

of the Chicago *Interior* has issued an appeal signed by the Mayor and many of the best-known citizens of the Western Metropolis urging that Washington's birthday on the 22nd of February, should be celebrated by public meetings to pass resolutions in favor of arbitration as the recognized method of concluding all differences which may fail of settlement by diplomacy between the two powers. There is little doubt that the appeal will meet with a hearty response from the better portion of the people. We in Canada might well follow suit in some action that would be fairly representative of the whole population. In addition to resolutions at public meetings it would be well if our Church Courts should make their voice heard. Still better let our Dominion Parliament take the matter up and pass some such resolution, as unanimously and heartily as it passed the resolution regarding loyalty to the Empire a few days ago, Canada has relatively the largest interest in such a course, for it would certainly be the battle-ground in case of war. No fear of being taunted with cowardice or fear should prevent Canada from earnestly supporting an agreement which would be at once honorable to both nations and a signal triumph of the Christian spirit.

Christ Fulfilling the Law.*

BY REV. ADDISON P. FOSTER, D.D.

THE PRINCIPLE—CHRISTIANITY THE FULFILMENT OF
JUDAISM.

Our Lord in the Sermon on the Mount took pains to establish the relation of His teaching to Judaism. The laws of His Kingdom were not new. The underlying principles of duty are the same in all ages and among all men. Not only is the Decalogue designed for humanity at large, but in a certain broad sense this is true of all the Mosaic law.

A principle is hinted at by Christ which we are liable to overlook. It is an old legal maxim that when the reason ceases, the law ceases. This in part was what Christ meant when He said, "One jot or one tittle shall in no wise pass away from the law, till all things be accomplished." Some portions of the law are already accomplished and have, therefore, ceased to be. The Mosaic system of sacrifice, for example, was accomplished in Christ's death, and, therefore, the Jewish ritual and the temple worship are ended. But anything in the Mosaic ritual not thus accomplished remains in force forever.

Still more significant is the meaning of Christ's declaration, "I came not to destroy, but to fulfil." Christ fills out the law and gives it force. The Jews had become a nation of formalists. Christ took their skeleton of forms and clothed the dry bones with living flesh. His interpretation of the law was much more searching than that of the Scribes and Pharisees. He judged men by their aims, motives, feelings, choices. Old Testament law is in no sense abrogated. It is in part accomplished in Christ, and so is necessary no longer. It is still more illustrated in Christ and made far more pungent under His demand that it be interpreted inwardly and spiritually. Christ instances here

THREE PHASES OF THE PRINCIPLE,

each of them being set forth by two illustrations,

The Decalogue contains only ideal enunciations of law, and Christ cites two cases here to show its proper interpretation. The Ten Commandments are an abstract of all duty, and each one, in forbidding a specific sin, or commanding a specific duty, covers a host of sins or duties that may be classified with it. We of to-day in framing such a law would naturally forbid the least sin, as forbidding much more the worst. The Oriental mind did not work that way, and God did not so set out His laws to the Jews. On the contrary the Decalogue selects the greatest sin of each class as inclusive of the less. False witness against a neighbor is forbidden as the most flagrant form of lying and as including all untruth. This method peculiarly fitted the early age of the world, when men were blinded by passion and ignorance. Forbid the least noticeable forms of sin, and men might not recognize the validity

of the law; but forbid the grossest forms of sin, like murder and adultery, and every man's conscience and self-interest told him that the law was just. But when Christ came, it was time that men were taught with distinctness the far-reaching character of law.

The Decalogue forbade murder. Christ declares that the law forbids anger and even contempt. So adultery is forbidden by the seventh commandment, but Christ declares that the law searches the heart. He who allows himself to cherish impure desires violates the law.

The other instances cited lie outside the Decalogue and are scattered through the Pentateuch. None of these laws are, like the Decalogue, ideal, but some are simply the best that could be had at the time. They are restrictive measures, in no case licensing sin, but, instead, hemming sin in under greater restraint. The times were bad, and men were brutal and narrow. They would not bear the whole truth. Consequently the aim of much of the Mosaic legislation was to limit an evil, and in so doing to introduce a principle which should grow and finally bring the evil to an end. Christ, instancing some of these cases, shows how the old law is to be filled out with its proper spiritual meaning.

Moses required that divorces, which had hitherto been by word of mouth at the husband's whim, should be allowed only by drawing up a bill of divorce. This involved reflection and delay, and was likely to check the evil to some degree. But Christ now declares that divorce is not to be allowed at all, except as one of the parties has nullified the sanctity of marriage by infidelity.

Similar Mosaic legislation is seen in the law of retaliation. The method of retaliation sprang up in a lawless age, from the instinct of self-protection. But it was a crude and unworthy form of law, and, developing into feuds and blood-revenge, it became an intolerable evil. All that Moses could hope to do was to limit it. Retaliation must not go beyond an equal return of evil for evil received, "an eye for an eye." This was all the world would then bear. But Christ filled out the law. Let retaliation be limited still further. Endure injury rather than seek revenge. Bear the indignities of others rather than be forever fighting for your rights. Yield compliance to civil law even if unjust. Endure some impositions from beggars rather than turn away the worthy. Be lenient in business; do not exact the pound of flesh.

The third class cited were laws modified by Jewish traditions, but which Christ restored to their old meaning. Moses forbade perjury, but the Jews by twisting his language denied that a false oath was perjury unless the name of God had been used. Christ swept away such petty casuistry, and condemned as perjury all false swearing, and as profane the common, weak and foolish use of expletives of all sorts.

The other case cited of distorted law relates to the fundamental principle of love, Moses had commanded us to love our neighbors. The Jews had added to this command their mistaken inference, "and hate your enemies." Christ declared that the law of love to neighbor applied to enemies. Even they are your neighbors and need your love. Pray for them; forgive them; do good to them. Love should be complete and embrace the wide circle of humanity. God sets us an example in this respect, and our love should be like His.

Within a week discoveries in the field of science have attracted the attention of the world. By application of the cathode rays, photography of invisible objects is made possible, and the discovery opens a field for investigation fully as wonderful and interesting as other nineteenth century marvels. As the cathode ray and its wonderful properties are new to scientists, the brightest minds are at work and interesting developments may soon be expected. A recent experiment in a Montreal hospital proved that a bullet which a probe could not find could be located. In Grace Hospital, Toronto, also a needle was located by the same process after frequent unsuccessful probing. Thus one of the important benefits of the cathode ray is manifested.

*A Meditation based on (Matt. v. 17-49) in the Bible Study Union Course on "The Teachings of Christ."