

are Rev. George C. Cressey of Salem, on "The Philosophy of Religion;" Rev. L. D. Cochrane of Littleton, N.H., on "The Revelation of God in Nature;" Rev. S. M. Crothers of St. Paul, Minn., on "The Revelation of God in Man;" Rev. W. W. Fenn of Chicago, Ill., on "The Bible as Literature and as Revelation;" Rev. Francis B. Hornibrooke of Newton, on "The Thoughts of God in the Bible;" Rev. Albert Walkley of Brighton, on "The Christ," and Rev. John Tunis of South Boston, on "The Use of a Liturgy in Worship." Cloth, \$1.

BACK TO JESUS—ON TO CHRIST.

Mr. W. M. Salter, as reported in the December number of the *New World*, says: "If the churches should come in contact with the real Jesus, it would be their regeneration.... Back to Jesus, then, I say, back to this great ideal." Mr. Van Ness, in his study of three phases of religion, says that each has the same ideal, the perfect man, and accept him as the leading symbol of the coming kingdom of God. Dr. James Martineau declares that no church fellowship would be adequate for him which did not acknowledge Christ. Dr. Momerie, in his rigorous and vigorous retrospect and forecast of religion, answers the question, "will the religion of the future be Christianity?" with the categorical "No, if by Christianity is meant the Christianity of the churches; yes, if the Christianity of Christ is meant." Mr. Wendte, in his excellent tract, "What do Unitarians believe?" states it briefly as the Christianity of Christ. Even Mr. Ingersoll says that he has no quarrel with Jesus; and Count Leo Tolstoi will have nothing less than the literal and primitive teaching of Jesus. What are commonly regarded as the advance-guard of modern investigators forewarn us that we must reckon with occult realities to-day quite as amazing as any that enter into the Jesus biography. All orthodox Christendom is a unit in its Christo-centric order, and more and more it is subordinating its creeds to the sole profession of love and loyalty to Jesus.

The biography of Jesus is the prophecy of Christ just as truly as the spirit of prophecy was the testimony of Jesus. If we go back to the one, it is only that we may go on to the other,—back to the Actual, that we may get its pointing to the Ideal. For He who lived in Palestine 1800 years ago lives now and ever shall live as the Christ spirit, leading, inspiring, quickening, the humanity reborn in his image. It is this principle and this historic fact which give Christianity its abiding power. Back to Jesus? Yes, but only that we may go on to Christ.—*The Southern Unitarian*.

THE RIGHT USE OF WEALTH.

It will not be out of place here, I trust, to speak of the folly of trying to establish a family on a wealth

basis. There is something worse than an aristocracy of birth—a vulgar plutocracy devoid of culture is much worse. Fortunately, the evil corrects itself, for, where wealth is invested in bonds and stocks with a view to shifting the responsibility off the individual to the joint stock company, the tendency in general is toward dissipation. Statistics show that all the great fortunes disappear in the third or fourth generation. The *raison d'être* of vast accumulations in nine cases out of ten is to found a family; but, oftentimes, vast wealth means the speedy extinguishment of a family: there is a gain in luxurious taste, in deportment, in rare cases the result is a consummate flower of culture, but, in general, there is a distinct loss of masterful virility, and a decided slackening of those "wrestling thews that throw the world." No man is under an obligation to act as a financial providence for the entire future of his children. Every child has a right to demand from his parents a clean bill of health, the example of a high morality, and education, where possible capital to start on, but beyond these nothing. When a child arrives at the full stature of a man the unflinching word of the parent ought to be: "I have done all I ought for you, the world is before you, conquer it as I have conquered it." It is right enough out of an idle surplus (and there is abundance of idle money in the world for the purpose), to endow an art gallery, a public bath, a university, a hospital, but it is decidedly wrong to endow a man; unless, indeed, he be a genius worth the endowing! If our ideals were only high enough, which they are not, we should clearly see what a wicked thing it is to handicap the future of any man's life by removing from him the noble, God-given necessity to work. The best way to found a family is to leave with one's children a high and blessed sense of the everlasting dignity of toil, and a clear conception of the much-neglected truth that character-building is the main business of a son of God.—*Rev. J. C. Hodgins.*

A LEGEND.

When the lofty and barren mountain was first upheaved into the sky, and from its elevation looked down on the plains below, and saw the valleys and less elevated hills covered with verdant and fruitful trees, it sent up to Brahma this complaint:

"Why thus barren? Why these scarred and naked sides exposed to the eye of man?"

And Brahma answered:

"The very light shall clothe thee, and the shadow of the passing cloud shall be as a royal mantle. More verdure would be less light. Thou shalt share in the azure of heaven, and the youngest and whitest cloud of a summer's sky shall nestle in thy bosom. Thou belongest half to us!"

So have the mountain dowered; and so, too, have the loftiest minds of men been in all ages dowered. To lower elevations have been given