

They are charging God with treating them unjustly. They are charging God with favoritism, for along with their discontent at their own condition there arises in their minds the picture of the greater good fortune of others who are no more deserving.

If such good brethren would withdraw their gaze from the far horizon and fasten their attention upon the field right at them; and if, instead of wasting vital energies upon a thousand things done poorly, they would do one thing well, they would be surprised how richly God would bless them and their labors and how much co-operation they would find had always been lying around ready for them to pick up, but they had been too blind to see it.

CONTEMPT OF COURT.

We do not use the term "contempt of court" in the official, technical sense, but as expressing that more vague, undefined, yet real attitude towards our judiciary and legal process in general which prevails among the masses of the people. It is a fact which cannot be denied or disguised that our courts do not command the unqualified confidence of the people, and judicial process and findings, so far from satisfying them, in many cases, only exasperate. The numerous disorders against courts which the press heralds are simply distressing symptoms. They show a diseased condition. They are the anarchy fostered by injustice, slowness of methods and processes, legal chicanery, and the like, breaking out and defying law. The remedy for the condition which produces such acts is in lifting law and its processes, and courts and their dealings, to a higher plane, where they will hold the confidence of the people and compel the awe and fear of malefactors. The attempted dynamiting of a New York judge, the horrible, bloody scenes in Hillsboro, Va., the disorders in the very court itself in Jena, La., the threatenings and anonymous letters received by court officials in numerous parts of the land, and notably of late in Chicago, are symptoms and results, the symptoms of something wrong among the people, the results of loose methods, halting justice, legal evasions and delays.

Many cities in which there are scores of brutal murders each twelve-month have not had a legal execution in years. Commutations of penalties, pardons, suspensions of judgment, constant procrastination of trials for excuses utterly trivial but all concocted in the interest of the indicted, the literal wearing out of honest litigants by subterfuges of counsel which the courts permit, have undermined the people's trust. The disorders of mob law, showing itself particularly in the taking of the life of alleged murderers and rapists, are the product of the variability, weakness, delays, and uncertainty of the law. Well informed people contrast our courts and their processes with those of England. Such delays of justice as we know here are altogether unknown there. The law is vigorously carried out, and its penalties rigorously and promptly applied, with the result that good men trust it and bad men fear it. The felon there is afraid of the law. The courts are conducted there with a quiet and decorum and dignity and impressiveness which command outward respect, and their judgments are prompt and strong, creating the most wholesome fear of the penalties of the law. Except in the supreme judicial tribunals of our country, and these only because their proceedings are so dull that the crowd avoids them, the courts here are generally lacking in quiet, orderliness, respect.

But it is especially by the relaxing of strict enforcement and the meting out of full penal-

ties for violated law, and by the delays of law that the general "contempt of court" is fostered. When society has enacted laws it expects its officers to enforce them. The excuse of the latter that public sentiment will not sustain them is frivolous. These officers are not elected or appointed to be judges of the laws but are to enforce them. And, besides, the public sentiment has made the laws and the executors of the laws are not expected to pass upon a problematical change or recession of that sentiment which the law expresses. The law is public sentiment until it is changed. It is for the officers to keep their oaths and apply the laws. If the sentiment which made it and of which it was the expression, has changed, this will be the quickest way of leading to legal steps to change that law.

But it is in the lightening of penalties also that evil lies. The provision for a varying degree of penalty is abused, and the minimum is approached much more frequently than the maximum. Money, influential friends, political relations and power, family, social standing, and maudlin sentimentality modify the sanctions of the law, and the punishment of offenders is often simply laughable. A felon is condemned in the minimum of the provision and spends a year or two at ease in comfortable quarters of a prison more like a "shut in" guest, by "good behavior" lessens by a large proportion the time of his imprisonment, and just before his term expires is "pardoned," so that his citizenship may not be forfeited. And then after he is out he is honored with special trusts. Not long ago in one of our large cities men who had been found guilty of violating election laws were, within a few months after their release from an easy imprisonment, put in charge of elections in some of the wards! The whole business is a travesty upon law. It is no wonder that contempt for law and courts and officials is increasing, and that anarchy is rapidly bred.

FAITH'S EXPRESSION IN SONG.

The power that sacred song has had in the crises of life is remarkable. The great hymns of the ages have been the resort, the solace and the medium of triumph to multitudes when life's sun was just sinking from view and the eye of the soul sought gleams of the light of another world. The history of martyrdom is profusely enriched with the story of the triumphs of faith finding its final expression in the beautiful words and inspiring notes of sacred song.

The incident told by survivors of the Titanic, that as the ship was going down the band played "Guide Me, Oh Thou Great Jehovah" and "Nearer My God to Thee," is one of the most thrilling and impressive ever told of the power of truth in hymns of devotion. Similar incidents are related. When the British ship, "The London," went down in the Bay of Biscay in 1866 the last thing heard was the passengers singing "Rock of Ages." It is said that brave General Stuart, who was mortally wounded in the defense of Richmond, died with this hymn on his lips. Jerome of Prague sang a well known Latin hymn beginning, "Welcome Happy Morning," on his way to death at the stake. The hymn "Coronation" has always been a favorite with Christian soldiers in battle and on the march. Instances are mentioned in which the stirring strains of this hymn have put new life into dispirited regiments and swung them back into line, turning defeat into victory. Wesley's hymn, "Jesus Lover of My Soul," is said to have been written immediately after a narrow escape from shipwreck. This hymn was a favorite in the Boxer uprising in China, many Chinese Christians dying as martyrs with its words on their lips. Beecher said, "I would rather have written that hymn of Wesley's than

to have the fame of all the kings that ever ruled on the earth."

A well known authority on sacred hymns says that the four greatest hymns in any language are: "Wondrous Cross," "Rock of Ages," "Jesus Lover of My Soul," and "Coronation." "Wondrous Cross" was written by Isaac Watts, an English Congregational minister, born in 1674. "Rock of Ages" was written by Augustus Toplady, a minister of the French Calvinists, born in 1740. Wesley, the author of "Jesus Lover of My Soul," and one of the founders of Methodism, was born in 1708. "Coronation" was written by Edward Perronet, who was associated with the Wesleys and was born in 1726. It may be observed that the writers of these four greatest hymns were all dissenting or non-conformist ministers, thoroughly evangelical in their faith.

"Pastor Russell," as he calls himself, who has succeeded to an unusual degree in thrusting himself upon public notice, and who always manages to do it in a way that pays handsomely, is going the round just now, advertising himself by posters, in the papers, and in other ways, as he proceeds. *The Watchman* reports that the Brooklyn *Eagle* is playing a pointed joke on him. From its account it seems that the eminent man left full reports of his movements and addresses to be delivered in certain places, these addresses to be given to the daily press in America at proper date, to appear as if by cable. "With considerable enterprise the *Eagle* has secured papers from the points visited by Pastor Russell, and is printing in parallel columns the reports of what actually occurred alongside of the glowing accounts supplied to American papers." We are glad to assure all who are disposed to look upon this as a reproach to the church that Mr. Russell stands for himself alone, repudiating all the churches, and is no more a reputable representative of the church and of Christian thought and propriety than any other individual who might, for the lucre that is in it, march around the land advertising himself and trying to pose as a great teacher.

WHAT THE CHURCH PAPER MEANS.

The following may sound very much like "talking shop," but it is so good that we commend it to all our readers, and to as many of those who do not regularly read the church papers as may chance to see it. It is from the pen of Dr. Charles Parkhurst, and appears in *Zion's Herald*: "A new horizon every week, bringing into view the farthest skirmish line of the great Captain's advancing army, bent on world conquest; enlarging the range of one's intellectual vision so that new and enlarged views of the Gospel of Christ, new discoveries in science, new achievements in art, new schemes for social amelioration, fresh plans for evangelistic victory and the latest fact in educational progress are made to pass in review; marshaling in panoramic glimpses and in proper perspective the events of the political world, the ideals of reformers, the rivalries, successes, and failures of financiers; and bringing one into sympathetic touch with poet, essayist, orator, preacher, scientist, sage as they utter their message—this is what a religious paper of the right sort affords its readers fifty-two times a year. This gift of a new horizon, quickening the vision, teaching the art of discrimination, and keeping the observer in contact with the best men and the most notable currents and happenings of his own age, is a gift whose worth cannot be exaggerated. The pastor who brings such a visitor into a home for its regular weekly ministrations—who can measure the fruitfulness of his works?"