

remedy the matter. I believe Baer and Morgan and Carnegie and Rockefeller are good, conscientious Christians and are doing as well as they can for the workingmen. What do we know about business? I tell you the preachers are all right. The trouble is with the people. They need more of Jesus in their heart. That's what's the matter. If the people will treat Jesus right, He will treat the people right." This remark elicited vigorous Amens from the brethren.

Almost every preacher who took part in the discussion voiced this sentiment, that the thing needed was not economic betterment, but individual salvation. One and all they declared: "The great need of the workingman is Jesus Christ, and him crucified."

What truth is there in this threadbare phrase? If a workingman were dissipated and conversion to Christianity made him sober, to that extent his economic condition would be improved. But suppose he is already a sober and hard-working man. How will his conversion raise his wages? There can be no general and permanent increase in wages save through legislation which destroys monopoly and thereby increases the opportunities for remunerative employment. But that cannot be done without a knowledge of political economy. Will conversion to Christianity teach a man political economy? Will it teach him to run an engine? Will it teach him to pilot a steamer? It requires thought to exercise intelligently the rights of citizenship. The man who does not give earnest thought to the problem of improving the social conditions of his fellowmen is a bad citizen, although he may be a good church member or even a preacher.

Another preacher referred in his remarks, to the parable of the man who, having been relieved of one devil, was possessed of seven other devils. The application he made of the parable was this. The workingmen many of them, get a beggarly wage. That he conceded. He affirmed that they ought to get more. "But," he said, "suppose we should increase their pay, what then? There would be just that much more that they would have to squander on the saloon and theater. If we did nothing more than to increase their wage we would make them seven times more devilish. Let us preachers demand more pay for the work-

ingmen, but let us also demand that we have some control over their wages; let us have charge of their money; let us save it and invest it for them, for we know better than they how to take care of it."

These preachers look upon themselves as the shepherds of their flock, until they get to thinking of the people as sheep. They are long on benevolence and short on liberty. They never doubt their fitness to manage the affairs of others. They would be fosterfathers rather than brothers to the multitude.

The preacher who thus delivered himself was one of the leading clergymen of the city. If the teachers are capable of such childish utterances, what can be expected of their pupils? "If the light that is in thee be darkness, how great is that darkness!" If the men from whom light is supposed to come are so hopelessly ignorant, what chance is there for the illumination of the mass?

RELIGION AND POLITICS.

Extract from a sermon delivered by the Rev. Quincy Ewing, pastor of St. James' Episcopal Church, Greenville, Miss., May 17.

Render, therefore, to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor. Rom. 13:7.

Speaking last Sunday morning from a text found in the same chapter from which the text for to-day is taken, both expressing the same fundamental principle, I called attention to the fact that the Christian religion has never yet become potent enough in the affairs of men to found, and inspire, and direct an altogether Christian government; and that in all ages—our own included—the laws which the citizens of any land have been expected to obey have not been framed altogether in devotion to the Christian ideal of life and conduct, but on the contrary, in many cases, in contravention of that ideal. And so, as I said, the followers of Christ have all along been compelled to render loyalty to governments and obedience to laws that were offensive to their spiritual faith; on pain, if they acted differently, of being rightly considered unfit to live amidst the unavoidable conditions of this world, and of accomplishing by their rebellion nothing whatever for the ends of righteousness. Because civil governments and laws are absolutely indispensable to the well-being and progress of humanity; and because all such governments and laws must be imperfect while men themselves are; therefore, as I en-

deavored to say, the wisdom and duty of the Christian is to be law-abiding, rather undertaking to live out his religion, despite the handicap of adverse conditions, than insisting that he must either repudiate and defy those conditions, or account himself disloyal to the Divine Leader. . .

But this was very far from saying that it is the duty of the Christian to be loyal to a bad government with the sort of loyalty that would forbid him to do what he reasonably could to substitute for it a better; or to obey bad laws, as if it were sacrilege, an affront to the expressed wisdom of the Most High, to strive to sweep them from the statute books. The followers of Christ must simply submit, if circumstances, as in the case of the ancient Romans, are such that submission is the only wisdom, and non-submission only folly. But under circumstances such as appertain to us in this land at this time, the Christian is not meeting his full obligation, unless there be mingled with his submission to imperfect governments and vicious laws the aggressive resolve to do something; to do what he righteously can, to clear away the governmental obstructions, the legal obstacles, that are in his way, and the way of other men, who would live out more nobly and widely the principles of righteous religion. Doubtless in this land and others there has been too much submission on the part of Christian men, unmingled with the resolve to reform the bad in government and law, or fight it out of existence if it decline to be reformed. Even if men professed Christianity simply as a means to faring well in the world to come, they could hardly afford to ignore the obligation to do what they could to make better the civil laws and governments under which they live; for upon the character of these things depends very largely a man's opportunities for fulfilling the precepts of Christ, for being a practical Christian; and surely they would be best prepared for the judgment of the world to come who had not only most truly professed, but had also most widely practiced, in their relations to their fellowmen, the ideal of their religion—if it be, that not those who say, Lord, Lord, shall enter into the Kingdom of Heaven, but those who do also the will of the Heavenly Father. . .

But Christianity is belittled, Jesus is dishonored, when men profess allegiance to Him, simply to fare well in the world to come. His religion is not a means to anything, or any place,

or any state, nobler and higher than itself. And the fruits of it, the rewards of it, are not located on some invisible sky-plateau, utterly beyond our reach, the valley of the shadow of death between them and us. Those fruits and those rewards of the Divine Gospel are not to be waited for beyond the honest acceptance and the hearty living out of the Gospel itself here and now. We may begin to know here and now in our trammelled humanity the eternal benefit to us of Christianity, if here and now we believe it and live it. We are not Christians in order that God may prepare for us and admit us into a Kingdom of Heaven hereafter; we are Christians in order that for ourselves and our fellowmen we may build the Kingdom of Heaven wherever we are; may build it and dwell in it, and rejoice in its Divine glory, assured that in our building we have for co-worker the eternal God Himself, that our joy is the presence of His Spirit, the benediction of His Fatherhood. Christianity as we know it to-day, as we accept it or reject it to-day, means what it is going to mean throughout eternity. It means justice, it means mercy, it means honesty, it means Divine Fatherhood, it means human brotherhood, it means kindness, it means love; and on God's right hand in the highest heaven nothing higher can be meant. And because it means what it does, to-day, therefore the obligation is upon us to make manifest that meaning in to-day's life of our humanity. . . .

As Christians we have no duty to attempt to force men to adopt our ideal of righteousness; to undertake to compel them to be citizens of the Kingdom of Heaven by coercion of any sort, by legislation of any sort, by government of any sort; but we have an unquestionable duty to see to it, if we can, to the best we can, that force is not used to shackle them who might of their choice adopt our ideal of righteousness; that legislation is not employed to build barriers in the way of them who might of their will move on to citizenship in the Kingdom of Heaven; that that man is not elected to office—the highest or lowest—in the state, who would further with his official power the passage of any law which would make it harder for any class of men to rise to the responsibilities and rewards of manhood; or would so execute the laws which are, so far as it devolved upon him to execute them, that some of those who look to the state for justice, if not generosity,

for equity if not love, would be driven backwards toward the hatred and resentment of dogged savagery by the terrible consciousness, that for them as citizens and servants and burden bearers of the commonwealth was neither equity nor justice! . . .

The Christian disciple, in pew or pulpit, has his authority for mixing his religion and his politics in the saying of Jesus: "No man can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other." We cannot serve righteousness and decency in the church, and unrighteousness and indecency at the polls. . . .

Our Christianity—the Divine wedding-garment of our souls, a living garment, vital with the soul's own vitality—it is not in our power to put on and put off at will. We cannot choose to be Christians now and not then; here and not there; or wholly here and now, and only partially there and then; on our knees and not on our feet; when we feel and not when we think; in the passive mood, and not in the active; when we plead: Thy will be done, and not when opportunity is given us to do that Divine will. If the teachings of Jesus Christ are credible in the church, they are practicable in the street. If they are adorable anywhere, they are adorable everywhere; aye, even at the polling booth, where the man who calls himself a Christian, must choose in casting his ballot to stand with or against the great Teacher. Always there are the two masters to be served, and always they are being served; but never anywhere by the same soul. We may decline to take religion to the ballot box only on one condition, that we have none to take there.

DEATH'S TRANSFIGURATION.

We eat and drink and laugh and energize
In all the meanness of our daily lives,
And Death comes in our midst, a holy thing,
Like sacred night adorned with moon and stars,
And touches vulgar life with silver light.

—Israel Zangwill.

The shade of Henry Clay looked worried. "Am I no longer to be the great Compromiser?" he said.

Then his companions knew that he was disturbed over the efforts that Editor Mack was making to obtain the title. G. T. E.

"But do you really think that all these libraries are advantageous? Lincoln, for instance, didn't know

what a library was, and was conversant with only a few books; but think what a grand, good man he became."

"Oh, that is all right; but just imagine how much more grand and good he would have become, if Carnegie had been able to give him a chance." G. T. E.

"I understand Goodman is a candidate for mayor of your town."

"Yes; but so is Crookley."

"Goodman is surely better able to fill the place."

"Yes; but Crookley's better able to get it."—Philadelphia Record.

The Imperialist—"I am afraid things are not as they should be in our destiny possessions."

The Combinite—"Oh, yes, they are."

The Imperialist—"But a newspaper called 'The Freedom' is published in Manila." G. T. E.

Jilson—Do you think Mercer knows anything about parliamentary law?

Brown—Oh, he's all right. He's the model presiding officer. I saw him in the chair at a meeting once, and instead of rapping on the table for order he hit the man who was making the disturbance over the head with the gavel.—Boston Transcript.

BOOKS

PROF. BROWN'S SELECTIONS FROM LUCIAN.

Modern readers who may be unacquainted with the dialogues of Lucian can get a good taste of them in this little volume of translations by Prof. D. C. Brown (the Bowen-Merrill Co., Indianapolis), containing some of the best of them.

Wit, satire, keen insight, and pithy comments on the abiding foibles of human nature, make the dialogues just as interesting reading as they were 18 centuries ago. For it is true of them, as of all great literature, that they are independent of time and place. Dates, scenes, and names may change, but the essence remains.

There is a quiet, unaffected simplicity in the style of Lucian which Prof. Brown has happily maintained in his translation.

Charon—And that's gold, is it, that gleaming, shining substance, pale and yet reddish? This is the first time I have seen it, though I have always heard of it.

Hermes—That's the famous and much fought about thing, Charon.

Charon—I don't see what good there is in it, unless there is this one, that those who carry it are weighted down.—You are telling me of a vast amount of stupidity in men if they have such a deep love for a pale and heavy stuff.

Hermes—That well-known Solon, at