

Our Contributors.

"THE OLD, OLD STORY"

Very significant is it, in these days of new things, that three or four great leaders, thinkers, and teachers have, in a very marked manner, declared not only their unabated confidence in Christ and Him crucified, but their abiding purpose "to know nothing among men save Jesus Christ and Him crucified." So said Rev. Dr. Horton, chairman-elect of the Congregational Union of Great Britain, one of the brightest, foremost and really brilliant men in the Christian pulpit.

And, in beginning the ministry of the Temple, London, as successor to the late Dr. Joseph Parker, Rev. R. J. Campbell's first words were, "Christ and Him crucified" will be my theme in this pulpit."

Rev. Dr. Clifford, time and again, and especially recently, has made a like avowal.

Here are three men of rare gifts, ripe scholarship, vast and commanding influence, the last named skilled in science, and all masters in every phase of theological science of capital importance, yet glorying in the essential and fundamental facts and truths of our common evangelical Christian faith. They know as men that only reality can satisfy the deep needs of the human spirit. Beautiful sentiments may, to use Coleridge's phrase, be only "like a painted ship on a painted sea." When we get down to reality we find reality must be the satisfaction. Personality the soul of personality; and that above us in grace and compassion life's only rest.

Professor Harnack, the acknowledged greatest scholar of modern times, declares that, "Christianity is solely Christ," and, the greatest theologian of all the ages, the Apostle Paul, confirms it when he says: "For to me to live is Christ."

Jesus had not to climb to the Father. He came out from, and abode in the light. We have to climb to the Father; and Christ is the stairs. Yes! "the great altars." "We have an altar!" An experience testifies to that need. The soul's deepest want!

To one dying they sang: "There is a land of pure delight." "Stay!" said the soul, between the shadows, "Sing 'There is a fountain filled with blood.'" "Thanks be unto God, for His unspeakable gift!"

Theories, names, what are they but as the husks of the grain? Said the saintly Bernard: "Jesus the very thought of Thee, is sweetness to my breast."

Soul set in light, in freedom, as a song-bird in the gladness and brightness of a summer morning. The reality of a living grace, born of the cross, through "the great love wherewith He has loved us." Love the only word to explain the cross. A theory of love would, indeed, be strange! "And I, if I be lifted up, will draw all men unto me." An attraction. Salvation, what a re-

sponse! "Exalt the Lamb of God, the sin-atonement Lamb."

Today we know much about Christ and cross; it is the of we miss, the note of certitude. Soul creates soul. The divine order is (1) authority; (2) experience.

Said Mr. Campbell, the new Temple minister: "My message will be that which I have experienced." Surely the good way! Sermons born of Christ and Cross, in the soul's emancipation, transformation by the abounding grace of God. S.



TWO CODES OF MORALS.

Says the *Baptist Commonwealth*:

We are not unfamiliar with the thought that men can be and do that in public affairs which would not be tolerated in private relations for a moment. In other words, there are in many respects two sets of morals that are prescribed and acted upon. Men in business or in the practice of their professions will do that from which they would recoil in more personal and individual transactions. It is in this way that certain facts, apparently contradictory in men's characters, are accounted for. In a recent number of *McClure's Monthly Magazine*, Ida M. Tarbell, in explaining the career of the Standard Oil Company, has recourse to this double code of morals to account for the difference of its head in its private relations and his church life from that which characterized him as the head of his great monopoly. In a recent letter to the *Philadelphia Press* by its New York correspondent, the same principle is enunciated and enlarged upon. Concerning a member of a recent financial combination which has been tormented in New York, he says:

"He looked upon it as an empire, and as in political empire diplomacy permits many things and indirections are often recognized conventionalities, so, too, in the empire of this colossal corporation there were diplomacies, strategies, temptations and sometimes the brute exercise of authority which no man of self-respect would think of adopting in his private relations. That is the theory upon which many political leaders have often acted. The prize of political empire—the presidency—is the stake, and as in war acts are permitted which would not be tolerated in peace, so in the battles of politics things may be done which the private citizen in his contact with his fellow-men would not dream of doing."

Now, then, it seems to us that no principle can be more vicious, nor, in the long run, more disastrous to public life than this. We claim that a man has no right to be other in his public relations from that which characterizes him in his private. No man at the head of a company should espouse and employ means he would condemn in his church covenant. Truth and honor and integrity are as imperative in public transactions as in private. Any man or set of men who for the sake of victory will sacrifice principle are unprincipled, by whatever name they may designate their course. In another paragraph we have spoken of Plato's man of truth. In one of his dialogues Plato says that this man cares nothing for victory but everything for truth of which he was a disciple. To his followers, Jesus Christ says, "Let your light so shine that others seeing your good works." There is no discrimination here between public and private.

In both alike the man must be upright, or he can be upright in neither. One code, and that demanding absolute allegiance to truth and right, is the only safe prescription, whether for public or private transactions.



DIFFERENCE OF IMPRESSION.

BY REV. C. H. WETHERBE.

It is a striking fact that the statement of an occurrence makes a weaker impression upon a person than the witnessing of that occurrence does. I think that this is a general rule. The hearing of a certain affair, which has in it some elements that are revolting to one's sense of honor, or righteousness, or kindness, is likely to arouse that one's condemnation of the affair, if not his indignation at those who took part in it; but when the same person sees that affair in its practical details he is quite sure to be much more forcibly impressed by it than he was by simply hearing of it.

We find a notable illustration of this fact in the case of Moses in connection with the idolatry of the Israelites when God gave the law to Moses on Sinai. While Moses was still in the Mount, God told him that the Israelites had made a "molten calf" and were worshipping it; and God expressed to him his anger at the idolaters. Then Moses said: "Lord, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power and with a mighty hand?" And Moses continued to beseech God to spare the people, notwithstanding their great sinning; but it is noteworthy that Moses manifested no anger against either the sinners or the sinning, although it may be that he at least grieved over both; indeed, it would seem that he must have done so.

But observe how differently Moses felt when he came to see the affair in a direct manner: "And it came to pass—as soon as he came nigh unto the camp—that he saw the calf and the dancing; and Moses' anger waxed hot, and he cast the tables out of his hands and brake them beneath the mount." Here we see two impressions which were made upon Moses, and they were widely different. When God told him what the people were doing he did not become angry, but when he saw the people in the act of sinning he was intensely angry. If, when God told him of the state of things, he could have seen it as God did, he, too, would have been angry.

The instance reminds one of the fact that there are many people in these days who are comparatively indifferent when they are told of some occurrence of an outrageous character. They may say that it is too bad, or that it is really wrong, but they are not indignant at the wrong-doers, nor do they deeply sympathize with the sufferers of injustice; when, however, they witness just such an affair they feel quite otherwise. One's viewpoint has much to do with his judgments, his feelings and his actions.

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