

colors and look at things in the white light of truth. If we do this, what progress do we find towards a realization of the principles laid down by the great Teacher?

No truth, perhaps, was insisted upon with more earnestness by the Heaven-born Teacher than that of the solidarity of the human race. When the two commands, "Thou shalt love thy neighbor as thyself," and "Thou shalt love the Lord thy God," are made the twin pillars on which to rear the temple of a perfect manhood, there is plainly taught the unity of all men as moral beings, in respect of their interests, their development, their perfection. No man can become all that he has it in him to be unless there be a corresponding development in every member of the human family. Just as the displacement of a grain of sand on the Atlantic shore changes the centre of gravity of the remotest planet, so the moral progress and development of the dusky African in his gloomy jungle home is an indispensable condition of the progress and development of the proudest European.

Is not this principle being recognized, or, at least, acted upon without conscious recognition, now as never before? Does it not make itself felt as well in what we are apt to consider dark blots on the fair page of our civilization as in what are deemed the proudest boasts of that civilization?

This is an age notable for philanthropic effort. The poor we have yet with us. Lazarus still sits at the rich man's gate—covered with sores. The skirts of virtuous matrons and pure maidens are brushed by those of the votaries or the victims of unholy vice. We turn from the song that fills the bright drawing-room to listen to the maudlin ditty of the drunken woman. Youthful strength and purity go down—sometimes with all too little hindrance—the ever-darkening road leading to blighting and death. But let us note that, oftener than formerly, the cry of Lazarus penetrates to the rich man's feasting chamber, the virtuous are more ready to exhibit their virtue in seeking to rescue the vicious instead of thrusting them out of the way of their holiness into darker corners to rot into deeper corruption. Men, strong in their manly self-control, oftener strive to impart some of their virile force to their weaker brethren. What does all this indicate, if not that men are coming to know that it is only as members of a perfectly developed *society* that the