

gleams of a light that for years has shone without her borders; and do we not realize that our loved Society too long withheld, through fear of loss, the sacred fundamental principle entrusted to its keeping; so that the care necessary for development became prison bars to the truth for which the world is thirsting.

Hence, with especial force, this lesson which was taught to Peter of old; this lesson which even the Master received from Canaan's coast appeals to us to-day.

A Jew, and nurtured within that strictest of sects, Peter needed evidence more than usually strong to convince him of the Father's universal love.

We are told that while the servants of Cornelius sought him, he went upon the house top to pray; and becoming very hungry would have eaten. "Then, in a vision, he saw the heavens open, and a vessel descending unto him, as it had been a great sheet, knit at the four corners and let down to earth. Therein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air; and there came a voice to him, 'Rise, Peter, kill and eat.'"

Through the messengers sent by Cornelius was revealed the meaning of this thrice repeated command; and full of wonder and gladness that not Jew alone, but Gentile also, had received the "Glad tidings of great joy"; he proclaimed in the house of the Centurian the new truth that had been born to his soul, that "God is no respecter of persons"; but, in every nation, he that feareth Him and worketh righteousness is accepted with Him.

Broad, practical, impartial, loving, is the message which has come to man through so many centuries of darkness, centuries in which, in the name of an all merciful Father, were committed crimes that forever blacken the annals of the Christian Church; yet, upward through the darkness, unceasingly the truth was struggling; until to-day from many beacons its light is streaming forth, and ere long

humanity will learn this Old World lesson, and a blaze of universal tolerance chase away and forever the lingering shadows of that night.

The records of every race and country proclaim that the "Great Spirit" of the universe as truly guided the destiny of His creatures in those far off ages as to-day; and from civilization's cradle to its widely severed homes, this Divine First Cause working through man, has advanced the race to higher types.

In history's dim twilight we can trace that Spirit's working. The Sphinx, the pyramids, the giants of Egyptian art in their solemn grandeur testify that "Nuk pu Nuk," I am that I am, guided the footsteps of the infant world. "He is," says the Egyptian sage, "The one living and true God, who was begotten by Himself. . . . He who has existed from the beginning. . . . Who has made all things, and was not Himself made"

The Persian, who through the symbol of a fire seven times refined, worshipped the one supreme being, Ahura Mazda, and sought to follow his great leaders precepts of virtue and purity, was inspired by the same spirit; while grandly in these thoughts from the Hindoo's sacred volume is portrayed the omnipresence of the soul of souls.—"What is the great end of all? . . . It is soul,—one in all bodies, pervading, uniform, perfect, pre-eminent over nature, exempt from birth, growth, and decay, omnipresent, made up of true knowledge, independent, unconnected with unrealities with name, species, and the rest, in time past, present, and to come. The knowledge that this spirit, which is essentially one, is in one's own, and in all other bodies, is the wisdom of one who knows the unity of things. As one diffusive air, passing through the perforations of a flute, is distinguished as the notes of a scale, so the nature of the "Great Spirit is single, though its forms be manifold, arising from the consequences of acts."