

whereas it ought to be distributed to each according to his ability to use it beneficently and productively. The function of wealth is to secure perfection of character and the promotion of social welfare." These are wise and conservative words, and admirably express the Christian theory of the right use of wealth.

Another Institutional Church One of the strongest leaders in institutional work in this country is the Rev. Charles S. Mills, of Cleveland, Pilgrim Church, of which he is pastor, has just dedicated a new edifice, one of the finest in the city, and one of the most complete perhaps in the whole country, and fully adapted for institutional work. It has an organ which cost \$10,000 or more, the gift of Mr. Olney, an attendant of the church, but himself an Episcopalian. The services of dedication are being held during the present week, and are participated in by many Christian workers from various parts of the country. This differs from most churches of the kind in that it adapts institutional methods to those who are of the upper middle class. The object of the institutional department of this church is to lift toward the highest life those who are already financially able to seek it, but who lack the inspiration to seek the highest ideals. The ministry of Mr. Mills in Cleveland has been singularly fruitful, and will be additionally so now that his church is better equipped for its work.

In Memory of John Jay One of the most distinguished citizens of New York, and indeed of the Nation, was the Hon. John Jay, who for many years was prominently associated with all good work in the city and the Nation. Under the auspices of the Evangelical Alliance for the United States a meeting was held in his memory on Tuesday evening, November 20. President Low, of Columbia College, presided, and addresses were made by Bishop A. C. Coxe, of Buffalo, the Hon. E. L. Pierce, of Boston, Chauncey M. Depew, Joseph H. Choate, Josiah Strong, and others of New York. Mr. Jay richly deserved all the enthusiastic words which were spoken concerning him at this meeting, as a citizen, as a patriot, as a Christian. Few men have been more deservedly distinguished.

Memorial Window in New Haven A very beautiful window in memory of Ezekiel H. Trowbridge was dedicated in the Center Church in New Haven on Sunday, November 18. The Center Church is perhaps the most distinguished landmark in New Haven. Its pastor is the Rev. Newman Smyth, D.D., and it rejoices in the fact that for half a century it was ministered to by the Rev. Leonard Bacon, D.D. No church in the country represents more of the old Puritan traditions. One might almost think many of those who formerly worshiped within its walls would, if they retained the same feelings as in former years, turn in their graves at the thought of a stained-glass window in that venerable edifice. Nevertheless, it is a decided addition to the church. It was designed by Tiffany, of New York. As described by the New Haven "Palladium," the picture represents the Rev. John Davenport, of Puritan fame, under a tree preaching. He is attired in the conventional garb of the Puritan, and in one hand holds a Bible. Over his left shoulder is thrown a mantle that reaches almost to the ground, while his right hand is pointed upward. Near him is a student, and at a short distance are three soldiers with muskets. The central figure is that of an old man with a gun, bowing reverentially before the preacher. In another part of the picture is a Puritan mother, with three children grouped about her and hanging to her dress. On the occasion of the dedication of this window Dr. Newman Smyth preached an appropriate sermon upon the life and work of the man in whose memory it was placed in the church.

The Institute of Christian Philosophy The Rev. Dr. Bradford, of Montclair, having been constrained by the many demands upon his time and strength to resign the presidency of the American Institute of Christian Philosophy, the Rev. Henry M. McCracken, D.D., Chancellor of the University of New York, has been elected as his successor. Dr. McCracken is a distinguished scholar in philosophy, a per-

sonal friend of the late Dr. Deems, the first President of the Institute, and the official head of one of the two prominent universities in the city of New York. No better choice for the position to which he has been elected could have been found in the country.

Pacific University An institution destined to play a large part in the development of the Northwest is Pacific University, located at Forest Grove, Oregon. It is about twenty-six miles from Portland, in the Willamette Valley; one of the most beautiful and fruitful regions in the whole American Republic. During the last few years the State of Oregon has grown with great rapidity, and will grow still more rapidly in the future. Oregon and Washington constitute the New England of the Northwest. Pacific University has already done a great work in the midst of conditions which have been unfavorable, but among people who have clamored for the advantages which it offers. Like all institutions in a new country, it suffers seriously from lack of means to carry on its activities. Dr. Pearsons, of Chicago, who has already given large sums to various institutions, has pledged \$50,000 to Pacific University on condition that \$100,000 more is raised before March, 1895. Christian people of the State are straining every nerve to secure this munificent gift, but they are comparatively poor. The wealth of the pioneer States is not largely in Christian hands, and the people need assistance. In order to secure this, the Rev. J. R. Herrick, D.D., formerly President of the institution, is now seeking the co-operation of those in the East who believe that Christian education is the hope of our country in the future. On the Atlantic seaboard, where the facilities of education are so many and so perfect, it is difficult to appreciate the importance of the appeal which comes from the Northwest, but those who have seen with their own eyes its promise for the future will not fail to understand that this appeal is one of no ordinary importance.

Pastors and Missions Many pastors evidently do not appreciate their responsibility as leaders in the cause of missions. Statistics show that a distressingly large number of churches give nothing to most of the missionary societies, and that very many of those which do contribute give sums incredibly small. The responsibility of the pastor does not imply that he should presume to indicate what individual members of his parish are able to do, but it does imply that he should see to it that they are well instructed in the duty and privilege of helping those who are in spiritual destitution. He should be the first to respond to the various forms of missionary activity which make their appeal to the church of which he is pastor; if he is not, his people will seldom show interest. Better than any other person he knows the value of systematic benevolence, and the force of the demand for help from the home and foreign field. He will find his efforts opposed by those who have narrow views; he will find many of his most prominent and enthusiastic supporters saying, "Our church does remarkably well, and we had better leave things as they are." Those persons forget that the most of what is raised comes from a very few people, and that the church as a whole gets credit which does not belong to it. The pastor should devise some plan to induce all the people to worship God with their substance. All pastors should be missionary leaders.

Baptists in Colorado We glean from a recent article in the "Examiner" some interesting facts concerning the Baptist workers in Colorado. The First Church of Denver, of which Dr. Kerr B. Tupper is pastor, represents about three-fourths of all the Baptists in the State. The amount of money raised by the church for all purposes was something over \$18,000. The present membership is 1,243. Dr. Tupper is delivering a series of evening sermons on such practical topics as "The Family in Peril," "The Church and Social Vices," "The Church and the Non-Church-going Class," "The Institutional Church," "A Place for Boys and Girls in the Church," etc. Dr. Tupper prefaced this series with these words: "There have been recently issued from the press two large volumes of addresses delivered during the World's Fair Congress, under the auspices of the Evangelical Alliance for the United States, by representative Christian scholars of

Europe and America. Appreciating the value of these discussions, and recognizing that the volumes containing them are within the reach of comparatively few of those who think of these grave and important matters, the pastor of this church proposes to present the substance of the most valuable and timely of these addresses—feeling free to enlarge upon their thought, and, in some cases, to criticise and differ from their views.” Why is not that a good idea for other pastors to consider?



The Life of Christ

XXIII.—Christ's Ministry in Jerusalem Continued¹

By Lyman Abbott

The chronology of this portion of Christ's life is involved in obscurity. I believe, however, that the ministry reported in John vii., 10-39, was one continuous ministry of about three months' duration in Jerusalem, immediately after which Christ departed to the region beyond Jordan (John xi., 40-42), the record of his ministry there being given alone by Luke. In this paper, therefore, I do not follow the order of the Bible Study Union Lessons. (See next paper in this series.)

Christ's Judean ministry was one of continuous storm. Twice he was mobbed, once an attempt was made to arrest him, more than once secret plans for his assassination were formed. It is doubtful whether the other evangelists were with Jesus during this time of peril. At all events, it is John alone who gives us any account of it. In our last chapter we saw the mob gathering with stones in their hands to stone him. He hid himself, it is said, and escaped. In this chapter we come to another illustration of the same spirit of enmity, though here it takes the form of the judicial trial.

Passing along the street one day, he sees a man blind from his birth; anoints his eyes with clay and spittle, which in ancient times were believed to possess curative properties, and bids him go wash in the pool of Siloam. He goes, and finds his sight restored. The healing creates great public interest. It is brought to the attention of the Sanhedrim; they seize upon the fact that the healing was done upon the Sabbath day, and a judicial investigation follows. The parents appear, and, when summoned before the court, evade its questioning, for it has already been determined that whoever acknowledges Christ as the Messiah shall be excommunicated; and, while it is doubtful whether this sentence practically involved all the penalties² implied in the Talmud, and actually involved in excommunication by the Church of Rome at a later day, it is certain that the excommunicated was practically cut off from social intercourse and largely from all those commercial enterprises which involved association with others.

The man himself, summoned and put upon oath, at first himself avoids any issue with the court. Whether the man who cured him is an impostor or not, he will not undertake to say. But he repeats unhesitatingly the story of his cure; then, aroused to anger, taunts the court, stands bravely up for his convictions, affirms his faith that the man who cured him is no impostor, but truly a man of God; and suffers the penalty in the dreaded ban of excommunication pronounced against him. One cannot but wish to know what later became of him. So far as the account indicates, he was left by Christ to bear the penalty of his fidelity to his convictions—one of the earliest, if not the very earliest, of the Christian martyrs who suffered persecution for Christ's sake. If we believe, as I do, that we have in this chapter the record of an eye-witness, it is peculiarly valuable because it gives an account of the only one of Christ's miracles which was subjected to a judicial or *quasi* judicial investigation; and, as the result of that investigation, the reality of the cure could not be denied, and the only way in which a hostile court could break its

moral effect was by driving into social exile the witness whose testimony could not be contradicted.

The healing of the blind man and the judicial investigation of the miracle were followed by a double parable in which a familiar figure drawn from the Old Testament prophets was made first to indicate the attitude of Christ's disciples, then to indicate his own nature and office. “Whoever,” says Christ, “enters into my fold, becomes a shepherd of the sheep.” Each shepherd has his own sheep, each disciple his own pupils, who will hear only his voice, respond only to his influence. But he that would be a prophet of God must first himself come to God by Christ, first enter into the fold through the one only door. Who-soever puts himself before Christ, whosoever claims precedence before him, or sets him one side as the Pharisees did, are thieves and robbers. They rob men of the life which Jesus Christ has come to bestow.¹

Then Christ makes a new application of the same figure. He is himself the supreme Shepherd, the Good Shepherd who gave his life for the sheep. He lays that life down at will; he will at will take that life up again. Bringing these two parables together, as the Master does, they teach at once the supreme authority of Christ, and what has been well called the “liberty of prophesying” of all Christ's disciples.

This parabolic teaching is speedily followed by another discourse concerning Himself, the significance of which neither was nor well could be misunderstood. A hostile crowd surround him and demand that he say plainly whether he is the Messiah or not. He does not give a categorical answer to that question; but he does answer plainly what is his mission and what his power. He gives to his followers eternal life, and no man can rob them of it; because the Father is greater than all, and he and his Father are one—one, clearly (otherwise there is no significance in the argument), in power and authority, not merely in will or desire. So, clearly, the mob understand him, for they take up stones to stone him for blasphemy. With that marvelous presence of his he overawes and halts them; cites to them their own Scriptures, that the prophets of God are sons of God, and asks them a question which they cannot answer, why they charge him with blasphemy because he has claimed to be the Son of God. If—this is the gist of the argument—he to whom the Spirit of God comes is made a partaker of the divine nature and a child of God, then he who is not of this world, but is sent into it by the Father to reveal the Father to the world, cannot be guilty of blasphemy in calling himself a son of God.

Again the mob seek to lay hold of him; again he escapes from their hands, and turns his back upon Jerusalem as he has already turned his back upon Galilee. He has still a ministry to complete in the region beyond Jordan, and then the time will be ripe for his passion and death.



Gleanings

—The Rev. Dr. Eben L. Rexford, who until recently was pastor of the First Universalist Church of Roxbury, Mass., has accepted a call to a church in Columbus, Ohio.

—The Rev. George Batchelor, of the First Unitarian Society of Lowell, Mass., has been chosen to fill out the unexpired term of the late Dr. Grindall Reynolds as Secretary of the American Unitarian Association.

—The Woman's Foreign Missionary Society of the Methodist Episcopal Church, recently convened in Washington, D.C., presented a report from the Treasurer of the sum of \$311,925.96 contributed for direct use during the year—an increase of nearly \$35,000 on the record of 1893.

—Haverford College has received from T. Wistar Brown a gift of \$10,000, the income of which is to be used each year in securing a course of lectures on Biblical subjects. The lecturer is to be an authority on the subject in America or Europe, and his lectures are to be placed in the College Library. He will reside at the College for a few weeks. The course is to be known as the “Haverford Library Lectures.” The first lecturer on the endowment is to be J. Rendel Harris, M.A., Professor of Paleography at Cambridge, England. The lectures will be given in January.

¹ Bible Study Union Lesson No. 26. John ix. and x.

² For description of the effect of the anathema, as stated in the Talmud, see Edersheim's “Life of Jesus,” Vol. II., p. 183.

¹ For the reason for this interpretation of the parable I must refer the reader to my Commentary on John.