

vegetable life more perfect and useful; its animal inhabitants more docile and gladsome, and above all man himself more happy, more generous, more pure, more wise, more Godlike.

Such and so practical was the service required by the law of ancient Israel. "Thou shalt not see the kid in its mother's milk." "Thou shalt not muzzle the ox when he treadeth out the corn." "Cursed be he that removeth his neighbour's landmark." "Cursed be he that wresteth the judgment of the stranger, fatherless and widow." "The wages of a hired servant shall not abide with thee all night till morning." "And when ye reap the harvest of your land, thou shalt not wholly reap the corners of the field." Scarcely less explicit are the prophets in their denunciation of those that "oppress the hireling in his wages, the widow and the fatherless, and that turn aside the stranger from his right, and that fear not the Lord." The service of God, according to the Jewish faith, involved precise and definite conceptions as to husbandry, agriculture, domestic and public economy, civil rights, judicial procedure, the relation of land, capital and labour, and the foreign policy of the nation. Now it is needless to say that the only way in which the true and the right in these relations at the present time can be determined is by the prosecution of such studies as physiology, botany, chemistry, ethics, political economy, sociology and constitutional history; the very studies with which higher education deals. Neither the old nor the new Testament defines the line between legitimate speculation in which a real future need is anticipated and provided for, and illegitimate speculation in which an artificial need is created in order that one man may profit by what he causes another to lose. But a thorough study of economic conditions will show a man where the

truth and righteousness, that is where the will of God about that matter, lies. The Hebrew law will not point out in explicit terms the way in which the godly man should vote on the tariff in 1886. But political economy will tell you what to say to the beggar at your door. But the study of social conditions will. No man will venture to assert that Christianity is intended to include less than Judaism. On the contrary, the distinctive glory of Christianity lies in this, that it is the form of an infinite content. It is adapted to include every phase of individual, family, social, industrial, commercial and political life. Yet it gives a few precise rules. It gives the form in its own comprehensive law of love to God and man. It gives the pattern in the life of Jesus Christ. It gives the motive in his sacrifice. It gives the flowing outline in its delineation of the Christian graces, faith, meekness, compassion, hope, love. But the work of filling in these outlines and reproducing in individual lives the grand pattern is left to human intelligence. And higher education on its practical side, as it deals with ethics, economics, sociology, political history and constitutional law sets forth the contents of which Christianity is the form. Unless I know something of the laws of physiology and hygiene I can not in the highest, fullest sense present my body a living sacrifice, acceptable to God. How many men and women there are to-day of intensest devotion to God, so far as the formal act of consecration goes, who yet from ignorance or neglect of hygienic laws, are offering him the service of bodies which in their actual concrete material condition are anything but acceptable either to God or men? Their service is complete in form, but the contents are inadequate. How many a worthy layman is sincerely offering the un-