred, hence only one and four fifths per cent, attend church on Sunday, and from this number perhaps two thousand two hundred and twenty-five should be deducted who attend the cathedral for esthetic purposes." From my own observation in Leipzig, the chief city of high Lutheranism, the per-centage is not much better. The Sabbath is more and more trodden under foot. The Germans never observed the day as our Puritan ancestors did; but they admit with regret that there has been a great declension in its observance.³

The Jews have come into enormous power in Germany, and this of course involves an anti-Christian influence.⁴ From

¹ The London Times of April 18, 1883 is quoted by The Christian as giving the following extract from the Kreuz Zeitung of Berlin: "If we look at the moral condition of our country must we not be horrified in our inmost soul? What frightful barbarization! What an increase of coarseness and bestiality! Truly, not a few are taking their places at the head of their brothers, the animals. Every newspaper tells us of murder, of suicide, of terrible derangement in houses and families, of unheard of atrocities, of a moral degeneracy that must fill us with horror. . . . And turning to our social state we see ourselves going downwards on the path of destruction."

² Supplement, Vol. i. Leipzig, 1872, p. 210.

³ Rothert, Die innere Mission in Hanover, Hamburg, 1878, pp. 35-43. The author says that the larger proportion of criminal and disgraceful acts is committed on Sunday, such as immorality and drunkenness. Many a maiden has lost her virtue on that day, many a youth has seized the murderous knife. Most of the suicides occur on "blue Monday."—Die innere Mission in Württemberg, Hamburg, 1879, p. 13; cf. Beck, Die innere Mission in Bayern, Hamburg, 1880, pp. 93-95; Iken, Die innere Mission in Bremen, Hamburg, 1881, p. 52.

⁴ The author has no sympathy with the crusade against the Jews. They

some points of view it seems as though Germany lay bound hand and foot in their bands. Every day, in spite of their victim's struggles, they bind the cords a little tighter. Although there are supposed to be only sixty thousand of them in Berlin to more than one million nominal Christians, twenty-four¹ per cent of the attendance on the highest educational institutions is Jewish.² They are not only the bankers of the country, but also the money-lenders. Their debtors are said not to be confined to the farmers, whose estates gradually pass into their hands,³ but may be found among the legislators of the nation, and rumor says, not far from the throne. They are pressing into the judiciary and into professorial chairs in the universities⁴ and largely control the

have suffered greatly, and have only within a few decades secured the same civil rights as the people among whom they live. Their remarkable success is simply an indication of the wonderful gifts of a people, for whom we must believe God has some great work in store.

¹ Their proportion should be four per cent.

² The exact population of Berlin according to the latest official sources is 1,122,504, of whom 982,780 are Protestants; 80,818 Catholics, and 53,949 Jews, not to speak of some small sects. Now in the higher educational schools of Berlin there are said to be five thousand evangelical scholars from Protestant families, three hundred from Roman Catholic, and seventeen hundred from Jewish! If the proportion of the Jews were the same as the Protestants, there would be about three hundred and five Jewish scholars instead of seventeen hundred. — See *Christliche Soziale Partei, Der Reichsbote*, Sept. 18, 1883.

³ There is undoubtedly good reason for the anti-Semitic feeling in Germany, which is shared in by pastor and peasant. The Jew "comes to the ignorant, innocent peasant, and tempts him to buy what he cannot pay for, and what he knows his victim will never be able to pay for; and when the debt is sufficiently large he pounces down on the unlucky man's farm and house. This is what is occurring daily in the agricultural districts of Germany, Austria, and Russia." *The Christian*, Nov. 15, 1883, p. 19.

⁴ The Jews are constantly rising in wealth and social position. They are said to own the larger number of the finest residences on the Thiergarten, the Central Park of Berlin, and Unter den Linden, the finest street in that city. One pastor reports that in a parish where only a few Jews once lived, the best residences are now held by Jews, and the Christians are crowded out into the cellars and garrets. It is said that if the number of Jewish professors in the legal department of the universities increases at the same rate during the next ten years as it has recently been increasing, there will be a majority of Jews in that department.

press of the country.¹ Their spell is on German life and institutions.

Meanwhile the revolutionary classes are increasing. The Semitic influence augments their misery. If it had not been that the army had its clutch on the socialists Germany would have been shaken to its centre by a social revolution. Family life is on the decline.² The home is neglected for beer-gardens and places of public amusement, which are increasing as never before.³ Intemperance is in the ascendant, and is recognized as a sore evil.⁴

Social vices follow in the train. The massing of young men and women in large manufactories, without proper moral oversight, and the unguarded commingling of the youth of both sexes in entertainments lasting until the early morning, is not unfrequently followed by gross immorality. The efforts of the civil authorities to regulate prostitution, by bringing it under the supervision of the police, have only increased the evil, and have failed to protect society from the spread of venereal diseases.⁵ Along with these evils there has been a general increase of crime, and if the churches in many places have been empty, the prisons have been full.

If the bloom of our civilization could alleviate these evils, they should decrease each year. If grand avenues of magnifi-

¹ I was assured by a German editor that ninety per cent of the German newspapers were more or less completely under their influence. The tone of these papers, while in favor of science and liberal opinions is all the while antagonistic to Christianity.

² Die innere Mission in Hanover, Hamburg, 1878, pp. 24, 25.

³ Die innere Mission in Bremen, Hamburg, 1881, p. 51.

⁴ Ibid., Die innere Mission in Hanover, p. 24; Die innere Mission in Würtemberg, p. 11. The writer shows the evil of the sottish sitting in a tavern in a wine-producing country.

⁵ Prostitution increased so greatly in Stuttgart that it was legalized, and received by this means a sort of recognition as a lawful calling. — Die innere Mission in Würtemberg, p. 13. Another writer says, that since by the legalization of prostitution in Bavaria it is no longer in check, there has been an increase of the evil. — Die innere Mission in Bayern, p. 141. In Bremen the increase of unchastity through police regulation is said to have been enormous, and that the diseases which it was sought to avoid have been multiplied more than thirty per cent. — Die innere Mission in Bremen, p. 52.

cent structures, splendidly illuminated with electric lights; or the witchery of music in gardens that might well rival paradise; or the treasures of painting and sculpture thrown open to the public with unstinted hand on Sunday; or the charms of scenic art interpreted by the music of a Wagner, could bring relief, then this ought to be the most fortunate age of the world's history for the masses; but, just back of the gilded domes, behind the grand avenues, from tenement houses, from garrets and cellars, are griefs, mutterings, and curses that bode no good. If this is an age of cities, it is also an age of monopolists, and of those tremendous contrasts existing between the very poor and the very rich which are found in all cities.

What is to be done? Shall a higher plane of civilization be sought? Civilization unless permeated through and through with Christianity is utterly bankrupt when we speak of the masses. Can education and intelligence do it? They only sharpen the edge of misery and plunge it more deeply into the aching heart. There is but one remedy. It is in the gospel of him who said "Thou shalt love thy neighbor as thyself." The gospel is the only salt that can preserve the state. The police who have to do with the most desperate classes of community gladly recognize its subduing, controlling power.¹ The statesman who is not blinded by prejudice must see this; but the follower of Christ who is in full sympathy with his Lord sees infinitely more. He beholds a terrible procession going down day by day to the gulf of despair.

Recent evangelistic movements have grown out of this view. The church in England too often with folded hands was either waiting for the Lord's time, or in the enjoyment of the pleasantest fellowships which this world knows, while dreamily listening to beautiful music and eloquent preaching, was

¹ "A Commissary of Police in Paris remarked: 'We cannot but welcome you to our quarter; you are coming to do our work, to labor with us for the order and morality of the community.'" — *The White Fields of France*, London, 1881, p. 80. Similar testimony might easily be gathered from other European cities.

half unconscious of the Christless multitudes. I shall only discuss two evangelistic agencies in England,¹ the Salvation Army and the labors of Messrs. Moody and Sankey.

There can be but two questions for us to consider in forming an opinion as to the Salvation Army: Does it preach the gospel? What are its fruits? No religious movement in England during the present century has attracted more attention. It originated in 1865 as the Christian Mission, and first in 1878 took the name of the Salvation Army. The story of its increase reads more like a romance than a sober narrative.² On its seventeenth anniversary it received a letter of congratulation from the queen. Last year "both the archbishop and several other occupants of the Episcopal bench, as well as the Roman Catholic primatê, and many other persons of great influence. . . . expressed their admiration of the Army's zealous and self-denying spirit." It would not be strange if they might have been slightly intoxicated by this marvellous success. Many are now speaking against them. One prominent Christian gentleman in England, who had been much in favor of the movement, told me he thought the Army was an invention of the devil. But an organization that sings the following hymns and teaches the following tenets is preaching the gospel:

"Jesus, the name high over all
In hell, or earth, or sky;
Angels and men before thee fall,
And devils fear and fly."³

Or the following:

"To the dear fountain of thy blood,
O Lamb of God, I fly;
Here let me wash my spotted soul
From stains of deepest dye."

¹ There are many more of very great value and interest in the city of London alone. Such a church as Spurgeon's is doing an incalculable amount of evangelistic work, not to speak of Mildmay; but it seems better to confine our attention to two agencies which have perhaps been most prominently before the public in the last few years.

² For the history of the Salvation Army, see *Heathen England*, London, 1879. 12mo. pp. 1-185; *the Salvation War*, London, 1882. 12mo. pp. 1-189; *the Salvation Navy*, London, 1881. 12mo. pp. 1-180. For a general estimate of its character and influence, see two articles in *Contemporary Review* for 1882.

³ *The Salvation Soldier's Song Book*. 12mo. pp. 1-720. No. 50.

Its teaching is: "Utter ruin through the fall; salvation *alone*, from first to last, through the atonement of Christ, by the Holy Spirit; the great day of judgment, with its reward of heaven forever for the righteous, and hell forever for the wicked."¹ Their published works, of which I have examined the most, and two of their meetings which I attended, persuade me that they preach the gospel.²

The fruits have been remarkable. As their general says, they are the scavengers of society. They reach the lowest strata. To quote from a writer in Whitaker's Almanack³ for 1883: "The Salvation Army at once addressed the mass of the people, the mob. No matter how rough, how illiterate, how careless, how hardened, the general or his officers seized him, pressed him into the ranks, marked him with the S, and made him an active convert. People who had never thought about religion, except to scoff at it, at once confessed themselves penitent, and assumed a religious bearing. Of the success of the Army there can be no doubt; it numbers several thousand members." The Army teaches complete self-renunciation, plainness in dress and living, and total abstinence from tobacco and intoxicating liquors. Naturally the rum interest is stirred to its profoundest depths, and has organized a skeleton army to fight against it. The minions of Satan are up in arms; and still the Salvation Army goes marching on, singing:

"Christian, rouse thee! War is raging;
God and fiends are battle waging;
Every ransomed power engaging,
Break the tempter's spell.
Dare ye still lie fondly dreaming,
Wrapt in ease and worldly scheming,
While the multitudes are streaming
Downwards into hell?"

¹ See the *Doctrines and Discipline of the Salvation Army*, London, 1881.

² I do not mean by this to endorse their teaching, on which many strictures may be made, especially their doctrine of holiness, although they do not teach sinless perfection, and their undervaluation and comparative neglect of the sacraments. While they believe in the baptism of the spirit, they consider baptism with water of but little significance.

³ pp. 439, 440.

“Hark! I hear the warriors shouting,
 Now the hosts of hell we're routing.
 Courage! Onward! never doubting
 We shall win the day.
 See the foe before us falling;
 Sinners on the Saviour calling,
 Throwing off their bondage galling,
 Join our glad array.”¹

But the question may be raised, whether the methods adopted by the Salvation Army nullify the power of the gospel. They call their prayer-meetings “knee-drill,” and their converts among the young women “hallelujah lasses”; their singing is noisy; their hand-bills sometimes not only border on vulgarity, but seemingly almost on profanity; their secular matters have not always been conducted on sound business principles. These and many other things have utterly condemned the movement in the eyes of many excellent people.

That we may judge of the movement, let us once more fasten our attention on the end,—that is nothing less than the salvation of the lowest classes. If sensational methods are used, which shock the sensibilities of the educated and refined, they are not chosen for their own sake, but simply to arrest and fix the attention of the roughest members of society. I am persuaded that no one holding this end in view can read *Heathen England* and *The Salvation War* without being profoundly moved by their singleness of purpose, and without feeling himself strongly incited to greater activity for those multitudes who are now estranged from the gospel.

When I discuss the work of Messrs. Moody and Sankey in

¹ The Christian Soldier's Song-Book, No. 110. The following is a specimen of another class of hymns, of which, however, there are very few in the collection:

“The Devil and me we can't agree,
 I hate him, and he hates me;
 He had me once, but he let me go,
 He wants me again, but I will not go.

“The publicans are crying out,
 Because the Army is going about;
 But still about we mean to go,
 And rout the Devil and every foe.”

England, I mention an activity that is well known to American Christians. There are doubtless many who think that their work has been without important results. Such persons cannot have the facts before them. If not a single soul had been converted through their own instrumentality, we must count the impulse given to philanthropic and Christian work as something remarkable. I am without the statistics as to the number of missions,¹ free breakfasts, societies for young men, etc., that have been called into existence or strengthened by their labors in Great Britain; but I am confident from my observation that this work has reached large proportions, and I know that some of the most important religious enterprises have sprung up as the result of their labors."²

But there are many testimonies from ministers of different denominations in England bearing unequivocal and emphatic witness as to the value of their labors.³ Four different Methodist bodies report additions to their churches in the years 1876-1877, when the influence of the work in 1874-1875 was felt most, of forty-nine thousand four hundred and

¹ Mr. D. M. Drysdale, Secretary of the work in Liverpool in 1875, after speaking of the large number of individual cases which have come under his notice, says: "Evangelistic work has received such an impetus that mission-rooms and gospel halls are to be found almost everywhere you go throughout our city; and where formerly we had difficulty in getting an audience of two hundred or three hundred people, now we can easily gather two or three thousand; and there has been ever since Messrs. Moody and Sankey's visit such a spirit of hearing abroad as we have never before experienced."—*The Christian*, Oct. 13, 1881, p. 18.

² Compare a quotation from *The Record*, given in *The Christian*, Nov. 15, 1883, pp. 6, 7, in which the writer says: "We must express our profound conviction that few men are more entitled to the gratitude of the Church of England in particular than the two evangelists who have now been once more welcomed to London." The writer goes on to show what agencies were providentially set in motion through the previous visit of the evangelists.

³ See Results of the Mission of Messrs. Moody and Sankey in 1873-75. Reprinted from *The Christian Monthly and Family Treasury* (T. Nelson and Sons, London and Edinburgh). One of the articles is by Rev. Newman Hall, who is opposed to revival services; the other is by Mr. David McLaren, who gives testimonies from several prominent ministers as to the blessing which has attended Mr. Moody's labors. After much earnest solicitation, when recently in London, I was permitted to see impressive manuscript testimony from many ministers in Great Britain to the same effect.

sixty-five.¹ This is said, for the most part, to be a larger increase than during any consecutive two years of the present century.

It is certainly remarkable that they should have labored in Free Assembly Hall and in one of the most aristocratic Presbyterian churches in Edinburgh.² We sometimes hear of the people running after some great actor; but there must be some spiritual hunger, as well as curiosity, when sixteen thousand tickets were given away in one evening at the Christian Institute in Glasgow for the Moody meetings. It is surprising to think that Mr. Moody should have gained access to the two university towns of England, Oxford and Cambridge; and that he should not only have held his ground in the midst of disturbances on the part of students before which the most determined heart might well have quailed, but also that through the Spirit's power he should have broken down all opposition, so that scores of university students should flock to the inquiry rooms.³

¹ Additions reported for 1876-1877: 1. Wesleyan Methodists, 24,227; 2. Primitive Methodists, 11,298; 3. United Methodists, 4345; 4. Welsh Calvinistic Methodists, 9595. — See *The Christian*, Oct. 6, 1881, p. 19.

² A Writer in the *Pall Mall Gazette* occupies a different point of view when he says: "Cultured society would blush to know anything about Messrs. Moody and Sankey, and others of their tribe; revivalism in general, and American revivalism in particular, is desperately vulgar." He admits, however, that the same might be said of every popular movement in its inception, since every religion has its origin among fishermen and carpenters. He points out the inconsistency of "poring over dreary tomes describing the enthusiasm of some dirty bigoted friars of the Middle Ages, while the labors of such latter day friars as the American evangelists are neglected," and declares "they have probably left a deeper impress of their individuality upon one great section of Englishmen and Englishwomen than any other persons who could be named." — Quoted in *The Christian*, Nov. 15, 1883, pp. 8, 9, and in American papers.

³ For particulars of the work at Cambridge and Oxford, see the issues of *The Christian* for Nov. 1882. The number for Nov. 23, contains an account from *The Cambridge University Herald*, from which I quote the following extract: "The concluding meeting was for undergraduates; it was the most remarkable meeting we have ever seen at Cambridge, and our experience extends over a quarter of a century. Nearly two thousand undergraduates thronged the building, joined in the singing with the utmost heartiness, and listened to the address with the greatest possible attention. . . . On the platform were the University choir composed entirely of members of the University, and a number of dons

But more wonderful yet is the fact that he has reached those who were estranged from the churches. The Edinburgh Daily Review says: "One of the most remarkable events of the time in Edinburgh is Mr. Moody's work among what are described as the lapsed masses. There are few men or women in Edinburgh who could have believed it possible to have secured, many nights in succession, vast audiences filling the Corn Exchange from end to end. And yet this has been accomplished, and people who have flocked in thousands are not church-goers, or what are regarded generally as the respectable classes of the community." A writer in the Inverness Advertiser says: "The immense hall [which has just been mentioned] was crowded last night. . . . It looked . . . as if all our gaols, our poorhouses, and our brothels had been emptied pell-mell into its wide area." He goes on to say that he went steeled against any kind of excitement. A sceptic said to him, as he was leaving the hall, with reference to the Christian helpers: "What brings these gentlemen and ladies here? Not money, not fame; there is a power at work here I cannot fathom." The other replied, "Yes; but do you know, sir, there are fine ladies nursing children in wretched hovels to-night to let their mothers come here?" It is easy to see that such activities, entirely aside from their religious significance, would do much to reconcile the poor to their lot in life, and to free the state from all fear of social revolution.

In passing now to France we can see, at least in a small way, that where sin hath abounded grace doth much more abound. While it is probably true, as a certain speaker has and clergymen." Mr. Moody then addressed the students, "he cautioned them against taking a decided position without giving the matter full consideration, as he said if they became Christians for only a short time and fell back, it would be far worse than if they had never taken the step. He finally appealed to those who had obtained good during the week to meet him in the annex. The sight that met our view was truly marvellous; at least two hundred men rose to their feet, and in sight of all the rest crowded into the annex. This was an entirely voluntary act on their part, and was not the result of personal persuasion. Thus the visit of these evangelists to Cambridge ended, and will never be forgotten by vast numbers."

said: "The real masses are as yet almost untouched; the various missionary agencies scarcely nibble the edge of the net in which the people are held captive by Satan;" yet in no country during the past twelve years has the subduing, renovating power of the gospel been more gloriously displayed than in France.

Of all the laborers whom God has raised up to work in his vineyard in France, none has been more conspicuously useful than Mr. McAll.¹ Called to Paris in God's providence, by a working-man, he left a comfortable congregational parish in England to labor among the communists in the most desperate part of the city.² The police gravely shook their heads at his resolution, but he never faltered, and his work grew upon his hands until the police recognized in him a most faithful ally in keeping the peace,³ and the communists themselves said there would have been no outbreak if the gospel had been preached among them. Nor was this all; two French philanthropic societies presented him each with a silver medal in recognition of what he had accomplished for the elevation of the neglected masses.⁴ Through his ex-

¹ It is my object to give a specimen of the work that is done rather than to enter into details of the various agencies. The Methodists are doing an admirable work in Paris under the superintendence of Rev. William Gibson, who was set apart to this work in 1878; see the Reports of the Evangelical Mission in Paris from 1880 to 1881.

² See Bonar's *White Fields of France*, London, 1881, pp. 39, 40.

³ *Idem*, p. 173.

⁴ The first medal was given in 1877 by the Société Nationale d'Encouragement au Bien. The following extract is made from the accompanying report which was read before a "vast assembly": "Mr. McAll knew that, in the population of Belleville, there exist sufferings of all kinds, — that moral degradation has its abode there, side by side with mental degradation and extreme poverty. Seconded by Mrs. McAll and a few friends, he has founded and subsequently multiplied in Paris evening meetings, the object of which is to bring light to the mind, and to calm the troubled heart. Wherever he has directed his steps, Mr. McAll has been cordially received," etc. — Sixth Annual Report of the Mission to the Workingmen of Paris, pp. 6, 7. The second medal was given in the following year by the Société Libre d'Instruction et d'Education Populaires. See the Seventh Annual Report, as above. Miss De Broen received a medal in 1879 from the Société Nationale de l'Encouragement au Bien, with a testimonial from which we make the following extract: "The moment she

ample, as well as through the new freedom that is enjoyed, the State Protestant church has been quickened into new life. Now to all human appearance is the time to cast in the seed in France, lest if the friends of evangelical religion should delay, these fields which lie open for the dissemination of gospel seed should be sown broadcast with infidelity.¹

Recent evangelistic movements in Germany² have come through England and America. Several years ago Pearsall Smith visited some of the largest German cities, and preached to very large congregations through an interpreter. His efforts were open to many objections on the part of German theologians, because of his doctrine with reference to the higher life. About two years ago Dr. Somerville who was for many years a pastor in Glasgow, and who took up the calling of an evangelist at an age when most men retire from the ministry, visited many of the chief cities and towns in Germany, preaching through an interpreter. It is difficult to say what the results of his labors have been. Whether there were any converts, this result would certainly be secured, that it would be suggested to the German Christians whether they must not adopt some new methods for reaching the masses who have become estranged from the churches. Any foreigner, however, must labor under great difficulties, not

[Miss De Broen] chose for the establishment of this work in the Belleville district, was when the heart of France lay bleeding, her aim being to draw the people out of the profound despair into which they were plunged, by the light of the gospel. She has succeeded. Let us thank her in the name of France and of humanity; and, in testimony of our admiration, let us present her with our grand medal of honor." — *The Story of Miss De Broen's Mission at Belleville, Paris*. London, 1882, p. 164.

¹ "The spirit of atheism, like miasma over a low-lying plain, has spread throughout the land, although not in the intensified form in which it is found in the centre. The whole of France is ready to hear the gospel. The announcement of a gospel address in any town or village in the land just now will fill the largest hall or theatre which can be obtained. This is emphatically the opportunity for the evangelization of France. There has never been anything like it in the history of the country. . . . Men of Israel, help!" — *Evangelistic Mission in Paris, 1881*, pp. 24, 25.

² The limits of this article forbid me from giving valuable information with respect to recent evangelistic movements of peculiar interest in Switzerland, Belgium, and Holland.

only on account of the language, but also on account of his ignorance of the character and habits of the people. Two recent German evangelists, Dr. Ziemann and Von Schluembach, who was converted in America, have been very successful in reaching the people.¹ Von Schluembach declared, after laboring a year in the fatherland, that he thought no country could be evangelized so easily as Germany. There are, however, some very great difficulties in the way of such evangelistic work. They do not come from the masses of the people who crowd public halls to hear von Schluembach² and Dr. Ziemann, but from the leaders of the state church. There are various reasons for this :

1. There is the power of historic methods. None are more free than the Germans in putting a liberal construction on the old historic beliefs, but the sensibilities and prejudices of conservative German pastors would be shocked at the idea of varying from the old forms of worship which have been in vogue for centuries.

2. The divorce of the theological department in the universities from practical religion is a very serious obstacle.

¹ The work, however, has been ignored by many of the Christian leaders of the people as will appear from the following quotation taken from a Berlin daily, the Deutches Tagsblatt of Dec. 25, by the editor of The Christian: "We attended yesterday a religious gathering at which Mr. Von Schluembach from America, gave an address as riveting as it was solid, and with edifying effect. He sang a solo suitable to the subject he was handling, the audience joining in the chorus. We think it remarkable that no notice of these gatherings has been taken by the ecclesiastical newspapers of our town, although the meetings have been held for two months five evenings a week, in the Nazareth church. At first they were attended by about two hundred, and now by about eight hundred persons of every age of good family and rank, but especially by working-men from every part of the town. . . . But why do the ecclesiastical newspapers take no notice of such an occurrence? They give us often enough long reports about other and far more trivial things. . . . But these phenomena, which bear testimony to the gratifying fact that the interest of the poorest stratum of our population in religious discourses is increasing, are simply passed over with complete silence."

² An interesting account of Von Schluembach's activity in Berlin for five months is given by Mrs. Palmer Davis, a German lady, whose husband was connected for many years with the branch of the London Bible Society in Berlin. See *The Christian*, April 19, 1883, p. 18; compare the number for Feb. 8, p. 16.

It has been argued of late on the continent that theology was not a science, and that therefore it ought to be excluded from the university. The professors of course are very anxious to maintain their position as scientific theologians. To spend one's days in studying the history of some obscure sect is to be a scientific theologian ; but to study the religious needs of the men and women of the living present would be likely to bring upon a man the charge of superficiality, and the contempt of the Jewish and liberal interest, which is strong enough in some institutions to chill practical piety.

3. Then there is a jealousy on the part of the clergy of any seeming invasion of their rights. They consider it a reflection upon themselves that evangelists should preach the gospel. The pastors in Hamburg have resolutely opposed all evangelists for this reason.¹ We regard such a thing with grief and astonishment, in view of the spiritual needs of Germany, but it is not strange that where the ministry is regarded more as a profession than as a divine calling pastors should be jealous of their prerogative.

4. A further obstacle is the exclusion of the laity from religious teaching. Outside of Württemberg a prayer or conference meeting is almost unheard of. The nearest approach to such a service is on Saturday in the Thomas church in Leipzig. The first half hour is taken up by two motettes which are rendered by the celebrated choir of the Thomas boys. There are often more than five hundred people present at the music, which was originally designed to introduce the hour of prayer, which may be attended by a dozen people, and at which services are conducted entirely by the officiating minister. The exclusion of the laity has doubtless come from the old idea that only the clergy were competent to speak on religious questions.

5. Another obstacle is a morbid dread of methodism and pietism. They seem to be more feared in many quarters than arrant unbelief.

¹ See *The Christian*, April 13, 1882 ; I was also assured of the same fact by a German editor.

There is no reason, however, for discouragement. Germans adopt new measures slowly. They were very cautious about introducing Sunday-schools, but now these have a strong hold in Germany. It is natural that the Germans should be especially slow about adopting American and English methods of evangelistic work, for they have a natural prejudice against anything that is foreign, and are perhaps inclined to believe that Germany has the same pre-eminence in religious life that it has in the domain of scientific theology.

The heaven is working. There are many who deeply feel the needs of the masses, and who are anxiously studying the means for reaching them. The work must undoubtedly be done by Germans, but Christians in America and England can certainly do much to encourage those who are alive to the needs of the people.

My object in this discussion is not to make any comparison between the state of religion in America, and that in Great Britain and on the continent. It is evident, however, that we have the same problem of great cities here. If we are wise as statesmen, philanthropists, and Christians we shall do all in our power to see that the gospel is preached to the poor, as a means of social safety, and especially as a sacred trust which has been committed to our hands by the Lord Jesus Christ.

[NOTE. — The second Article of Professor Curtiss's Notes on Pentateuch Criticism is delayed on account of the late arrival of some important foreign books of reference. The Article will appear in the July number. — Eds.]