

of luxury to cherish the Lord's spirit for the needy and the suffering, who hate equality of opportunity, and who would not dare to preach and live the sociological Epistle of James.

We are hopeless of men with hearts of stone, not hopeless respecting God and the age. There are prophets still, with a deep insight into the needs of the times, with the courage to proclaim these needs, prepared to stand alone if necessary, and ready to make the sacrifices demanded. The present may stone its prophets, but the future is theirs. They move with God; that is characteristic of them. Divine ideas possess them; and they are inspired by that enthusiasm which Plato defined as the love of ideas. And these prophets will increase with the emergencies. Are not men's needs God's opportunities?

A Typical Survival.

Besides the survival of the fittest we also have, as indicated above, survivals of past generations and of effete conditions. They are not fit to live, they exist a while as anomalies and petrifications, and then they vanish. We present a typical case of this kind of survival, typical because it stands for a class, tho a diminishing class.

A telegram was recently paraded before the German people which had been sent by Emperor William to one of the leaders of the Conservative Party in Parliament by the name of Stumm. In this telegram the Emperor spoke disparagingly of what is known as the Christian Social Party. He had formerly favored it, but he is erratic enough to yield so far to strong influence as to contradict his former statements. Besides his friendly relations to William II., Stumm is a multimillionaire, owning coal mines of vast wealth. We have seen no charges against him because he is rich, but only an account of the use of his riches; our information is not from socialists, but from the Christian press and Christian ministers.

He is commonly called King Stumm, a term which designates his power and the despotic use of his authority. He employs thousands of laborers, but when they organized a bureau to secure their legal rights they found him an uncompromising foe to the project. He not only claims the right to conduct his business in his own way, but insists that his laborers, the public officials, the press, and the preachers shall be subject to his control. The brute force at his command is not only exercised against his workmen, who are threatened with discharge, which means that they are to be breadless, if not entirely subject to his will, but likewise against the pastors who dare to oppose his tyranny. A prominent minister ventured to publish an article against dueling; for this King Stumm denounced him in the name of the friends of "the throne and the altar." This monarch had challenged the eminent Professor Wagner, of Berlin; an attack against the duel was therefore interpreted as personal, and that meant an attack on the throne and the altar!

It is worth while to notice the principles of this despot. They are given in a paper which he owns and which promulgates his views. This paper declares that true Christianity has nothing to do with this world; that it hovers, like a bright star, high above all temporal affairs, and offers eternal life as a substitute for all earthly sorrow and suffering. This puts Christianity out of touch with all efforts to relieve the sufferings in this life—a miserable caricature of the method and religion of Christ.

When the preachers of the neighborhood protested against his misrepresentations and abuse, he obliged their own members to sign a paper against their pastors. In a number of instances the members were asked why they signed the paper. "We were obliged to do so," was the answer. They had not even read the paper, they were surprised when told of the contents, and said that they did not agree with them.