

"He that is least in the kingdom of heaven is greater than he," serves to suggest the meaning of the quotation.

John seemed to have a false conception of the kingdom, and out of this grew doubts as to the Messiah, expressed by the words, "Art thou he that should come, or do we look for another?"

This impatience, that would have it now and doubted because it was not immediately established, seems to be the violence that rendered John less than the least of the kingdom. "From the days of John the Baptist until now," many had sought to hurry up the enthronement of the king, but this was in discord with the divine method."

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"The Labor Question."

IN reading over the article on "The Pulpit and the Labor Question" (see August HOMILETIC REVIEW, page 183) I am impressed with this thought: "Is it not of the very first importance for the preacher, by most careful thought and investigation, to thoroughly inform himself concerning the exact facts in the case?" Take for example the assertion on page 184: "Our very rich are becoming richer, and our poor poorer." That is a general assertion, which we often hear. It sounds well and rolls off the pen or tongue well; but is it true?

I doubt it most thoroughly. My means of observation have been somewhat limited, but I read and I think, and the result of my thought is that this, with many similar assertions, is untrue. I do not believe there is such poverty in our country as there once was.

I admit there is some suffering from want, much suffering perhaps, and occasionally some one dies from want. But the condition of the average poor, is it not very much improved? *i. e.*, does not the poor

man work fewer hours and have more in his house than he had fifty or a hundred years ago, or even twenty-five? My observation says, Yes. There is more for all of us than there used to be in the past. The rich are richer, and the poor are better off.

When I was a boy, thirty years ago, it was a common thing for children to go to school barefooted; now the very poorest children in town wear shoes to school—think they cannot go without shoes; and this is only one of a thousand ways in which the condition of the poor is improved.

There is a wider interval to-day between the rich and the poor, we admit; but is it not also true that the poor are really better off than they ever were before?

And so of other assertions in that paragraph, I cannot admit their truth. I deny the assertions about "avenues of prosperity," "a news-boy," "hand," and "the treatment of labor."

In my opinion, the relation of the pulpit to the labor question is exactly met in Dr. Crosby's discussion of "The Pulpit and Politics" in the same number of the REVIEW.

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Which, if Any One, is Right?

IN the parable of the debtors (Matt. xviii: 23-35), it is said that the debtor who was forgiven because he plead for mercy and had nothing to pay with, owed his lord "ten thousand talents." The question is often raised as to the amount of this in modern currency. The commentaries I have consulted give very different answers. Thus, Parker, in *People's Bible*, names "two millions and half sterling." Wesley, in his "Notes" says: "If in gold talents, it would be seventy-two millions sterling; if in silver, "four millions and four thousand pounds." The Oxford Teachers'