

mankind, in that our every action has its influence, no matter how small it may seem, on someone or something which is a part of the whole and goes to make up the world in which we live. It has been said that "the greatest study of mankind is man," and it is here that we meet our subject—"The Race Question." And when we study it we study ourselves, for as a part we are, in one sense, a sample of the whole, not meaning that we, as individuals in a Christian age and country, have somewhere in our make-up the requisites necessary for the savage actions of the Indian who delights in his skill with the scalping-knife, or the almost impossible beastly spirit, it seems to us, that possess the man-eaters of the dark continent who welcomes the newly arrived missionary as we anticipate our national Thanksgiving Day.

Of course, as samples, we need not possess every trait of every tribe known, but, in the broader sense, can we not look at it that we are all as one, for in the sight of the Great Judge there is no respect of persons, and it is only according to our talents and the way we develop them that we are to be classed hereafter. Then why, if perhaps we are endowed with a little more sense and skill and judgment than the Indian, for instance, should we seek to elevate ourselves to a still higher plane of living by degrading and oppressing the lowly and unfortunate who remains in his present state, to a certain degree, because of our selfish ambitions?

Of course it would be unreasonable to try and prove the equality of the races to-day, but if we go a long way back and find the starting point as history gives it, and trace the movements of the just people up to the present time, we find that when a nation, or any body of individuals, united sometimes on only one or two points, have risen in prominence, it has generally been by conquest, and the subjugation of one for the benefit of the stronger.

But when we try to fix a date as the beginning of this practice, which has come down even to the present day, we are at a loss. We do not even know when man first came into possession of this earth. We only know that in ages vastly remote man lived and prospered and multiplied as the years passed. Some have fixed the date of his appearance as early as three and four thousand years B. C., and since then there has been no perceptible change, so far as known, in the three great types—white, black and yellow.

The paintings upon the oldest Egyptian monuments show us that at the dawn of history, about five or six thousand years ago, the principal races were as distinctly marked as now, each bearing its racial badge of color and physiognomy. As early as the time of the prophet Jeremiah we hear the question, "Can the Ethiopian change his skin?" His home is in Africa but he is found scattered the world over, where he has been carried as a slave generally, by the stronger races, for from time memorial the phrase, "Hewers of wood and drawers of water," has been applied to his people, and it is right here that we get the foundation for our idea that he can never elevate himself to the level of a white man. We must not make up our mind that because a thing always has been it always will be, that because a people have existed in a semi-civilized state they will always remain thus, else we will have to abandon our first idea—that of progression; and can we not go way back to the time when there was but one person on earth, Adam by name, and try to picture him as living up to the present year alone. Would we find him advancing rapidly in civilization, or rather looking backward and saying that all was in vain. It was only as the race grew, the life of one touching and moulding the other, that new ideas took the place of the old ones, and the one man who had been caged in