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I. THE NEW CHRISTOLOGY.

THE completion of Dr. Gerhart's *Institutes*¹ prepares the way for a full consideration of the theory which the distinguished author sets forth and maintains. The volumes give us a new work on systematic theology. They emanate from the Reformed (German) Church. They are able and entertaining. The spirit of their author is calm and reverent; his mind is broad and grasping; his method is positive and constructive rather than polemical and controversial; his style is plain and vigorous. The work possesses great value, but that value is chiefly negative, because these volumes are a concrete demonstration of the utter inability of modern progressives to fulfil their promises of a new theology and to make good their criticisms upon the old. Others of this school have written incisively upon topics in theology, and have had the polemical advantage of having that particular topic separated to itself, so that it could not be reinforced from the general system of truth to which it belonged; but Dr. Gerhart, bolder, braver, fairer, and truer than all his school, undertakes the construction of a system. His mind sees, and his heart feels, that, if the new principle be

¹ *Institutes of the Christian Religion*. By Emanuel V. Gerhart, D. D., LL. D., Professor of Systematic and Practical Theology in the Theological Seminary of the Reformed Church at Lancaster, Pa. Complete in two octavo volumes, 1744 pages; per volume, \$3.00. New York, London, and Toronto: Funk & Wagnalls Company. 1894.

III. CHRISTIAN SOCIOLOGY.

It is said that the French positivist philosopher, Comte, was the first writer that used the word Sociology. He believed it to be a possible physical science, whose laws could be so clearly ascertained as to allow prediction of future social facts. Herbert Spencer is unquestionably the most far-reaching investigator and voluminous writer on the subject. With the aid of intelligent assistants, he has gathered a vast mass of social facts in the history of all the races of man, from the lowest to the highest; and these facts he has systematized under appropriate heads.

There are other reputable workers in this field, but it is manifest that the science of Sociology has not passed the embryonic stage. Those who are cultivating it have not been able to agree even as to the proper limits to be assigned the science. There is confessedly a group of social sciences, embracing Ethnology, Comparative Philology, Comparative Religions, Ecclesiastical and Profane History, Economics, Jurisprudence, Ethics, and Politics. Some would make Sociology merely a generic term, under which to place these special sciences; others limit it to what is common to them all; others make it a philosophy of society; others confine it to social institutions; and others, still, limit it to the investigation of the evils of society and their remedy. It would seem most proper to make it a fundamental, generic science, confined to those social facts and laws which are basic in their character, and which pertain alike to all the special social sciences.

Not only are sociologists at variance as to the sphere of their science, but they are equally so as to its philosophy. There are, at least, three great schools. Sociology was born of evolution, and has been rocked in its cradle. Most sociologists hold evolution to be the philosophic basis of their science. They range themselves into two sections, according as they hold that all social facts have a purely physical basis, as Spencer teaches; or, on the other hand, admit the psychical as well as the physical, as Mr. Lester F. Ward and Prof. Giddings do. The difference, however,

is more apparent than real; for the psychical itself has with them a physical origin and basis. The second school is represented by Prof. Simon N. Patten, who antagonizes the first doctrine, and holds that Sociology is distinctively an economic science, not exclusively founded upon biology. The third school is not necessarily separate from the other two, and has as its distinctive doctrine the recognition of Providence as the author of all social laws and the superintendent of their workings.

Christian Sociology would affiliate with psychical and providential theories, and would add to them such social truths as are matters of scriptural revelation.

We propose in this discussion to limit ourselves to the presentation of such scriptural facts, truths, and principles as bear upon the social relations which men sustain to each other.

A.—THE ORIGIN OF SOCIETY.

I. The Bible teaches that *God*, by his creative power and providential orderings, is the *author* of society. We are taught that God made man; as in all his states and conditions he is gregarious, it is certain that his nature, as God made him, is social. We are expressly told that he was made male and female, and thus the basis was laid for his entering into association; the woman was created and given to man as his companion, to be a "helpmeet for him."

II. Society originated by the will and act of God in the *family*. This is an interesting and important fact. Society did not begin with an aggregation of units, drawn together by political interests, or by the impulse of elective affinity. Whatever may have been the inducing causes of its enlargement into nations, into political and commercial associations, it surely began with the family. There is a doubt, raised by certain investigators, as to the primitive universality of patriarchal government. Whether this doubt be justified or not, it is clear not only that the family tie was the primitive bond of union, but also that it never loses its controlling influence in the formation of societies. In both church and state to-day, it is the rule to find families in the same organization. This is true even in the United States, where popu-

lation is more mixed and heterogeneous and free of movement, physically and mentally, than the race has probably ever elsewhere known. Adam and Eve, with Cain and Abel, their children, were the first human society that this world ever knew; that is, the first family was the first society.

B.—THE BASIS OF SOCIETY.

I. *Community of Origin.* The Bible begins with a single pair, and apparently teaches that all the races have sprung from them. As lately as thirty years ago the possibility of this was denied by many scientific men. Indeed, fifty years ago it was probably the current belief amongst biologists that the Caucasian and the Negro could not have had common progenitors. Now it is as currently believed by the same specialists that man and the ape have come from the same stock; not only so, but man and the animals, vegetables, and minerals, are now held by many scientists to have had a common origin. While, however, it is conceded, with practical unanimity, by all anthropologists, that the various races of men might have come from the same pair, it is but fair to say that many doubt whether, as a fact, they have really done so. Moreover, it is also proper to state, that the Bible nowhere explicitly says that Adam is the one father of the race of man.

However this may be, the Scriptures clearly and repeatedly teach that the race has a common origin in God. Such is the sublime lesson taught in the simple words with which the Saviour began the prayer he gave to his disciples, "Our Father." He is to man a Father, and he is the common Father—"Our Father." This furnishes a basis for society as broad as humanity, and as deep and true as the Fatherhood of God.

II. *Community of Nature.* 1. The Bible teaches that all the races are essentially one. Paul says to the Athenian philosophers, Acts xvii: 25, 26, God "himself giveth to all life, and breath, and all things; and he made of one every nation of men for to dwell on all the face of the earth." This is a broader statement than as found in the old version, whose teaching was limited to the physical unity of the race. The corrected text makes Paul declare to these blue-blooded Athenians that all men, physically and

mentally, are made by God substantially alike. This truth is confirmed by the anatomist and the psychologist, who find the same tissues and organs, the same faculties and capacities, in all the races. The same truth was known and taught by Solomon, Prov. xxvii. 19, "As in water face answereth to face, so the heart of man to man." There is an endless diversity in all God's handiwork; and nowhere is this more true than in the individuals and tribes that make up the family of man. But amid these differences there are not only great types of character, but also an essential oneness, which extends to every constituent element of the body and every power of the mind.

2. So far as the higher nature of man is concerned, Christianity affirms that this unity consists in his *likeness to God*. All things have come from the creative power of Jehovah; but man alone, of all things earthly, has the impress of the lineaments of his divine original. God is a spirit, immortal, intelligent, sensitive and free, with a nature responsive to the true, the beautiful and the good; and so has he endowed the children of men.

On this basis of the community of nature the whole structure of society chiefly rests. Take the state in its main functions. Civil law, while founded upon the principles of absolute justice, must, in all of its details, be applied to man as he is. Were there no common nature, there could be no common law. This makes it necessary that the legislator, the judge and the executive shall be conversant with all the essential elements of human nature. This is specially true of the legislator, whose work is fundamental and preparatory to that of the judiciary and executive. This knowledge they obtain, not from observation alone, but also and mainly from their familiarity with humani'y as it is realized in themselves.

It is the bond which causes men to recognize and realize the brotherhood of the race. The lowest can look up to the highest and know that there is a kinship which links the peasant to the prince. The philosopher cannot fail to see himself, dwarfed and distorted indeed, in the rudest, crudest man he may meet on the highway of life. All races, all conditions of men, can together say, "Our Father."

III. *The Fall of Man.* The Scriptures assure us that "God made man upright"; that, as he came from the hand of his Maker, he was "good." It would, indeed, have been unaccountably strange had it been otherwise. The mystery is deep and dark enough as it is, but had man dropped as a spurious coin from the mint of heaven, faith and hope would have been lost in the despair of atheism. Though originally pure, man is no longer upright or good. We are told that the stream of humanity was polluted at the very fountain-head, and has continued to flow with ceaseless impurity ever since. This is confirmed by universal tradition, history, observation and experience.

The connection of man's depravity with the basis of society may not seem at first view apparent; it is, nevertheless, real and important. The two greatest institutions of society are founded upon this fact, and every social relation is more or less colored by it:

1. The chief purpose of the *state* is the organization of a government, which, by the administration of law, shall protect its citizens; in other words, it is justice organized. Why does justice need organization? Why must law sanction its precepts with a penalty? Paul says, 1 Timothy i. 9, "Law is not made for a righteous man, but for the lawless and unruly, for the ungodly and sinners, for the unholy and profane, for the murderers of fathers and murderers of mothers, for manslayers," etc. He says, again, Romans xiii. 4, that the ruler "is a minister of God, an avenger for wrath to him that doeth evil." Peter expresses the same truth, 1 Peter ii. 14, "Governors are sent by God for vengeance on evil-doers." An intelligent student lately remarked, in one of my classes, that anarchy is the ideal government for the ideal man. This is true; were man both intelligent and conscientious in the discharge of his duties to his neighbor, he would not need a government to teach and constrain him to perform those duties. Civil government is thus made necessary by the fall of man.

2. The same is true of the *church*. Had sin not entered the world, the church, at least as we know it now, would not have been needed, and, therefore, would not have existed. There are

some who may fail to see this, because they have mistaken conceptions of what the church is. They look upon it as a kind of heaven here upon earth, and think that Christians are relatively pure and perfect. In a sense, the church is a type of heaven, and believers are "the salt of the earth," "the light of the world." But the church is also a militant body, contending with foes without and foes within; it is a hospital for the cure of the spiritually sick, a school for the instruction of the spiritually ignorant; it is composed of sinners, exclusively of sinners, penitent, believing, loving sinners, indeed, but, nevertheless, sinners, who daily need to pray, "Forgive us our trespasses."

Moreover, were this not true, were every member of the church to become perfect immediately upon conversion, the need of the church as an institution among men would grow chiefly out of the fact of man's sinful, fallen condition. Manifestly so; because the very mission of the church is to save men, lost men, depraved, guilty men; to win them by the means of grace to a holy life, that will make them "meet for the inheritance of the saints in light."

In view of our common fall and condemnation, we gather together and plead for mercy from "Our Father."

IV. *The Redemption of Man.* The Bible includes all men in the fall and all men in the redemption by Christ, who "by the grace of God tasted death for every man." (Heb. ii. 9.)

The organization of society into the state has no immediate connection with this great truth; but it is the basis of the church. The universal depravity of man alone would not have justified the church; it would have merely banded the race together in a hopeless solidarity of despair. It is the atonement of Christ, the great distinctive doctrine of Christianity, which, as the complementary truth of man's guilt and pollution, gives the church the ground of its being, a basis for its hopeful work. The church is a society organized for the salvation of men through the redemption of Christ. Its mission is to make effective the work of the Redeemer; to execute his commission by preaching the gospel to every creature; to rescue men from the power of Satan and self and sin, and bring them into the liberty of the children of God; to form man-

kind into one grand loving brotherhood of grace, and thus to cause every knee to bow and every tongue to confess that Jesus Christ is Lord. The Master said, John xii. 32, "And I, if I be lifted up from the earth, will draw all men unto myself." 'Tis even so; he is the central power; his cross is the magnet which is ever drawing the hearts of men to himself, and thus, as they cluster around him and receive his spirit, they draw nigh to each other, and, becoming one family are able to say, "Our Father."

Christianity thus presents as the basis of society, the common origin of man, his common nature, his common fall in Adam, and, finally, his common redemption by the blood and obedience of Christ.

C.—THE ETHICS OF SOCIETY.

Christianity has several positive words to say on this branch of the subject:

I. *The Golden Rule.* Granting that man has a social nature which leads him to discard the isolated, hermit life and affiliate with his kind, it is most important to know the fundamental law which regulates his social conduct. Some evolutionists say that it is the law of might, called "the survival of the fittest." In harmony with this view, some moralists—Christian as well as non-Christian—assert that self-love, or personal happiness, is the primal law of life. This may be a question of fact or of morals:

1. From the standpoint of *fact*, it seems true that, in both the organic and the inorganic realms, those forms of being best adapted to their environment would naturally outlive those not fitted to their surroundings, and that they actually do survive them. It is also true that vegetables remorselessly prey upon one another; that animals feed upon vegetables; that the stronger animals constantly capture, kill, and consume the weaker; that man unhesitatingly destroys vegetable and animal life for his own gratification; and that the more vigorous races and individuals among men not only outstrip, but often trample and crush in their outstripping, their feebler brethren.

All this is true as a fact, with one important exception soon to be noted, and we concede not only the fact, but the *beneficence* of the general fact. All things considered, it is wise that the weak

should yield to the strong, the ignorant to the intelligent, the vicious to the virtuous, the worst to the best. The fact and the law, however, have their limits. These limits are traceable even in the animal world—where we see the parents guarding and nourishing their helpless young, and the stronger members of the flock or herd protecting the weaker. With man the line of limitation is strongly drawn. It is seen first, and doubtless best, in the family, where not only the father and mother, but the other more vigorous members, also, assiduously nurse the sick and deny themselves for the comfort and welfare of the feeble. Moreover, the primary design of the state is to put restrictions on the dominion of the strong over the weak, even to cause the strong to protect the weak and bear their burdens.

2. So much for the issue of fact; we are more concerned with the issue of *right*. Is the law of might, the law of self-love, the law of personal happiness, the supreme law of social ethics? The common judgment of enlightened, virtuous men has declared the contrary. Judaism teaches, through Moses, Leviticus xix. 18, "Thou shalt love thy neighbor as thyself"; through the author of Tobit iv. 15, "Do that to no man which thou hatest"; through Hillel, "What is hateful to thee, do not to another." Moham-med says that one of the six duties is "for one Mussulman to wish for another what he wishes for himself." Aristotle says that we should act towards others "as we should wish them to behave towards us." Isocrates, "What you are angry at when inflicted on you by others, this do not do to others." Confucius was asked, "Is there one word which may serve as a rule of practice for all our life?" He replied, "Is not reciprocity such a word? What you do not wish done to yourself, do not do to others." Buddha went so far as to hold it a duty to do good to our enemies. Jesus put his imprimatur upon this universally recognized law in his memorable utterance of it, "All things whatsoever ye would that men should do unto you, even so do ye also unto them."

To this benevolent voice of the Golden Rule, Herbert Spencer and his school refuse to hearken. He is opposed to public schools and all other public charities, holding that they en-

courage the improvident, and that society is lowered physically, intellectually and morally by any artificial preservation of the inferior classes or individuals. Christianity, on the contrary, builds schools, almshouses, asylums, hospitals, and teaches (Rom. xv. i.) that the strong should bear the infirmities of the weak, and not please themselves. Christianity causes the master and his servant, the parent and the child, the teacher and his pupil, the rich and the poor, the vigorous and the weak, to realize the oneness of humanity, and to join in the common prayer to "Our Father."

II. *The New Commandment.* So far, Christianity has the company of the other religions, of sound philosophy, of benevolent morality, and of the natural judgment of good men. It, however, goes beyond all these, and has a distinctive social moral law of its own. It is as much higher than the Golden Rule as heaven is above the earth. The Golden Rule bids us love our neighbor as we love ourselves; Jesus says (John xiii. 34), "A new commandment I give unto you, that ye love one another; *even as I have loved you*, that ye also love one another." The standard of the Golden Rule is human, fallible, ever variable; the standard of the new commandment is divine, infallible, constant. Jesus commands and demands that the force of gravitation which binds men into a loving harmony shall be no less strong than his own unspeakable love to us. This gives an infinite emphasis to his wonderful words, "Our Father."

III. *The Law of Property.* The Christian law of universal, Christ-like benevolence is not blind, nor without proper limitations, which, however, merely interpret, and do not abridge or weaken it. It teaches us to love our enemies. Christ did this, and we must do it; Christ wept over Jerusalem, but none the less did he pronounce its doom, and none the less did he allow that doom to be executed. God loves the world, loves the sinner, and yet he punishes the impenitent. So the law of love, the cement of society, binds the strong to help the weak; and yet this is not communism, nor is it an injunction to indiscriminate charity.

It is not communism. Communism is the ideal economic con-

dition of man, just as anarchy is the ideal political condition; but both are utterly impracticable as man has ever been, still is, and is likely to be. Communism works well in the small circle of the family; and, with a few select spirits, it has succeeded in a somewhat wider sphere. Common sense and common observation, however, clearly show that it cannot be made the general condition of society.

It has troubled some sincere minds that the early Christians, under the direction of the apostles, practiced communism (Acts iv. 32), "they had all things common." It is manifest, however, that this was not only restricted to the local church at Jerusalem, and was but temporary there, but also that it was purely voluntary on the part of those who participated in it. This is seen in what Peter said to Ananias (Acts v. 4): "While it remained, did it not remain thine own? And after it was sold, was it not in thy power?" That is, it lay with Ananias entirely whether he should sell his land or not; and after he had sold it, it still lay with him exclusively whether he should give any of it to the common fund; and, if any, how much. It was probably ten years after this that we read, in the twelfth chapter of the Acts, of the disciples as gathered together in "the house of Mary, the mother of John, whose surname was Mark"; so that these prominent and earnest Christians had probably not sold their home. It is also probable that the Apostle John did not do so, as the mother of Jesus had been committed to his charge partly because he owned a residence in Jerusalem. The distinction of rich and poor is recognized in the later New Testament Scriptures as existing in the church. More than one church is mentioned as meeting in the house of one of its members. There is no trace in tradition, history, or Scripture, of the practice of communism to any extent in any other of the primitive churches. Paul recognizes (1 Tim. vi. 2) the property of Christians even in slaves, and goes so far as to send Onesimus back to his Christian master, Philemon.

While it is clearly true, therefore, that Christianity recognizes the right and the expediency of property, and gives no countenance to economic communism, it is also true that there is a sense

in which communism is the very spirit of Christ. We are told that we hold what we have, not absolutely, but as stewards of God and trustees for Christ; charged to use our possessions for God's glory, for the advancement of Christ's kingdom, for the relief of the helpless poor. That none of us fully realize this in heart, or practise it in life, does not disprove the fact. The church is growing in the recognition of it. It adds richness to the words of our Saviour, as the wealthy and the poor together bow at the mercy-seat, and unitedly, as brethren, say, "Our Father."

IV. *The Law of Work.* Intimately connected with the right of property is the law of work; because, outside of the direct appropriation of God's gifts, the foundation of the right of property is the labor which has produced it. Neither the Golden Rule, nor the new commandment, binds us to dispossess ourselves of that which is rightfully ours in order that it may be indiscriminately bestowed on those who have nothing. These laws do obligate us to assist, according to our ability, the helpless poor, the sick, the maimed, the lunatic, the idiot, the aged, the infant; but they do not extend to the indolent, those able to do, and yet who will not do.

Labor is the law of being. Even dead matter is the home of forces, ever ready to exert themselves when the conditions exist that make it possible. Every living, growing, vigorous plant or animal is always busy, and earns its bread by the sweat of its brow. The angels and the spirits of the just made perfect serve God day and night in the holy, blessed ministries to which he appoints them. God does not exempt himself from the operation of this law, but, as the Master said (John v. 17), "My Father worketh even until now, and I work."

Man is under this law for body and for soul. He was put into the garden in his primitive innocence "to dress it and to keep it"; when he had sinned, he was made to eat his bread as the product of his labor, and Paul forcibly presents the law to the Thessalonians (1 Thess. iv. 11, 12), "We exhort you, brethren, . . . to do your own business, and to work with your hands, even as we charged you; that ye may walk honestly toward them that are without, and may have need of nothing"; again, still more strongly

(2 Thess. iii. 10-12), "This we commanded you, if any will not work, neither let him eat. For we hear of some that walk disorderly, that work not at all, but are busybodies. Now, them that are such, we command and exhort by the Lord Jesus Christ, that with quietness they work, and eat their own bread."

Christianity has no sympathy with that false charity which would support the able-bodied in idleness; on the contrary, it forbids such gifts as degrading and injurious to the beneficiaries themselves. The poor-laws of England, at the close of the past and the beginning of the present century, were based upon this namby-pamby sentimentalism, and brought ruin to those affected by them. There is much state and church, as well as individual, charity in this country which is amenable to this criticism. The law of work is just and kind and expedient and Christian; and no idler can appropriately join with the industriously useful in saying "Our Father."

V. *The Law of Obedience.* Christianity utters no uncertain sound on this point. It recognizes three social institutions, all of which are held to be of divine authority, and obedience to which is presented as a sacred duty:

1. The *family*. Here the parents are recognized as the authority to which the children must submit. Eph. vi. 1: "Children, obey your parents in the Lord: for this is right." Servants are exhorted (Eph. vi. 5) "to be obedient unto them that, according to the flesh, are their masters." As the family is the germ and integer of the state and church, the lesson of obedience to rightful authority is to be taught and learned there, and failure there is almost surely fatal to obedience in the broader relations.

2. Christianity no less explicitly enjoins the proper recognition of the authority of the *state*. Rom. xiii. 1, 2, 5, 6: "Let every soul be in subjection to the higher powers; for there is no power but of God, and the powers that be are ordained of God. Therefore he that resisteth the power, withstandeth the ordinance of God. . . . Wherefore ye must needs be in subjection, not only because of the wrath, but also for conscience' sake. For, for this cause pay ye tribute also." Anarchy has no encouragement in

Christianity; nor has needless rebellion, nor that loose morality which considers it shrewd to evade the payment of taxes.

3. God has also established the *church* to be (1 Tim. iii. 15) "the pillar and ground of the truth." Into it he requires all who are his people to come and enroll themselves. The church is not a mob, nor a mere mass of believers; it is an organism, a government, a kingdom. It has its officers, who rule in the name of the King, and whose authority, he commands, shall be respected. Hebrews xiii. 17: "Obey them that have the rule over you, and submit to them; for they watch in behalf of your souls, as they that shall give account."

All rightful authority in this world is ordained of God and represents him. This is true of the family, the state, and the church; not a tyrannical, but a benignant, paternal authority, which we must recognize as we say, "Our Father."

VI. *The Social Sphere of Woman.* 1. *Governmental Subordination.* In every government there must be a head; this position, by the Scriptures, is assigned to the man. Ephesians v. 23, 24: "The husband is the head of the wife, as Christ also is the head of the church, being himself also the Saviour of the body. But as the church is subject to Christ, so let the wives also be to their husbands in every thing."

2. *Social Privacy.* First Corinthians xi. 5: "But every woman praying or prophesying with her head unveiled dishonoreth her head." 1 Tim. ii. 9: "In like manner, that women adorn themselves in modest apparel, with shamefastness and sobriety." 1 Cor. xiv. 34: "Let the women keep silence in the churches; for it is not permitted unto them to speak."

3. *Social Respect.* Ephesians v. 25: "Husbands, love your wives, even as Christ also loved the church, and gave himself up for it." 1 Peter iii. 7: "Ye husbands, in like manner, dwell with your wives according to knowledge, giving honor unto the woman as unto the weaker vessel, as being also joint-heirs of the grace of life." Eph. vi. 2: "Honor thy father and mother (which is the first commandment with promise), that it may be well with thee."

Taken from man's heart, designed for his help and companionship; physically and politically weaker, socially equal, morally su-

perior; one with him in love and life and destiny, she joins her sweetness and purity with his strength and mastership in the common prayer, "Our Father."

D.—THE DESTINY OF SOCIETY.

Buddha taught that life was essentially and incurably evil; and that the only hope was release from the endless chain of transmigration by the extinction of personal being in Nirvana. So Schopenhauer held that the greatest curse to humanity is the will-to-live in this world of Cimmerian darkness and despair; and that true philosophy leads us to long and strive for annihilation of all will-to-live. Herbert Spencer says that the stoical doctrine of cycles is true; that the earth and its inhabitants will continue to develop until the possible maximum of perfection is reached, and that then everything will again be reduced to cosmic dust, to repeat again and again the same round of development and destruction. Plato believed that this was the best possible world, and that all things were moving on to a consummation, when "the good shall be uppermost and the evil undermost forevermore."

Christianity has an unmistakable utterance on this issue. With faith in an omnipotent, all-wise and all-gracious God, with a sure and sovereign remedy for all the ills of humanity, her eye is bright, her step elastic and her heart hopeful, as she confidently believes in the unfolding of the divine, providential plan for the removal of the curse and the development of the race. Christianity is, it must be, optimistic.

I. *Material Progress.* Rom. viii. 19-21: "For the earnest expectation of the creation waiteth for the revealing of the sons of God. For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it, in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God." Isa. xi. 6-9: "And the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed, their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall

play on the hole of the asp, and the weaned child shall put his hand on the basilisk's den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Joel ii. 22-26: "Be not afraid, ye beasts of the field; for the pastures of the wilderness do spring, for the tree beareth her fruit, and the fig tree and the vine do yield their strength. Be glad, then, ye children of Zion, and rejoice in the Lord your God; for he giveth you the former rain in just measure, and he causeth to come down for you the rain, the former rain and the latter rain in the first month. And the floors shall be full of wheat, and the fats shall overflow with wine and oil. . . . And ye shall eat in plenty and be satisfied, and shall praise the name of the Lord your God, that hath dealt wondrously with you; and my people shall never be ashamed."

All questions as to the relations of labor and capital, as to the rights of the people, shall be wisely and justly settled. Psalm lxxxv. 12: "Yea, the Lord shall give that which is good, and our land shall yield her increase." Beggary and want shall be unknown, for idleness shall be a thing of the past. The general march of improvement will allow the production of all bodily comforts by the labor of a few hours each day; and the remainder will be spent in other pleasant ways: in the improvement of the mind, in the acquisition of knowledge, in the enjoyments of cultured association. Isa. ii. 4: "They shall beat their swords into plowshares and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

II. *Intellectual Progress.* Daniel xii. 4: "Many shall run to and fro, and knowledge shall be increased." Mathematics will be enlarged, the sciences outgrow their crudities and be adjusted to each other, and philosophy will no longer seem the vagary of a disordered brain, but will solve her problems so as to command universal belief. Knowledge will be loved for its helpful ministrations to the wants of the race, for the developing and strengthening power which its pursuit and acquisition give to the mind, and because it is held to be excellent in and of itself. The kin-

dergarten, the primary school, the academy, the college the university, with all professional and technical schools, shall form a graduated, concatenated, universal system for the enlightenment and culture of every mind of the race.

III. *Spiritual Progress.* This culminating civilization shall not be satisfied with material prosperity and mental advancement; it shall not be Godless, nor Christless, nor soulless. So the old seers saw, and so we see. (Daniel ii. 34, 35.) The stone that was cut out of the mountain without hands shall fill the whole earth. Isaiah lx. 3-5: "And nations shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: they all gather themselves together, they come to thee; thy sons shall come from far, and thy daughters shall be carried in the arms. Then shalt thou see, and be lightened, and thine heart shall tremble and be enlarged; because the abundance of the sea shall be turned unto thee, the wealth of the nations shall come unto thee." Jeremiah xxxi. 34: "And they shall teach no more, every man his neighbor and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and their sin will I remember no more." Joel ii. 28, 29: "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions; and also upon the servants and upon the handmaids in those days shall I pour out my Spirit." Phil. ii. 9-11: "Wherefore also God highly exalted him, and gave unto him the name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Romans xi. 25, 26: "A hardening in part hath befallen Israel, until the fulness of the Gentiles be come in; and so all Israel shall be saved."

The Lord has created and redeemed man for himself. His word is sure, for his omnipotence is behind it. Satan shall not win the victory. The Lion of the tribe of Judah shall prevail.

He that rides upon the white horse goes forth conquering and to conquer. He shall see of the travail of his soul, and shall be satisfied. Darkness may seem now to cover the earth, and thick darkness the people. Human ignorance, error, superstition, depravity, wretchedness, may appear beyond the power of remedy. But the night is not wholly dark, and has not been for centuries. There are glintings of light on the mountains; the hills have seen the early coming of the day; and the valleys shall yet be bathed in the glory of the Sun of righteousness. Then, from hill to valley, and from valley on to hill; from land to sea, and from sea borne on to land; as the light encircles the world, earth's ransomed millions shall lift the prayer, "Our Father, which art in heaven, hallowed be thy name."

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