

of manhood and Christian character, and the rule for the directing of development and progress.

These considerations open the way to an understanding of the preacher's message to men regarding present and pressing problems. They make it plain that manhood and character are the things to be sought and regarded supremely in this world. Not wealth, not commerce, not material progress, not the State—but man, and his immortal nature and character that are to remain his only permanent belongings, are the supreme things from the Bible point of view. The moral and Christian precepts laid down by God and Christ are the governing principles, equally applicable to all spheres and all problems. The preacher is therefore to unfold and enforce these in his message in all their sweep of meaning and application.

He is to present the moral law as *supreme over all questions of society and social position and relation*. High manhood and womanhood, character, attainment, and achievement in service and self-sacrifice, are to be impressed, by Scriptural precept and illustration, as the only titles of nobility and aristocracy in the Kingdom of God. In the precepts of the divine word he is to supply the test and touchstone of all social usages, amusements, entertainments, and the like; ruling out thereby all that is detrimental to true manhood and womanhood, and to the interests of humanity, and seeking to mold everything in accordance with the spirit of Christ and His religion.

He is to find in the divine law the *supreme rule of economics*—applicable to all industrial questions, whether concerning supply or demand, labor or capital, employee or employer. He will need to make deadly onset with "the sword of the Spirit" upon the "age-temptation," and to make it perfectly clear that wealth is not an adequate *summum bonum* for man or society. He will need to ponder well the real condition of things, until he understands and appreciates the exact dangers that just now threaten the Anglo-Saxon peoples from their long-continued defiance of the righteous laws of the universe. Mr. W. S. Lilly, Secretary of the Catholic Society, in his book "On Shibboleths," has uttered a note of warning, that may give a glimpse of the foreboding of one clear thinker and seer. He says (p. 212):

"The law of the world—whether stated in theological phraseology or not—is justice: yes, *retributive* justice. It rules absolutely throughout the universe, in every sphere of action of all intelligent being. Fraud upon workers, fraud upon buyers, *must*, by the very nature of things, entail the destruction of any society which tolerates it: nay, which blesses and approves it with the names of competition, supply and demand, the course of trade. Who, that has eyes to see, can fail to discern even now the handwriting upon the wall—the Mene, Tekel, Upharsin of this great Babylon which we have built? Socialism, Communism, Nihilism—think you they portend nothing? Do not think it. These should need no Daniel to expound them. Their interpretation is plain enough. Different expressions of one and the same movement, they mean 'red ruin and the breaking up of laws' for a society which has enthroned Mammon as the supreme object of human affection and worship, which sets up as the all-sufficient rule of