

**MINOR MORALITIES.**

**Some Bible Hints.**

We would not tell lies to ourselves, and we shall not lie to one another if we love our brothers as ourselves (v. 25).

The main purpose of true industry is not and cannot be selfish; it is that we may be able to minister (v. 28).

It is not enough not to talk foulness—what pulls down; we must talk to edification—what builds up (v. 29).

One of the sweetest of all characteristics is simple kindness (v. 32). It does more good in the world than the more splendid virtue of heroism.

**Suggestive Thoughts.**

There are no minor moralities. Every one of them runs into a major morality. And there are no major moralities, for each may be overshadowed at times by a minor morality.

Cleanliness is a minor morality when it concerns the finger nails, but not when it concerns the heart; and sometimes the condition of the finger nails has something to do with the condition of the heart.

Hospitality is a minor morality, but not when we are opening the door to Christ or to any one of Christ's children whom He tells us to receive.

Promptness is a minor morality, but not when it concerns the acceptance of Christ and the "now" which is the day of salvation.

**A Few Illustrations.**

Any flaw in character may mean ruin, just as any least hole in a dyke may let in the ocean.

A father is never satisfied to have his sons in any way inferior to himself; and so we are to be perfect, as our Father in heaven is perfect.

After we would call the statue done, the true artist bestows upon it the most assiduous labor. So is it with the statue of a life.

When I see a builder particular about the fit of a rafter, I am sure he will leave no cracks in the parlor floor.

**To Think About.**

Am I neglecting any of the graces of character?

Do I constantly hold up before myself the Perfect Model?

Is there any one point in which I can note improvement in myself?

**A Cluster of Quotations.**

Kindness is wisdom. There is none in lie

But needs it, and may learn.—Bailey.

Blest that abode where want and pain repair,

And every stranger finds a ready chair. —Goldsmith.

How sweet and gracious, even in common speech,

Is that fine sense which men call courtesy!

It transmutes aliens into trusting friends, And gives its owner passport 'round the globe.—James T. Fields.

If a temple is to be stable and stately, every stone from foundation to dome must be cut and set with care.—J. B. Miller.

**FOR DAILY READING.**

M., June 12.—Holiness, Gen. 18; 1-8.

T., June 13.—Sympathy, Gen. 40; 1-8.

W., June 14.—Contentment, 1 Tim. 6; 6-11.

T., June 15.—Steadfastness, Col. 2; 1-5.

F., June 16.—Thankfulness, Ps. 92; 1-10.

S., June 17.—Kindness, Luke 10; 29-37.

Sun., June 18.—Topic—Minor moralities. Heb. 13; 1-21.

We are haunted by an ideal life, and it is because we have within us the beginning and the possibility of it.

**THE BRAHAM-SOMAJ.**

By David James Burrell, D.D., LL.D.

The religion of the Hindoos has been in process of decay for centuries. It is dying in accordance with a principle that obtains, whether in the world of animate nature or not, certainly in all the broad provinces of thought, the survival of the fittest.

This religion is thus referred to by Monier Williams: "Hinduism started from the Veda; but has ended by presenting phases for every class of minds. It is all-tolerant, all-compliant, all-comprehensive, all-absorbing. It has one side for the practical, another for the severely moral, another for the devotional and imaginative, another for the sensuous and sensual, and another for the philosophical and speculative. Those who rest in ceremonial observances, find it all-sufficient; those who deny the efficacy of works and make faith the one requisite, need not wander from its pale; those who are addicted to sensual objects may have their tastes gratified."

This religion disappears by the law of moral fitness. It has not deserved to live. Max Muller describes it as "dead and gone." Hardly that, perhaps; for its numbers are still reckoned at one hundred and sixty millions; but beyond a doubt it is going to pieces, like a ship caught in adverse winds.

Its leaders have been making frantic efforts to save the flotsam. This accounts for the organization of the Somajes, or religious societies, which have so greatly multiplied. All of these societies are claimants for the best of the wreckage of the old religion.

The best known to them is the Brahm-Somaj, or Society of Brahm.

Its author was Rajah-Ram-Mohun-Roy, a Brahmin, born about 100 years ago. His first important work was directed at the abolition of the Suttee, or burning of widows. This was followed by a crusade against idol-worship, which he pronounced contrary to Hindoo tradition as well as the teaching of the Vedas. On his death, the Brahm-Somaj languished until its re-organization under Cheshubhunder-sen, who instilled into it an intensely vigorous and aggressive life. A few years ago one of his disciples Mazoomdar, visited our country; and through him we are enabled to arrive at some conception of this particular phrase of Hindooism.

Its first doctrine is the Oneness of God. Over the doorway of the paying house at Bombay is the Vedantic formula. "Ekam eva-avitayam," that is, "There is but one and no second. This is aimed at Polytheism; involving also—like Christian Science which is its thousandth trituration—a definite denial of the Trinity. God is understood in the Brahminic sense as embracing all. Nothing else has independent existence. All things that appear to be are only seeming. Man himself has no real existence until he is absorbed in Brahm as a raindrop in the sea.

Its second doctrine is the brotherhood of Man. Credit to whom credit is due. Cheshubhunder-sen waged a mighty warfare against caste. According to the Hindoo laws of Manu there are four castes: (1) The Brahmin, or twice-born; who being derived from the head of Brahm combines in himself all his communicable attributes and welds the destinies of men. His position is at the apex of the social pyramid. (2) The Keshitriyas, or warrior caste; from the breast of Brahm. (3) The Vaisyas, or merchant class; from his loins. (4) The Sudras, or laboring class; who issued from his feet.

The caste prejudice has been the primal curse of India during all the centuries. It has made intercommunication of man with man, on equal terms, impossible. There is no bridging of these social chasms. Thus saith Manu:

"Perfection is alone attained by him Who swerves not from his caste."

The Brahm-Somaj has made war upon this venerable error and has advocated, substantially, the universal brotherhood, as Paul proclaimed it.

A third doctrine of this society, and really its bond of cohesion, is Yoga. It grows out of the belief that Brahm is all and there is nothing beside him. It may be briefly stated as follows: Man, in seeming separateness from the Universal Spirit, or Brahm, is nothing; not even a dream, or specter. He has no being; he only seems to be. The chief end of life is reality. This is attained by absorption in Brahm. But how shall a man be thus absorbed? By meditation. Let him look upon the face of Brahm intently, persistently; withdrawing himself from self and all its environments, and lo, presently he will be submerged in the infinite, losing identity as wholly and thoroughly as it he were a snowflake sinking in water.

There is a notable absence of anything like recognition of sin, and, therefore, no room is left for any semblance to the religion of the Cross. The disciples of Chunder-sen do, indeed, reverence the name of Jesus, but only as one of the many worthies who fill the niches of their philosophic Pantheon.

A Hindoo reformer at Lahore said: "The missionaries make a great outcry about sin. But sin! what is it? Nothing at all. Just as the absence of heat is cold, so the absence of virtue is sin. Thus it is nothing, after all."

Such sophisms as that have been the social ruin of India. A denial of sin involves a practical denial of righteousness. When Dr. Duff was asked what he thought of the moral condition of the people, he replied: "It is rottenness."

The Brahm-Somaj, failing to recognize the evil, can provide no remedy. It may grow to be a new religion, rearing its "prayer-houses" on the ruins of Hindoo temples; but so long as it beholds no God but the impersonal Brahm, and no righteousness save Yoga, it cannot heal the hurt of the people nor uplift them into light.

One of the missionaries in India writes, "Faith in her ancient religion is surely gone, and all the powers of darkness are contending for supremacy. Intellectually and morally India is a seething crater, agitated by that greatest of all terrors to an Oriental—inevitable change. The original elements are at white heat and in partial disintegration. Very soon will come to the cooling process; agitation must cease; drawn into position by their natural affinities, the various elements must harden into some new order; and then all hope of change for ages to come is gone. What shall the new order be? Shall it be a mystical pantheism, a Deistic Orientalism, a selfish secularism; or will the Church make it by the help of God, a simple, pure evangelical faith in Christ and the Bible? Whatever is done, must be done now.

The soul needs lungs and atmosphere in order to live. Prayer is the lungs of the soul, and God is its atmosphere. To neglect prayer is to stop breathing life from God. Prayerless lives are strangled lives. Suffocation is as effective as starvation, and more speedy. The soul must exercise in order to grow. Stagnation is as dangerous to growth as starvation or suffocation. The Lord has purposed that our spiritual life should grow strong by exercise. Doing God's will is as essential to growth as feeding on God's Word of seeking God's face in prayer.—Christian Intelligencer.

Religion is the law of unselfishness. Law is always operative. Human statutes may not be, but law is. A law written upon parchment is literature, but that same law written upon the heart becomes a vital fact, felt and lived. No one can make progress against a divine law. The tides are all against him. Work is essential to faith. The two cannot live strangers to each other. The evangelical Christian is the active one, all else belong to the absent list.