

be multiplied tenfold, if everyone knew how it is possible to terminate life instantaneously and painlessly through means which no law against poisons will ever touch, and which can be obtained in every street. There are no means in existence of keeping such facts, when once generally known, from the knowledge of the bad, and it is they, and not the good, who will want to use them.

The world indeed, may one day, and at no very distant period, have awful evidence of the truth of the theory that knowledge is only a weapon, neither bad nor good. It is most probable, it is nearly certain, that means of destroying life on a vast scale, either by the multiplication of existing forces—the Maxim-gun carried to the *n*th power—or by the use of asphyxiating shells, or as half-a-dozen novelists have already suggest-

ed, by explosives directed from aerial machines, will be discovered and eagerly utilized by the able men who in every country are striving to "improve" material of war. No possible precaution would keep such processes secret for long, and they may fall into the hands of the Chinese, of the Arabs, or of the Anarchists, with, as result, either the subjugation of the world, of its partial depopulation. It would be an awful illustration of that irony or fate which sometimes seems to pre-empt over the destinies of men, if science killed civilization: but that is by no means one of the impossible occurrences. True, the good would be armed as well as the bad; but are the good the more numerous—say, in Asia—or would the good remain good if they were forced in self defence, to use continuously such awful means of slaughter?—*London Spectator*.

DR. DALE ON "RESPECT OF PERSONS."

CONTINUING his exposition of the Epistle of James, at Carr's Lane chapel, last Sunday morning, Dr. Dale took for text verses 1-13 of the second chapter of that epistle. He said that James, in condemning those who treated the rich with consideration because of their wealth, and the poor with contempt because of their poverty, was thinking of the spirit and habit of mind which such conduct revealed. The apostle's protest was as much needed, he supposed, in England to-day as it was among the Christian Jews in Asia eighteen hundred years ago. M. de Tocqueville had once pointed out that to attach undue importance to wealth was one of the great perils of democratic communities. That was true. Let us be reasonable, however, Dr. Dale continued; to treat material

wealth with indifference and as though it were worthless is sheer intellectual imbecility. It is to disregard the immense difference between barbarism and civilization. Wealth has its place, but it is so great a place that, where the estimate of its worth is not controlled by Christian faith, it turns men aside—whether rich or poor—in their conception of human blessedness. The law that we find in the book of Leviticus, "In righteousness shalt thou judge thy neighbor," is exactly what is wanted here. Strip off the mask, whether of wealth or of poverty; judge men and treat men for what they are. To show respect for age, for official position, for authority, for intellectual power and distinction, for character—this is a Christian duty which could be illustrated much more widely. But we owe reverence