

wish we could make them stronger." There is no influence stronger than that of woman, and by turning that influence in the right direction she can do more in crushing out the drinking habit than all other powers combined. Why then should she place the cup of temptation to the lips of her lord?

The *Christian Intelligencer* in speaking of the invention of a new phrase by some of a skeptical turn of mind says: "Those who wish to get rid of considerable portions of the Bible, especially of the sentences declaring the wrath of God against sin, have a remarkable facility in the making of phrases. As a rule the pride of the makers is on the surface. They have told us that portions of the Scriptures were offensive to their 'moral consciousness,' and therefore cannot be true. These portions are almost invariably in reference to the holiness and justice of God. Now they have modified the phrase and talk about their 'regenerated consciousness,' and declare that it cannot bear a number of passages in the Bible. How was this consciousness regenerated, we would like to know? Was it by the Word and Spirit of God? If so, how is it that this stream rises higher than its source? If now regenerated, then these critics have been unregenerate once, that is, have been ignorant and depraved. They have become regenerate through the Scriptures, and so have become qualified to sit in judgment upon the Scriptures, and to reject what they do not like. It is very queer."

A telegram from Washington City under date of Jan. 20th brings us this good news: "The new Christian Church in this city, known as the Garfield Memorial Church, was dedicated to-day." In November, 1880, the work of raising funds began, and subscriptions were received from various parts of the United States, Canada and England. In May, 1882, ground for the new building was broken, and the cornerstone laid on the first anniversary of the assassination of President Garfield. The services are to be continued and concluded on Tuesday evening. The attendance to-day was large, including Garfield's colleagues in Congress, President Arthur and Secretary Frelinghuysen, who sat in the circle aisle in the body of the church. Governor Bishop, in giving a history of the Christian Church in Washing-

ton, spoke briefly of General Garfield's connection with it, and said: "It is now a little more than three years since a few members of the church met to inaugurate the work, in whose completion to-day we rejoice." We rejoice to know that this house is now completed and occupied by the Washington church. Whether or not sufficient money has been collected to relieve the property from all debt we have not at this writing learned. Now that we have a house of worship in the Capitol of the United States, let those who occupy it be diligent in sounding out the pure gospel of Christ to the whole world.

The *Disciple of Christ*, Nos. 1 and 2 have been received. This is a new semi-monthly magazine of 32 pages devoted to "Christian Living, Learning and Literature," edited by Bro. S. M. Jefferson and published by the Standard Publishing Company. It is a handsome and ably edited magazine, and will doubtless receive the patronage it deserves. Both the illustration of the old Washington church in which Pres. Garfield worshipped and the likeness of Bro. A. I. Hobbs in No. 2 are good. The following is the table of contents: The Eternal Goodness, a poem, Whittier; Welsh Sketches, E. T. Williams; Pasteur among the "Immortals," *Christian Thought*; Perpetuity of Nature, a poem, Bulwer Lytton; "Keep my Memory Green," a poem, anonymous; Cave Tombs in Galilee, *Fortnightly Review*; Structure and Design of the Body, W. G. Blaikie, LL. D.; The Lack of Earnestness in American Politics, *The Century*; Editorial Notes—The Mormon Question, Our Navy, Old Washington Church, Anniversary of the Woman's Crusade; Biographical Sketch of A. I. Hobbs; The Origin of Christianity, a sermon, A. I. Hobbs; Book Reviews—Missouri Christian Lectures; Home and School Teaching, *Dio Lewis' Monthly*. Price \$2.00 a year; 10 cts. a number. Address Standard Publishing Co., Cincinnati, Ohio.

#### THE GOSPEL AMONG THE RICH.

Just how to reach the wealthy class with the gospel of Christ and thus enlist them in the work of converting the world has always been with some a problem difficult of solution. We are of the opinion however, that the main trouble grows out of not looking at the matter from a Scriptural point of

view. As a basis of our remarks let us hear a correspondent writing from Chicago on this subject to the *Christian Union*. Among other things he says:

"The majority of our citizens have little or no regard for religion. They lead reputable lives from habit rather than principle, and from a habit which they have inherited from a pious ancestry, but which they are taking no pains to transmit to their children. How shall we reach such people with the gospel? How shall we make men who are generous, kind, sympathetic, pure in their morals, but indifferent to the Bible and to the institutions of wisdom and learning and morals that rest upon it, see that the best life is in Christ, and that the most profound wisdom the world has known is in the gospel of Christ? This is the problem we would like to have some one tell us how to solve. We can carry the gospel into the homes of want; we do not know how to carry it into the homes of wealth and culture which line our avenues and our boulevards. We can reach the poor, and influence them to some extent; but the rich dwell apart and quite beyond any influence which we can bring to bear upon them. Is it true now, as in the days of the Savior, that it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven?"

We believe it is as true now as in the days of our Savior, "that it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven." This statement does not involve a perishable principle, but one that runs the entire length of the gospel system. But a rich man in the language of the Savior is one who trusts in his riches, and for this class we have but little hope. The time spent, therefore, in trying to reach them is the next thing to a violation of the injunction of Christ not to "cast pearl before swine, lest they trample them under their feet and turn again and rend you." But the mere possession of wealth does not constitute a rich man in the sense of the above passage, and to this class we can appeal with a greater degree of success. Seeing then that it is possible to possess wealth and still be a proper gospel subject, and knowing that a large proportion of this class are indifferent to religious matters, the question still remains, "How can we reach such people with the gospel?" The following may assist us in answering this question:

1. By observing more simplicity. The very best way to do this is by restoring primitive Christianity.

We too often make the mistake that because men occupy a high position in a worldly sense that, therefore, we should carry the gospel up to them by fashioning ourselves after the world. We forget that wealthy men have brains as well as money; and that many of them, indifferent to church-going as they are, can and do more readily see and condemn the inconsistencies of a mere fashionable religion than those who profess it. Such men usually get enough of this world at home, and their desire for pomp and glitter is largely gratified in the wealthy and fashionable circles of life. Hence when they go to the house of God, they expect to find relief from the strain and monotony of a "higher life"—with a keen perception and a common sense view of religion for which they do not always receive due credit, they demand simplicity in the worship of God; and because these things are painfully lacking, they go away disappointed and with resolutions to return no more. They have spiritual natures to be fed as well as fleshly appetites to be gratified; and when they go to the house of God they do not care to be fed on the mere crumbs which fall from the most fashionable and cultured circles of worldly life. When they see the attempt of the church to ape the world and her consequent lack of spirituality, both her failure and inconsistencies become apparent. Her ability is wholly inadequate to attract and entertain the wealthy and cultured from a worldly point of view, and in the effort to do so she only sacrifices the simplicity and spirituality; and hence instead of converting them, she disgusts and drives them from under the influence, and often not only into indifference to the Bible, but into infidelity itself.

2. More practical church work. Before wealthy and influential business men can be enlisted in the work of the church they must be made acquainted with her practical features. Naturally enough, under the present system of things, they look to the churches and their creeds for a full crop of ecclesiastical theories; and to the outside benevolent societies to feed the widow, clothe the orphans and watch by the bedside of the sick and dying. We do not say that the churches are wholly destitute of that pure and undefiled religion which the apostle James tells us is to visit the fatherless and the widows in their affliction