

These two forces which are set in motion, in the spoiler and the victim, are as indestructible, and will fight for equilibration as unerringly as gravitation itself. Being positive and negative they will attract each other as certainly as the needle and the magnet; and like the disturbed pendulum will oscillate to and fro until equilibrium is established. Ah! what a network we weave daily! Nor can we leave the scene of action until all these forces, which we have set in motion, have been balanced. Life after life we must return until every account has been settled. Upon no other principle can man be reconciled to the apparent injustices of life.

But to recognize the principle of even-handed justice and practice it, to be willing to give one hundred cents for a dollar and to insist on getting a dollar for one hundred cents is not enough to fulfill one's mission in the cosmos. To try to establish a society upon this basis is like trying to balance a stick upon its lower end, which must eventually fall to one side or the other. There are three courses which may be pursued. First, there is the endeavour to get something for nothing, which is disintegration and death. Second, there is the endeavour to give value for value received; this is stagnation, and stagnation is the synonym of instability. The third course is to recognize the fact that we are not separate universes that can steal from or trade with other universes, but that we are only centres of consciousness in the cosmos, as the brain, heart, lungs, liver, and so forth, are centres of energy in the physical body; and we must work for the All as do these centres in the body, regardless of rewards or punishments. When we have raised our motives to that plane, then we may put desire before, behind, or on the top of will, then we may be as selfish as we wish, for then we would desire, will, and be selfish for the All—from the cosmic, instead of from the individual standpoint. This is progress. This is evolution. To cease to desire, will, or be selfish, in any shape or form is to cease to be a factor in evolution.

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INTERNATIONAL S. S. LESSONS.

September 27. Review.

GOLDEN TEXT. The Name of the Lord is a strong tower: the righteous runneth into it and is safe. Proverbs xviii: 10.

The righteous runneth into it, says the Hebrew, and is set on high. The Lord, here, is in the original, Jehovah, who, at the building of a certain other "strong tower," confounded the language or lips of men so that they could no more by the Name be "set on high." "Let us go down," said Jehovah, presumably to the other Elohim; "they are one people and they have all one thought. Nothing will be withholden from them which they propose to do. Let us confound their language that they may not understand one another's thought." The literal rendering of the Hebrew enables us to understand the cause of sectarianism. "Jehovah scattered them abroad from thence upon the face of all the earth." (Genesis xi: 8). When men learn to know each other's thought once more, and cease quibbling over words, they may then learn the power of this Name, the "lost Word" by which they may indeed build a tower which shall raise them to the Over-World.

October 4. I Kings i: 28-39.

The fortieth verse goes on to tell how, after all the people had said "God save the King," they came up after him, "and the people piped with pipes," or chalalled with chalals, whatever they were, "and rejoiced with great joy, so that the earth rent with the sound of them." If this had been a newspaper account we should have had our own opinion about the rending of the earth. In an inspired narrative many things have to be considered. Those who have a proper sense of the divinity that doth hedge a king could quite easily understand why the earth yawned at the coronation ceremonies of Solomon. Those who are familiar with the fervour of Oriental imagination will content themselves with reflections upon the appropriateness of the imagery. It may occur to some students that the ascendancy of the lord of the solar dynasty (Sol-Om-On is the name of the