

that he did; and also that they could hardly have misunderstood Him unless He had given expression to His expectation at least of an early consummation, "an expectation which was entirely in line with all we know of His conception of the kingdom."

Finally Dr. McGiffert is inclined to doubt that Jesus instituted the Last Supper and directed His followers to eat and drink in remembrance of Him. On this point he says:

"Expecting as He did to return at an early day (cf. Mark xvi. 25), He can hardly have been solicitous to provide for the preservation of His memory; and it is a notable fact that neither Matthew nor Mark records such a command, while the passage in which it occurs in Luke is omitted in many of the oldest MSS., and is regarded as an interpolation by Westcott and Hort."

"It was apparently not the institution of a memorial feast that He had in mind so much as the announcement of His impending death and the assurance that it would result not in evil but in good to His disciples. He had already told them that He must die and that His death would be in reality a means of blessing to them. He now repeated that prophecy and promise in vivid and impressive symbol. As the bread was broken and the wine poured out so must His body be broken and His blood shed, but not in vain; it was for their sake, and not for theirs alone, but for the sake of many. To read into this simple and touching act—unpremeditated and yet summing up in itself the whole story of His life of service and of sacrifice—subtle and abstruse doctrines is to do Jesus a great injustice; for it takes from the scene all its beautiful naturalness, which is so characteristic of Him and so perfectly in keeping with His direct and unaffected thought and speech. He was not teaching theology, nor was He giving veiled utterance to any mysterious truth concerning His person and work."

From all this it is apparent that the most modern theology has at last—shall we say in the process of evolution?—arrived at a standpoint from which it can deny the divinity of Christ. To its dim view He appears merely as the personification of a popular error regarding the coming of a Messiah and a kingdom of God. Tradition is the source of His inspiration. His unique religious individuality shapes His life; but it is an error. For this his dies, and as a result of it the Christian religion springs into existence!

To establish this view, it is necessary to deny the testimony of the evangelists. These tell us that John the Baptist knew that the Messiah was about to come and that the Spirit was to descend as a sign to John. The Baptist testifies that he had seen the sign and knew "the Lamb of God." They further tell us that the truth of the Sonship of Jesus was revealed to His mother, and, we may well infer, imparted to Him at an early day by her, and that it was confirmed by a voice from heaven at His baptism. They tell us that Jesus promised His followers the Holy Spirit to guide them into all truth. But all this the new school denies. The Jews were mistaken; John the Baptist and Jesus were merely the children of their age, carrying out the mistakes of the Jews to their logical consequences. Christianity, then, accordingly, is but a grand mistake! What about the resurrection? What about the divine power that was manifest in the early Church?

In reflecting on the apparent tendencies of modern theology, it becomes a matter of profound gratitude that our time is one in which the Lord God again has spoken to the children of

men. One of the first visions granted in this dispensation was that of the Father and the Son, and the testimony was given, in a scene of transcendent beauty, to the divine Sonship of Jesus. In this way foundation was laid for a faith that remains unshaken in the midst of the changing currents of human thought. Witnesses for God were raised up whose testimony cannot be impeached by the alleged discoveries of critics, because based on knowledge. It was needed, lest the whole world should be enwrapped in the darkness of infidelity.

THE EIGHT-HOUR DECISION.

The Supreme court decision sustaining the Utah eight-hour law is regarded as one of great importance to the industrial and labor interests of the whole country. Workingmen have for a long time been engaged in an agitation for a limited working day, but the courts have nearly always held that legislation in this direction is a violation of the Constitutional stipulation that no person shall be deprived of life, liberty or property without due process of law.

It has been argued that no legislation can properly interfere with a man's right to contract for his own labor. The reasoning is plausible enough, but it overlooks the fact that the voice of the laborer is seldom, if ever, heard in the matter, and that the power of determining the length of the working day under existing conditions is entirely in other hands. It is against this supposed wrong that the agitation in favor of the laborers has been directed, and it is in reply to this that the rather irrelevant argument has been used that legislators cannot infringe upon personal liberty. The Supreme court decision referred to is contrary to previous findings and will result, it is believed, in renewed efforts for a more general limitation of the working day. If the principle is recognized that the state has a right to say that unhealthy labor must be limited to a certain number of hours a day, that principle will be extended to cover other ground than that occupied by mines and smelters, and in some cases, perhaps, make the working day even less than eight hours.

GENUINE CIVIL SERVICE.

An Eastern paper points to the retention of Fitzhugh Lee as consul general at Havana by a Republican President as an exemplification of real civil service reform. This is doubtless the correct view, although there was no actual reason, apart from the political phase of the case, why General Lee should be discharged, and a great many why he should be retained. The troubles prevailing in Cuba are so complex, so difficult and at times so delicate as relates to internationalism that a man who has an unusual degree of courage, firmness, clearheadedness and patience is needed to cope with them, and the present consul general is even such a man. He was one of the most gallant commanders in the Confederate army, always did his full duty as such, neither shirked nor sought danger, invariably fought till the fighting was over, and never was known to lose his head or his temper. It would be clearly impossible to find a man in all this broad land who would or could discharge the duties of that trying post more acceptably than has Fitzhugh Lee, and his removal would be more of a loss to the United States than to him personally, such a loss as the people at large would not consent to tolerate.

It is the same with any other public duty, albeit partisan preferences are

in but few cases made so subsidiary to the public welfare as in the one cited. The doctrine of rotation in office is a proper one in proper places. George Washington was the first great exemplar of that idea when he refused election to a third term of the Presidency. In an office of that kind and many others where the patronage is enormous and the influence wielded something beyond most people's comprehension to permit it to be held continuously and indefinitely by any man, however patriotic or acceptable otherwise, would be to make him an emperor if not a despot in all but the name. It is different with those places which are purely representative in character and have no patronage to speak of to bestow. For instance, a state's delegation in Congress should be dependent for its individual tenure upon efficiency, capacity and honesty; these being demonstrated the longer the member remains the more good he can do because the greater familiarity acquired with the ins and outs of legislation, the sources of influence and information, and the securing of that attention and consideration which come most surely by reason of steadfastness, energy and continuity.

Take the New England states as a criterion. How often is it the case that a break is made in the representative contingent of either of them? Very seldom, indeed, and even then it is caused oftener than otherwise by death or voluntary withdrawal. One of Vermont's senators, Mr. Morrill, who is known as the father of that body because of his great age and lengthy service, began his congressional career in 1855 and has been in Congress ever since. He served six terms in the House and then went to the Senate, where his sixth term will expire in 1903. He is eighty-eight years old and Vermont has no disposition to trade him for a younger man. The New England states, combined have not the membership of either of their great neighbors New York or Pennsylvania, yet it is but fair to say that they wield and since the war have wielded an influence in legislation equal to both of the others. This is largely if not entirely due to the practice of holding on to a faithful and capable servant and persistently refusing to "swap horses when crossing a stream." It is a good practice for any state or any part of a state. By all means let capability and uprightness not be held back, but the opportunity for such will come in good time without displacing those who have been tried and not found wanting.

GOOD FOOD AND CIVILIZATION.

An exchange speaks a good and thoughtful word for the epicure. The individual thus designated generally is regarded as a sensual, selfish being without any moral purpose in life; yet it is pointed out that he fills a useful place in society by calling attention to the fact that there is such a thing as artistic cooking that is worth while cultivating. It is believed that wherever the epicure has made his influence felt the result has been a higher general average of cooking throughout the community, in the restaurants as well as the homes, with corresponding beneficial results in all directions.

It is probably true that in a country where people devote all their energy to making money, the importance of good food is overlooked. A rational mode of living is conducive to health, which means sound judgment and steady nerves on the principle of "a sound mind in a sound body." To the extent, therefore, that the epicure emphasizes the intimate connection between the physical and mental conditions of hu-