

The Foundation of Home Life

It is one of the anomalies of our American civilization that many a mother who has been absolutely devoted to her children while they were scarcely more than young animals will allow them to grow apart from her with the growth of their intelligence, so that, when they are eighteen or nineteen, and most in need of guidance and restraint, they have their own mental tastes and independent development, and often have for her a feeling which is at bottom, in so far as anything intellectual is concerned, a form of affectionate contempt.

These words from the "Critic" state one of the partially realized facts in American home life. The freedom given to girls after the age of twelve and thirteen—freedom in the choice of companions, books, hours; freedom as to the number and kind of organizations with which they unite, and the responsibility assumed in them; freedom as to the studies undertaken, and the utmost freedom as to the standards maintained in them—shows how willing too many American mothers are to surrender their responsibilities even to the undeveloped intelligence of their children. It is a great mistake to assume the management even of one's own child, after he is old enough to have the right of choice, without considering that child and consulting with him. The secret of character-training is in educating the will. We may compel outward obedience to what seems to us right, while the will is in absolute rebellion. In such case the uneducated will waits only for a day of freedom to act on its own conception of right and wrong. But there is as great an error in too much freedom as in too much control. Freedom given in advance of the mind's ability to use it wisely is almost certain to result disastrously.

The lack of intellectual relationship between parents and children in many homes raises a problem for which wise parents are seeking a solution. The secret of cordial, confidential, mental relation between parent and child is founded in sympathy. This should begin at the child's birth. If the parents do not possess it, it is the gift for which they must pray. Sympathy between parent and child cannot begin when the child has reached that point of intellectual development where there is companionship. The secret of companionship lies in the closeness with which the parents live with the child through his whole life. Every period, for the true parent, has its special degree of interest, and its possibility of true companionship. The story-telling of the first days of dawning intelligence lays the foundation for the intimacy which will control the relation of parents and children from the moment the child takes his first step into that great, alluring, bewildering, determining world, first met in the kindergarten, to the moment when parent and child are parted by death. It is not living down to the child, but living with the child through all stages and periods of development, that determines the degree of intimacy in maturity. The secret of parental relation is to recognize that, though a child is bone of our bone, flesh of our flesh, he is still more his own possession—an immortal soul, born into life to work out his salvation and character; having, not our responsibilities, but his own, not our gifts, but his own, not our conscience, but his own. A child is clay in the hands of the potter, but the parent is not the potter. The design is God's. Time is the potter. The instruments are many. Heredity, environment, education, purpose, will, which are only measurably under the parents' control, are working out the character of him whom we call our child. He is ours when we live in such relation to him that we represent the invisible God, just, true, loving, understanding, sympathetic, patient, forgiving, never making the mistake of holding back the lesson of life, that every wrong act brings its own punishment. Not mere obedience to the

parent represents the true relation of parent and child, but obedience of both to God. Liberty, governed by an intelligent, spiritual conception of the right of choice, is the secret of high spiritual development, without which there can be no stability in relation between man and man, or man and God. The home should be heaven made visible.



Gymnastics and Ascetics

A Lenten Meditation

A vital difference between these two has been obscured in our Bibles, with loss to Christian thought and power. Gymnastics is exercise for development. Ascetics is exercise for repression. This difference appears in comparing Paul's exhortation to Timothy, "Exercise thyself unto godliness," and his declaration before Felix, "I exercise myself to have a conscience void of offense." In the former, Paul's Greek word (*gymnaze*) denotes gymnastic exercise; in the latter (*askō*), ascetic.

That Christian endeavor has been exercised in repression rather than in development is significantly intimated by the fact that *ascetic* is naturalized in our religious vocabulary, while *gymnastic* has no place therein. Christian morality still runs largely on the negative line of Judaic legalism, "Thou shalt not," and but moderately on the positive line of the Beatitudes. A large part of Christendom still emphasizes the annual religious revival called "Lent" by exercising itself in special abstinence, rather than by special insistence, such as the fifty-eighth chapter of Isaiah requires for the "acceptable fast," on works of justice and mercy.

Here is the cause of the moral weakness and degeneration that afflict the churches to-day. Much of their goodness is of the ascetic rather than of the gymnastic kind. Its type is in the negative righteousness of the scribes and Pharisees, rather than in the positive righteousness of Christ.

The recovery of the long-observed truth of the real humanity of Christ has already in part restored to Christian consciousness its long-neglected companion truth, the imitableness of the moral excellence of Christ. This is the sole line of Christian power to overcome the world by redeeming the world. Already, as Dr. Gordon has said, "the conduct and spirit of Christian nations are under the stimulus and rebuke" of the moral standard of Christ. But the world, whose conscience thus does homage to Christian theory, lies in wickedness for lack of the Christian practice that should enforce it. Nor can the Church any longer give a valid reason for her existence in any distinction from the world, except as a society for the practical illustration of Christ's theory of life.

To effect this, she must do far more than practice the negative precepts, which Christ took over from Moses. Gymnastic, not ascetic, morality is required. She must go forward in the school of Christ, master the advanced lessons, pursue the higher courses, go through the university training, exercise herself in the purer righteousness, the finer charity, the more heroic self-sacrifice, the diviner consciousness of her Master. This divine morality can be successfully cultivated only as it is identified with religion itself. It is, indeed, one with "pure religion and undefiled before our God and Father."

This is what Lent is for, if it is for anything worth attaining. Whatever subsidiary value there may be in ascetic exercises of abstinence to promote a devout remembrance of the self-denial of Christ may be freely recognized and sought. But the essential exercise of the genuinely Chris-

tian spirit is not in these, however these may aid it. It is rather in steadfast gymnastic endeavor to reproduce Christ's life of active goodness and Christ's divine service at the

various altars of human need, by the religiously moral effort to obey his law, that "the disciple must be as his Master, and the servant as his Lord."



International Arbitration

Following the installment of letters published in The Outlook last week, we print below another striking array of opinions in favor of International Arbitration. Judge Cooley's letter should and will carry great weight. As a jurist of sound and practical judgment he stands in the front rank, and the positions of trust and confidence which he has so ably filled give him an authority which commands special attention for his opinion. Judge Cooley was Chief Justice of the Supreme Court of Michigan from 1867 to 1885, and was Chairman of the Inter-State Commission from 1887 to 1891, when he retired on account of ill health. He is now Professor of American History and Constitutional Law at the University of Michigan.

JUDGE COOLEY'S OPINION

To the Editors of The Outlook:

I have from you a request to give your readers the benefit of my judgment on the question whether it is practicable to settle disputes between this country and England by reference to a permanent tribunal, and also my opinion as to the best way of bringing about this result.

Replying very briefly, I have to say that my judgment is that it is quite practicable to provide for the settlement of disputes between this country and England by reference to a permanent tribunal, and that, in my opinion, the best way of bringing about this result would be by the branches of the two Governments to which have been confided the treaty-making power taking it in hand.

I take the liberty of raising in this place the question whether the time has not fully come, after a hundred and twenty years of independence, when any one disposed to mischief, or having selfish interests to promote by international strifes, should no longer expect to touch a popular chord by appealing to a hatred of England which is only traditional or factitious. Look at the facts. England is the country whose people have with us more intimate business and other relations than exist or are likely to exist with any other, whose common law is the same as ours, who rely upon the same principles of liberty for their protection, who cherish the memory of the same heroes, statesmen, and sages; the people, moreover, whose observation of the results of our Revolution and of our great Civil War is teaching them to join with us in commemorating the virtues of Washington and Lincoln, and in praising their great achievements. I do not enlarge upon this, as one might usefully do, but I emphasize the question whether it is not more reasonable that we cultivate the sentiments that tend to the good will of both people rather than those which are expected to perpetuate an enmity which may at any time, when power calling for special prudence in its exercise shall chance to be held by a reckless or unbalanced official, be so made use of as to plunge into a war of incalculable miseries two mighty powers at a time when it is plain their interests are all for peace.

THOMAS M. COOLEY.

Ann Arbor, Mich.

The following opinions are taken from letters addressed to Mr. Herbert Welsh, of Philadelphia, on the occasion of the Arbitration Conference held in that city on Washington's Birthday:

A SOLDIER'S VIEW

The older I grow, the more I study and reflect, the more I travel and see, the more plain becomes the truth that war is a crime if resorted to before every possible means of peaceful solution of difficulties have been tried and proved unsatisfactory. Great Britain and the United States could well take the initiative in the establishment of such a Court of Arbitration as you propose; other nations would soon come in.

In my opinion, a contention in which the United States Government might be a party would be surer of fair, honorable, and dignified treatment from a juror of the caliber of Sir Charles Russell, the Chief Justice of Great Britain, than it would from any packed mass-meeting of political wirepullers, aspirants for cheap military glory, applicants for sutlerships, owners of stock in cartridge-factories, *et id omne genus*, who are always on deck to yell Patriotism every time they think they can advance their own selfish, personal ends. Our own Chief Justice Fuller would be just as fair in his deliberations upon a matter in which the claims of Great Britain were to be considered.

We can avoid war with honor almost every time. It is the cheap hoodlum politician, who could not get into the last war and would not go into the next, who is most afraid that our National honor needs blood to brighten it. Educate the rising generation to be physically strong and active, encourage them in learning to shoot and to ride, give them the best mental training possible, and teach them to lead honorable lives, and you are insensibly forming an army which would make Julius Cæsar think twice before he attacked it once.

Of course, as a matter of prudence, our seacoast should be protected and our navy increased, but beware of exaggerated establishments. They are the curse of every country which has them imposed upon it. For more than thirty-three years (since my sixteenth year) I have been a soldier. Possibly in the event of another war I might get as close to the enemy as some of those who yell Blood! but my voice is and always will be for Peace!

JOHN G. BOURKE,

Captain Third Cavalry, United States Army.

Fort Ethan Allen, Vermont.

FROM THE REV. S. M. NEWMAN

Pastor of the First Congregational Church, Washington, D. C.

I sincerely hope that we may soon see the establishment of a permanent Tribunal of Arbitration.

FROM CARL SCHURZ

Secretary of the Interior in the Cabinet of President Hayes

I regret sincerely not to be able to attend the Conference on International Arbitration between the United States and Great Britain, on February 22, to which you have done me the honor of inviting me. It is needless to say that I am heartily with you in the promotion of so noble an object.

Treaties providing for the submission to arbitration of all differences to which arbitration may be properly applied will not only have the effect of rendering harmless many international quarrels which otherwise might lead to war, but the very existence of such treaties will serve gradually to draw men's thoughts and imaginings away from the idea of war and to turn them wholly toward the pursuits and glories of peace, thus becoming an invaluable aid to the advancement of true civilization.

New York.

FROM GEORGE H. MIFFLIN

Head of the Firm of Houghton, Mifflin & Co., Publishers

I am in entire sympathy with the objects of the meeting on the 22d in favor of International Arbitration, and wish you every success in your efforts to bring it about.

Boston, Mass.

FROM D. C. GILMAN, LL.D.

President of Johns Hopkins University and Member of the Venezuelan Boundary Commission

Imperative duties in this place will prevent me from being present at the meeting to be called in Philadelphia on the 22d inst., but you may count me as heartily in favor of International Arbitration.

Baltimore, Md.

FROM REV. SYLVESTER MALONE

Pastor of Sts. Peter and Paul's Church (Roman Catholic), Brooklyn, and Regent of the University of the State of New York

It would be a terribly sad story to be told to future generations that the two great English-speaking nations closed the nineteenth century in an effort to efface each other from the face of the earth. This may seem strong language, yet a moment's thought on the pluck, intelligence, and energy that is characteristic of both peoples, and the fearful weapons that modern science and the improvement in arms for destructive service would place in their hands, will show it weak indeed. This should convince the humane how Christlike it is not to go into a war until all other rational means are exhausted. You will have with you in this movement all true Americans. I vouch for it that whoever follows Catholic instincts and is guided by Catholic truth will be a friend of your great purpose.

New York.

FROM PROFESSOR JAMES B. THAYER

Professor of Law at Harvard University

Apart from any question as to the justice and sufficiency of the reasons, the country may find itself any day in a position where, so far as we alone are concerned, war is unavoidable—where nothing but the

self-interest or the magnanimity of another nation will prevent it. Practically speaking, we are dependent upon the sound judgment and the right feeling of one or two men. Can anything more distinctly show the need of providing against so great a peril? Fortunately, the minds of men are now turned toward arbitration as a wise and practicable thing; and especially as regards England and this country it seems now possible to bring this principle into permanent operation.
Cambridge, Mass.

FROM THE GOVERNOR OF PENNSYLVANIA

My official duties will prevent me from being present at the International Arbitration Conference on the 22d instant.

I am sorry I cannot be with you. I am in sympathy with the object which you seek to attain.

Washington's Birthday in the city of Philadelphia should be an opportune time and place to formulate and publish a message to the world that the Christian people of America, recognizing that England and America, speaking the same language, both enjoying the highest civilization, both living under the best forms of constitutional government, with common aims and purposes, boasting a common Bible and a community of social and business interest, should be so firmly united in the bonds of peace, fraternity, and brotherhood as to make war as remote a possibility as for either nation to cast a stain upon its own flag.

DANIEL H. HASTINGS.

Harrisburg, Pa.

FROM SENATOR JOHN SHERMAN

Your invitation to attend the Conference in favor of International Arbitration, to be held the 22d inst., is received. I regret to say that other engagements will not allow me to accept, though I am heartily in sympathy with the object of your meeting.

Washington, D. C.

FROM THE REV. THOMAS C. HALL

Pastor of the Fourth Presbyterian Church, Chicago

The Conference can be no failure. The mere call furthers the highest interests of the race, and marks the deepening sense of human brotherhood.

Chicago, Ill.

FROM PRESIDENT TIMOTHY DWIGHT

Of Yale University

I beg you to accept my thanks for your kindness and courtesy in addressing me a personal letter, and also an invitation to attend the Conference to be held in your city on the 22d of this month. I sympathize heartily with the general purpose of the meeting—the establishment of some wise system of arbitration for the settlement of disputes and differences which may arise between our country and Great Britain—and I should be glad to be present at the deliberations of the Conference.

New Haven, Conn.

FROM EDWARD M. SHEPARD

Leader of the Reform Democracy of Brooklyn

It is an enormous service to civilization, and to our American civilization in particular, that you and those associating with you are seeking to render. The establishment between Great Britain and the United States of a definite scheme of arbitration would rank with the really great benefactions of modern times.

New York.

FROM SENATOR ALLISON

Of Iowa

I am heartily in sympathy with the general object you have in view, but I think it will be impossible for me to have the pleasure of attending your meeting, as I am absolutely crowded with work that I cannot postpone or forego.

Washington, D. C.

FROM THE REV. F. E. CLARK

Founder of the United Society of Christian Endeavor

I am entirely in sympathy with the object of the meeting, and feel that it is one of the most important issues that can come from the American people. Such a measure as you desire would do more to advance the civilization of the world than any other political measure of which I can conceive.

Boston, Mass.

FROM THE REV. GEORGE C. LORIMER, D.D.

Pastor of Tremont Temple, Boston

If I had known earlier, I would have planned my visit to your city so as to have been there on the 22d; as it is, I am afraid that it will be impossible for me to accept your invitation to participate in the Peace or Arbitration proceedings to be held on Washington's Birthday. I am heartily in favor of the movement. It would afford me great pleasure to encourage a great meeting in which New York and

Philadelphia and Boston and Chicago could participate, perhaps to be held in the latter city in the Auditorium, due preparations having been made in advance to render it in every way the most representative and powerful gathering witnessed in this country.

Boston, Mass.

FROM CONGRESSMAN C. A. BOUTELLE

Of the Committee of Naval Affairs, House of Representatives

I am in receipt of your very kind invitation to participate in your conference on the 22d instant. I regret that my duties in this Committee and in the House of Representatives will prevent my acceptance. You have my best wishes for success.

Washington, D. C.

FROM MR. HENRY FAIRBANKS

Of the Firm of E. & T. Fairbanks & Co., Scale Manufacturers

The movement in behalf of International Arbitration, as a method of settling all national disputes and misunderstandings, and, more specifically, the effort to secure the establishment of a permanent Court of Arbitration empowered to promptly adjust all difficulties as they arise, at least between the English-speaking peoples, has my most hearty sympathy and support.

St. Johnsbury, Vt.

FROM PROFESSOR WOODROW WILSON

Of Princeton University

The Conference on International Arbitration which you have planned to hold on the 22d will command my most hearty and unreserved sympathy. I should be glad to have it known, if any appropriate way offers, that I am in full and cordial sympathy with the movement the Conference is called to promote.

Baltimore, Md.

FROM THE REV. JOHN W. CHADWICK

Pastor of the Second Unitarian Church, Brooklyn

I am heartily in sympathy with the movement; being unable to conceive of any trouble between this country and England that arbitration could not settle satisfactorily, or at least far more satisfactorily than war, which, even when most necessary, has an entail of misery which is as deplorable as the evils it is invoked to cure.

Brooklyn, N. Y.

A mass-meeting in favor of Anglo-American arbitration was held in London on March 3. There was a large attendance, and great enthusiasm was manifested. Letters of sympathy with the movement were read from well-known men, including Mr. James Bryce, Mr. Gladstone, Mr. John Morley, the Archbishop of Canterbury, and other prelates. A motion was carried by acclamation that a memorial in favor of arbitration should be forwarded to President Cleveland. A motion was also adopted amid much enthusiasm approving co-operation on the part of Englishmen in the conference to be held in Washington in promotion of International Arbitration. In a letter from Lord Rosebery, written for this meeting, he says: "I heartily hope that it may be found practicable to devise some court, or rather machinery, of arbitration. I think the machinery should be permanent, but not the court. Of course there are subjects which it may not be possible to refer to arbitration; that need not affect the broad principle. The experiment may also fail, but that is no reason why it should not be tried."

Definite action in favor of arbitration on the part of the churches, in response to the call issued from Chicago last month, has been taken in various parts of the country. In addition to those churches reported in last week's Outlook, we have received notification that resolutions in favor of Anglo-American arbitration have been passed by the Congregational church of Northfield, Minn. The same resolutions were also adopted by the faculty and students of Carleton College in the Chapel Assembly on February 25, and by the Southern Minnesota Congregational Club on February 24. A resolution of similar spirit was passed on March 7 by the Congregational church of Rutland, Vt. On March 1 a patriotic service was held in the Universalist church of Orono, Me. At this service a resolution was carried unanimously urging the immediate adoption of efficient measures to settle by arbitration all disputed questions that may arise between the United States of America and Great Britain. At this meeting six professors and about one hundred students from the Maine State College were present, and they all voted with other members of the large congregation in favor of the resolution.

Prophets of the Christian Faith

V.—John Wycliffe¹

By the Very Rev. W. H. Fremantle, D.D.

Dean of Ripon



WYCLIFFE was a prophet. We must not limit the spirit of prophecy to the Old Testament. Not only do we read of prophets in New Testament times at Antioch (Acts xiii., 1) and Corinth (1 Cor. xii., 28), but also in the ancient writing called the "Didache" and in the hymn "Te Deum." Why should we confine prophecy to those first Christian ages? On the tomb of Luther the inscription rightly stands, "Propheta Germaniæ."

The special character of the prophet is that of one who speaks for God; and of one who does this, not as a scribe who reads from a book, nor as an ordinary pastor who makes use of all the means at hand to influence men, but as one in direct communion with the Unseen. And, further, the prophet's message is always one of Righteousness. He disentangles God's righteousness from the wrappings of system, and makes it stand out bright and burning before the eyes of men.

But there are differences in the form which the message takes, and the medium through which it operates. Carlyle presents to us the Hero in different guises—as Priest, as Statesman, as Man of Letters. We may do the same with the Prophets. In Wycliffe we may see the Prophet as Schoolman. The Schoolmen, too, had their different titles. Aquinas was the Angelic, Bonaventura the Seraphic, Ockham the Invincible or the Singular. Wycliffe was the Evangelical Doctor. The Evangelical Righteousness which filled his soul is the key to all his thought and teaching. It led him, first, to maintain the Scriptures as supreme above traditions, Fathers, councils, Papal decrees; secondly, to uphold the rights of the nation, as the organ of public righteousness, against the Pope and the clergy; thirdly, to insist on the paramount importance of the pastoral office over the work of the monastic orders; and, lastly, to rehandle the doctrine of the Church in the light of Scripture and of sound reason. All this makes him to be justly esteemed as the pioneer, or Morning Star, of the Reformation.

Wycliffe was born about 1320, at Spreswell, near Old Richmond on the Tees, in the north of Yorkshire, close to the village of Wycliffe, from which his family took its name. But, like other prophets, he was without honor in his own house; his family were, and remained, strong Papists. Of his early training we know nothing; he probably went to Oxford about the age of fifteen, and became a scholar and afterwards a Fellow of Balliol College. This College, which had been founded by John of Balliol in 1262 and consolidated by his widow Dervorquilla in 1282, was connected with Wycliffe's country through the endowments which they had given it (and which it still possesses) at Bernard Castle on the Tees, and was the rallying-place for the "Boreales" or Northern men, as Merton College was for the Southerners.

The colleges at Oxford were at first little more than lodging-houses where poor scholars were provided for while they were reading for the higher degrees. When Wycliffe joined the University, there were, in the College which has attained in our day a leading academical and social position, twenty-two Fellows, with a weekly allowance of eight farthings apiece for maintenance; they were bound to resign when they took the degree of Master of Arts, and their Master was elected from among themselves. Their position was improved in 1341 by the benefactions of Sir William Felton and Sir Philip Somerville, through which

their allowance was increased to twelve farthings a week (equal to about five shillings now), with clothing; six Theological Fellowships were instituted; and the Fellows were allowed to remain till they should attain a sufficient living from the Church. Since the rule still remained that the Master must be elected from among the Fellows, it is all but certain that Wycliffe held one of these Fellowships till he was made Master, about the year 1358.

In 1361 Wycliffe was appointed Rector of Fillingham, in Norfolk; in 1369 he changed this benefice for that of Ludgershall, in Bucks, some ten miles from Oxford; and in 1374 he was appointed by the Crown to be Rector of Lutterworth, which position he held till his death in 1384. At the first of these parishes he seems to have seldom resided; the leave of absence which he craved in 1368 from the Bishop of Norwich in a still extant petition, in order that he might devote himself to study at Oxford, probably denotes his usual practice, a practice common in that and many other times; at Ludgershall, as being nearer to Oxford, he was probably more constantly resident, and at Lutterworth he fully discharged the pastoral duties. His increased sense of responsibility and of the importance of the pastoral office no doubt made him unwilling to hold the cure of souls as a mere benefice. Yet he was often in Oxford, even till his last years; he appears to have had some connection with Queen's College, where his name occurs as occupying a room.

His studies began with what was called the Trivium—Grammar, Dialectics, and Rhetoric; and the Quadrivium—Arithmetic, Geometry, Astronomy, and Music. But there is evidence that he studied with enthusiasm Natural Science and Natural History; and he became thoroughly versed in legal studies, not only in the Canon and Civil Law, to which he would necessarily be led by theology and Church history, but also the laws of England. Oxford was at that time the most celebrated university in Europe. It had produced within one hundred years Roger Bacon, the physicist (the Doctor Mirabilis, d. 1292); Grosseteste, the just and patriotic Bishop of Lincoln (d. 1253); Duns Scotus, the Realist (d. 1308); William of Ockham, the Nominalist (d. 1347); Richard Fitzralph, the opponent of the Mendicant Orders (Archbishop of Armagh, 1347); and Thomas Bradwardine, the Doctor Profundus, the Predestinarian (d. as Archbishop of Canterbury, 1349). Of each of these we may trace the influence in Wycliffe's writings. Yet he stands forth as entirely original. In answer to one who accuses him of taking his opinions from Ockham, he says: "My convictions owe their origin neither to him nor to me, but are irrefragably established by Holy Scripture." He was recognized by all his contemporaries at Oxford as the first man among them in knowledge and in dialectical skill. His diligence, his resource in argument, his biting wit, his wealth of illustration, all contributed to this; but, far more than all, his force of character and deep conviction, his genuine and humble piety, and his entire reliance on the Scriptures. He is never the mere apologist or argumentative fencer, but a preacher of righteousness. In his last complaint to the Parliament (1382) he does not take up a position of self-defense, but boldly demands that, in spite of Pope and bishops, free course should be allowed to the preaching of the true doctrine of the Sacraments.

The time was one of great unsettlement, such as needs a strong man. The English nation was all on fire with the long war with France, at one moment drunk with prosperity, at another dejected by the loss of all its greatness; the Black Death (1348) stalked across Europe and mowed down half the inhabitants of England, producing the usual results of pestilence—panic, recklessness, a dislocation of human relations, and begetting wild hopes by the sudden rise of wages and of prices through the paucity of laborers.

¹ Previous articles in this series have been: "What is a Prophet?" by Lyman Abbott (The Outlook for December 14, 1895); "The Apostle Paul," by the Rev. George Matheson, D.D. (December 21, 1895); "Clement of Alexandria," by the Rev. Marcus Dods, D.D. (January 4, 1896); and "St. Augustine," by the Rev. A. C. McGiffert, D.D. (February 8, 1896). Following articles in the series will be by Professor Adolph Harnack, Dean Farrar, Principal Fairbairn, the Rev. A. V. G. Allen, D.D., and the Rev. T. T. Munger, D.D.