

Library

RELIGION AND MIRACLE.

By Dr. George A. Gordon. 12mo.; pp. 236.
\$1.30 net. Houghton, Mifflin & Co.,
Publishers, Boston.

There are published in this volume a series of lectures given by the author on the Nathaniel W. Taylor Foundation in Yale University. The purpose of the writer is to clear away the doubts in the minds of those people who wish to believe in the gospel without at the same time accepting the miracles. A perusal of these lectures produces the impression that Dr. Gordon has never fairly faced the issue. He says he has no interest in the destruction of the miracle. He says it is immaterial to reasonable Christians how Jesus came into the world; that we are not supremely concerned about the manner of the resurrection; we merely desire assurance of the facts. At the same time he is at some pains to minimize and discredit by indirection the miraculous element in the Scripture narrative. In regard to the birth of Christ he says: "For myself, as I stand among the wise men by the manger at Bethlehem, I forget to raise the question, even in thought, how this child came to be." This seems distinctly a dodging of the question and is hardly acceptable to the seeker after truth. On the other hand he cautiously introduces a doubt of the miracle. He says again, in connection with the birth of Christ, "The elimination of miracle here seems, therefore, to be gain." His general position on the subject he states explicitly in the following terms: "While I hold the scientific conception of law and the religious conception of the immanence of God in His universe, I do not admit that these ideas render miracle an impossibility. They have it in the category of the logically possible, with the further impression that it is naturally and religiously improbable." The whole book is characterized by vagueness of conclusion. The writer appears to be without sufficient conviction to defend the miracles, and to lack the courage to attack them. The argument is of little value either to the honest doubter or to the believer.

A. B. D.

"A Study of the Lord's Prayer." By William R. Richards, pastor of the Brick Presbyterian church, New York City. 12 mo., pp. 148. Cloth. 75 cents, postage six cents extra. Philadelphia: Presbyterian Board of Publication. 1909.

A pathetic interest attaches to this book because of the recent death, so

Alabama Man Says Tetterine Cures Eczema.
Morvin, Ala., August 1, 1908.

I received your Tetterine all O. K. I have used it for Eczema and Tetter, Ringworms, Old Sores and Risings and can gladly recommend it as an ure cure. J. R. DeBride.
Tetterine cures Eczema, Tetter, Boils, Ring Worm, Dandruff, Cankered Scalp, Bunions, Itching Piles, Chilblains and every form of Scalp and Skin Disease. Tetterine 50c; Tetterine Soap 25c. At druggists or by mail direct from The Shuptrine Co., Savannah, Ga.

soon after it appeared, of its versatile author. The theme of the book is so old that one could hardly be expected to present anything novel on it. One of the features of this study is the manner in which the author maintains that if we want a righteous democracy among men we must pray for the Kingdom of God.

"Organizations for Boys" is the title of a booklet of fifty-three pages, written by Willis L. Gelston, superintendent of Young People's Work in the Presbyterian Church, U. S. A., and published by the Board of Publication and Sabbath School Work; Philadelphia, at ten cents a copy. After a preface and introduction there is a short chapter discussing the why, what and when of the subject. The author recommends organization, prominence to athletics, the separation of boys and girls of adolescent age, and the starting of boys when they are young. He then gives some account of the work and methods of the Senior and Junior Baraca Classes, the Boys' Brigade, the Knights of King Arthur, the Brotherhood of David, Junior Brotherhoods, Civic Clubs, a Boys' Choral, a Boys' Christian Endeavor, and adds a selected list of books for workers with boys.

A HERO.

Von Zealand, Frederick the Great's greatest general, was a Christian and the king was a scoffer. One day the king was making his coarse jokes about the Saviour and the whole place was ringing with guffaws of laughter. It was too much for Von Zealand, the general that had won numerous and great battles for Prussia and had really put the crown on the king's brow.

With German militariness he stood up and said, amid the hush of flatterers shaking his gray head solemnly: "Sire you know I have not feared death, you know I have fought for you in thirty-eight battles, and thirty-eight battles I have won. Sire, my hairs are gray; I am an old man; I shall soon have to go into the presence of a Greater than thou, the mighty God who saved me from my sin, the Lord Jesus Christ whom you are blaspheming against. Sire, I can not stand to hear my Saviour spoken against. I salute thee, Sire, as an old man who loves the Saviour, on the edge of eternity."

Frederick the Great, with a trembling voice, said: "General Von Zealand, I beg your pardon; I beg your pardon." The company dispersed in silence, and the king reflected as never before on that Greater One, whom his general revered, even above himself. Stand up for Christ! Be valorous!—Selected.

The sore and aching heart of humanity is drawn to the bruised and broken heart of Jesus. Of all the beings whom men have worshipped, Jesus alone satisfied the craving for sympathetic comprehension. "In that he himself hath suffered, being tempted, he is able to succor them that are tempted."

THE STORY OF THE PEANUT SHELLS

As everyone knows, C. W. Post of Battle Creek, Michigan, is not only a maker of breakfast foods, but he is a strong individualist who believes that the trades-unions are a menace to the liberty of the country.

Believing this, and being a "natural-born" scrapper for the right, as he sees it, Post, for several years past, has been engaged in a ceaseless warfare against "the Labor Trust," as he likes to call it.

Not being able to secure free and untrammelled expression of his opinions on this subject through the regular reading pages of the newspapers he has bought advertising space for this purpose, just as he is accustomed to for the telling of his Postum "story," and he has thus spent hundreds of thousands of dollars in denouncing trades-unionism.

As a result of Post's activities the people now know a whole lot about these organizations; how they are honey-combed with graft, how they obstruct the development of legitimate business, curtail labor's output, hold up manufacturers, graft upon their own membership and rob the public. Naturally Post is hated by the trades-unionists, and intensely.

He employs no union labor, so they cannot call out his men, and he defies their efforts at boycotting his products. The latest means of "getting" Post is the widespread publication of the story that a car which was recently wrecked in transmission was found to be loaded with empty peanut shells, which were being shipped from the south to Post's establishment at Battle Creek.

This canard probably originated with President John Fitzgerald of the Chicago Federation of Labor, who, it is said, stated it publicly, as truth.

Post comes back and gives Fitzgerald the lie direct. He denounces Fitzgerald's statement as a deliberate falsehood, an underhanded and cowardly attempt to injure his business, having not the slightest basis in fact. As such an effort it must be regarded. It is significant that this statement about "the peanut shells" is being given wide newspaper publicity. In the "patent inside" of an eastern country paper I find it, and the inference naturally is that labor-unionites are insidiously spreading this lie.

An institution (or a man) which will resort to moral intimidation and to physical force, that will destroy machinery and burn buildings, that will maim and kill if necessary to effect its ends, naturally would not hesitate to spread falsehood for the same purposes.

We admire post. While we have no enmity toward labor unions, so long as they are conducted in an honest, "live-and-let-live" kind of a way, we have had enough of the tarred end of the stick to sympathize thoroughly with what he is trying to do. He deserves support. A man like Post can not be killed, even with lies. They are a boomerang, every time. Again we know, for hasn't this weapon, every weapon, that could be thought of, been used (and not simply