

vicious. Is there no longer any need of telling men of the necessity of the "New Birth?" Shall we no longer preach "ye must be born again?" "Except a man be born again, he cannot see the kingdom of God." "Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and the renewing of the Holy Ghost." "Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." A man lately told me he could be a good man whenever he made up his mind to be. My reply was, "Can the Ethiopian change his skin or the leopard his spots? Thus may ye also do good, that are accustomed to do evil." A very prominent woman, a platform speaker and a preacher's daughter, said to me that she did not believe in the "atonement" or that Christ died to save men; but died to shew us how we could save ourselves. A man who was once a prominent member of the Presbyterian church told me that he had no use for a god, as he was his own god. Is there not a pressing need for announcement, but a clear presentation of the fundamental teachings of God's word? Do not talk to men about their dual nature but ask them how many times they have been born.

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THE CAMPAIGN FOR BENEVOLENCE.

By James Lewis Howe.

It is probable that few items in our papers have been more carefully studied than the published statistics of the results of the \$3,500,000 campaign of last March. From these it appears that twenty-four Presbyteries have pledged their full quota or more, and seven others have fallen but a fraction below. However, six of these thirty-one Presbyteries are in the Synod of Texas and the quotas as printed seem to represent Assembly's causes only, since they foot up \$175,000, while the whole quota for Texas was \$291,666, and the quota accepted by the Synod of Texas and by the Presbyteries was \$325,000. It thus appears that at least fifty-five Presbyteries, as far as reported, have failed to reach their quota, and the whole amount pledged lacks \$870,000 of the three and a half million goal. This is a shortage of 25 per cent. The following figures represent the percentage of quota raised by each Synod, though it must be remembered that these figures are incomplete, and that some churches which make large contributions have declined to line up with the every member canvass.

Percentage of quotas suggested pledged by each Synod:

Alabama	90 per cent.
Appalachia	79 per cent.
Arkansas	70 per cent.
Florida	67 per cent.
Georgia	90 per cent.
Kentucky	81 per cent.
Louisiana	72 per cent.
Mississippi	85 per cent.
Missouri	80 per cent.
North Carolina	64 per cent.
Oklahoma	68 per cent.
Snedecar Mem.	60 per cent.
South Carolina	82 per cent.
Tennessee	64 per cent.
Texas	84 per cent.
Virginia	78 per cent.
West Virginia	79 per cent.

It is to be noted however that the quotas accepted by the Synods were in only four

cases (Arkansas, Florida, Mississippi and Sned. Mem.) those suggested by the Assembly. Four Synods increased their quota (Kentucky, \$8,000; Missouri, \$15,000; Georgia, \$20,000, and Texas \$33,000), while the other nine accepted lesser quotas (Oklahoma, \$4,000 less; Alabama, \$7,000; Louisiana and West Virginia, \$20,000; Appalachia, \$25,000; Tennessee, \$30,000; South Carolina, \$37,000; Virginia, \$41,000, and North Carolina, \$83,000). Hence if all the Synods had reached their accepted goals, the total would have been \$240,000, or nearly 7 per cent short of three and a half millions.

Further in two Synods the Presbyteries failed to accept the quotas suggested them by the Synods, viz., Missouri, \$14,000, and Virginia \$52,000, so that had the Presbyteries all reached the quotas accepted by them, the total pledges would have been more than \$300,000, or 82.3 per cent. less than the Assembly's goal.

Of course each court that cut down its apportionment had or felt it had, good grounds for believing that its quota was relatively too high, but it should not be forgotten that it was at the same time cutting down the goal of the Assembly.

If the amount of a quota cut could be redistributed among the other Synods and Presbyteries it would equalize the matter, but this is impossible.

In the distribution of the Presbyterian quotas among the churches no doubt most churches felt that their quotas were too high, but a very large proportion went manfully to work and many reached their goal.

The new apportionments of the New Orleans Assembly are unquestionably more equitable, being estimated with due weight given to number of members, amount given in the past and amount of church expenses, and it is to be hoped that each Synod and Presbytery will accept its full quota and do its best to raise it.

Our Church has made great progress in systematic beneficence in the past few years and the adequate support of our Church causes should be far easier in the future than in the past.

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THE CROSS OF CHRIST.

By Rev. E. C. Gordon, D. D.

Materialism is no longer a serious menace to the Christian religion. Its inference from admitted facts are so partial that it is discredited as a scientific theory by the most competent modern scholars and thinkers. Now the great organized opponent of Christianity is spiritualism, which, like Christianity, claims to be both a science and a religion. With Spiritualism as a science, based on well attested facts, Christianity has no quarrel. For the most part the alleged facts sustain the contentions of Christianity. Both agree that human spirits continue to live after bodily death; that bodily death effects no radical change in the moral character of those who experience it; that communications between disincarnate spirits and incarnate spirits are possible and have in fact occurred; that the genuineness of such communications is to be determined in any case by the evidence which commands belief in the face of conflicting or alternative hypotheses which are reasonable and sustained by admitted facts. But when Spiritualism becomes a religion and proposes to substitute itself for the Christian religion then a battle between the two is joined, and that battle rages around the cross of Christ.

A converted Jew once wrote to a congregation composing a Christian church these words, "We preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." 1 Cor. 1:23, 24, American Revised Version, and so always in future quotations.

The crucifixion of Jesus of Nazareth is an unquestioned fact in human history. Whatever his origin, whatever his teaching, whatever may be true or false as to his resurrection, he was crucified. Critics may find only a few genuine relics in his reported words; infidels may deny the reality of his reported miracles; they all admit that he was crucified.

Another unquestioned fact is that Jesus was a good man. His teaching was good. He was a Jew born and raised under the Mosaic dispensation. He urged no departure from the laws of Moses or from the teaching of the Hebrew prophets. He was a citizen of a province of the Roman empire, and suffered with his fellow citizens under the exercise of its despotic power. Yet he urged no revolution against the Roman government. He taught his countrymen to render to Caesar the things which belonged to Caesar. His conduct was good. He used his remarkable powers to benefit his fellow men. It is the well-nigh universal judgment of all who have studied his career that he was a uniquely good man. Yet he was crucified.

Some at least of his alleged remarkable powers command the assent of competent students. He was a Galilean peasant. So far as is known he lacked wholly what we call a liberal education. His active career lasted at most about three years and a half, and was confined to Palestine. He was a master of a striking literary style, yet he contributed nothing directly to the world's literature. His teaching, as reported, inculcated principles which, if universally followed, would bring peace and welfare to mankind. He was indeed a light shining in a dark place, but "the darkness comprehended it not." During his active career he attracted multitudes, though some were repelled. Still his teaching, his personality, remain; immense factors in promoting the world's civilization and welfare. Yet he was crucified.

His crucifixion was not due solely to the erroneous and cruel judgment of an unjust judge; nor to the malevolence of a clique of malcontents offered by his words; nor to the clamor of an unreasoning mob. It was not solely due to Jewish pride and fear, nor to Roman regard for law and order. All these separate causes united to secure his death. Jew and Gentile, exasperated religious rulers, suborned witnesses, an unreasoning mob, a corrupt and cowardly judge, representing together the human race, put to a cruel and shameful death the noblest specimen of the human race the world has ever known. Surely we learn at the cross of Christ that the human race is a depraved and wicked race. Its wickedness, confessedly, has been often manifested on a more extended scale; but never in a more intensive form. The contrast between the unique goodness of Jesus and the malignant hate which hounded him to death is unparalleled in the history of mankind. It has become common in our age to deny or to ignore this profound truth respecting the wickedness of our race. Surely it is the duty of all Christian teachers and preachers to use the cross of Christ to impress this truth on an unbelieving world.

But it is worse than useless to convict the world of sin and then leave it helpless and