

believed to be just and true and according to the commands of Jehovah. So fully did they believe in this that if they failed in war it was, as they thought, because some person or tribe among them had been disobedient to Him. Their zeal for their religion was so great that it carried them, as unwise zeal always carries its devotees, into a spirit of intolerance and exclusiveness which, in fact, retarded their spiritual growth. For, believing in the existence of other gods, they clothed Jehovah with the human attribute of jealousy, not alone toward other gods, but toward the worshippers of other gods. The Hebrew could therefore have no close relationship with the "stranger." Especially must the "stranger" be denied the privileges of their ceremonial worship. Holding a memory of our own exclusiveness as a religious society, we may well be charitable to the Hebrews when we find them forbidding the stranger, or a Jewess who marries a stranger, to eat of the Passover supper, or to partake of consecrated things, (Lev. xxii, 10-12), but we may be certain that only a semi-civilized people could believe that they were pleasing God by *killing* the "stranger" that came near to the tabernacle, as they are commanded in Num. i, 51; iii, 10-38, and xviii, 7. One can hardly understand the extent to which this spirit of caste in religion depraved the morals of the people in relation to the "stranger." "Ye shall not eat of anything that dieth of itself," says the Deuteronomist (xiv, 21), "but thou mayst give it unto a foreigner; for thou art an holy people, unto the Lord, thy God." "Thou shalt not lend upon usury to thy brother (xxiii, 20), but unto a foreigner thou mayst lend upon usury." We know that these were human failures to read the mind of God, yet the Bible tells us they were declarations of Jehovah to Moses. How far do these fall, in ethical standards, below the *real* commands of the Lord that made themselves felt in the hearts of the Hebrews when they re-

flect upon their own experiences as strangers among people not of their own faith. "A stranger shalt thou not wrong, neither shalt thou oppress him, for ye were strangers in the land of Egypt," (Exod. xxii, 21). "The stranger that sojourneth with you shall be unto you as the homeborn among you, and *thou shalt love him as thyself*, for ye were strangers in the land of Egypt; I am the Lord, your God," (Levit. xix, 34). We fail not to read the voice of God in these tender messages again and again reiterated. "The Lord loveth the stranger, love ye therefore the stranger; for ye were strangers in the land of Egypt."

Bigotry and intolerance obscured in the Hebrew mind the messages of Divine love, but its silent influence was steadily working in the lives of the people as they followed the plow, planted their fields and gathered their crops. "When thou reapest thine harvest in thy field and hast forgot a sheaf in the field, thou shalt not go again to fetch it; it shall be for the stranger, for the fatherless and the widow; that the Lord thy God may bless thee in all the work of thy hands."—Deut. xxiv, 19. "Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates; in his day shalt thou give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it."—Deut. xxiv, 14, 15.

How even unto the brute creation extends this tenderness inspired of God: "If a bird's nest chance to be before thee in the way, in any tree or on the ground, with young ones or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam." A famous lecturer has set forth "The mistakes of Moses," and truly such as he quotes were indeed mistakes of Moses, where they are set forth as commands of God, but side by side with these mistakes, if we take the record at all, we must set these tenderest, sweetest messages that come into