

the second place, by reason of his special knowledge as an organizer, he knows better than people in other lines of business how to beat down and keep down the wages of workmen in his particular line. His income from that source is wages also, not his own, but theirs, which the stress of conditions forces them to forego. And in the third place, there is an uncertainty about the expense of every job. Gambling upon this, the contractor often wins a stake, though he sometimes loses. On the whole, however, contracting is profitable to the contractor, or he would have to quit the business; and on the whole it is economical to the parties with whom he contracts, or they would stop contracting with him. Yet in the absence of fraud it is not exorbitantly profitable to the contractor, or his competitors would underbid him. For these reasons it should be evident that no body of workmen could successfully underbid contractors without hiring a competent man to do for them what the contractor does for himself. Such a man would be expensive, and they could not afford to take jobs at what they mean by "cost"—that is, for workmen's wages and expense of materials.

It is told of George D. Herron, professor of Applied Christianity in Iowa college at Grinnell, that he was once the cause of the dismissal of a clergyman for reading in that clergyman's pulpit the Sermon on the Mount with proper emphasis. Now it seems not improbable that he may himself be dismissed from the faculty of Iowa college for teaching the Sermon on the Mount to his class. A dead set has evidently been made against Prof. Herron, in which at least one of the college trustees is engaged. This trustee is John Meyer. He elaborates his views in a letter to the Iowa State Register. As one critic of Mr. Meyer observes, he has much to say in this letter about the integrity of Congregationalism, but nothing about the integrity of Christianity. Mr. Meyer's long letter is of the kind which cannot be answered

in limited space except by a general denial. Any more specific reply would necessitate the reproduction of the long letter, and a straightening out of nearly every one of its multitude of sentences to conform them to the facts. Of Mr. Meyer himself, however, one thing is evident from his letter, and that is that he tests Christianity by business principles, instead of testing business principles by Christianity.

Prof. Herron has not Meyer alone to fear, assuming that he fears anyone in such a matter. The governor of the state publicly denounces his teachings; and the republican papers, as if by preconcert, are united in attacking him. A staff letter to the Marshalltown Times-Republican collects data to prove that Herron is injuring the college. This collection of data shows how difficult it is for any teacher or preacher hailing from Grinnell to get a job at his profession, lest he may be "tainted with Herronism." From that letter it appears also that a school board member at Union will vote against any Grinnell graduate for school superintendent who may be "tainted in the least with Herronism." In another Iowa town a Grinnell graduate upon being ordained as a minister was told, so the Marshalltown paper says, that "they did not want and would not have a minister in sympathy with this movement"—meaning Herronism. Another young minister from Grinnell was advised not to show any recommendations from there, as it would prevent his ordination. It is said also that at New Hampton "there is a general understanding among the Congregationalists not to send their children to Grinnell college;" and the writer of the letter in question adds that upon information, and presumptively upon belief also, "the children of many Congregationalists in northwestern Iowa are sent to Northfield, Minn., where Herronism is not taught." How very much all this reminds one of the days when teachers and preachers were not wanted, even at the North, if "tainted in the least"

with abolitionism. Then it was heresy to teach that slavery was un-Christian; now it is heresy to teach that monopoly is un-Christian.

That Prof. Herron will have to leave Iowa college is almost a foregone conclusion. Christianity and churchianity do not thrive together, and churchianity owns the edifice. The principalities and powers which Christianity rejected twenty centuries ago, churchianity received gladly; and the sulphurous donor steadily exacts his tribute. When there is to be an eviction, therefore, it is Christianity not churchianity that has to go; and Herron, in this instance, represents Christianity. Herron is clearly marked for expulsion. But as in all similar cases, he will be turned out of his university chair only to be called to work in a larger field. The pious apologists for social wrong who drive him out, will but the more widely extend his usefulness. Thus it is that in the divine economy even the pharisee is made to serve the Lord. Look at Munkacsy's picture of "Christ before Pilate." See there, sitting near the dais of the Roman governor, the fat pharisee who sought the Nazarene carpenter's life. He thought he was silencing a disturber. How could he have known that he was helping to establish upon earth the religion of religions?

TRAMPLING UPON NATIONAL IDEALS.

There come times in the history of nations when events compel them to bring their actions to the test of first principles. Such a time has now recurred in the history of the American people. We are being forced into a searching and momentous comparison of our immediate national purposes and policies with our national ideals.

Specific problems confront us, upon the decision of which measurably depends our national future—whether we shall rise toward our ideals or sink away from them. These problems cannot be ignored. For better or worse, for good or evil, for growth or decay, for advance or retreat, in har-