

been a greater, and to establish worship of one God, a religion which has controlled the lives of thousands of millions since his day. Finally, out of his faith and his religion came the promised Messiah, with all that Christ has meant to man and mankind.

LAW GIVER WITHOUT A PEER

Moses gave to history an inspiring lesson. His life is a rebuke, flung in the face of arbitrary power, declaring the littleness of all human aspirations compared with the majesty of the Creator's purpose.

Born of obscure parentage, rescued from a cruel edict by the foresight of a mother, carried by chance into the palace of a king, educated in an environment that he could not have secured by any power of his own, called to God's service by one of the most notable of miracles, sustained by the arm of the Almighty in a contest between an impotent people and the mightiest ruler on earth, triumphant by repeated intercessions on the part of the Omnipotent, he led his people out of bondage and within sight of the promised land. Then he was laid to rest "in a sepulchre which no man knoweth."

Law giver without a peer, wonder working man! Who will estimate his influence on the destiny of mankind?

Without the Old Testament we would not have the simple account of creation which, though expressed in but a few words, has withstood the assaults of all the materialists for thousands of years. Three sentences from Genesis comprehend more of vital truth than has been written in all the volumes of science issued from the presses of the world.

First: "In the beginning God created the heaven and the earth"—the alpha of all history.

It is impossible to go behind it, and no one has yet been able to substitute anything for it or to add anything to it. It mocks the wisdom of the worldly wise and baffles the inquiries of the curious.

REPRODUCTION ACCORDING TO KIND

Second, reproduction according to kind: "And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so."

This states the law of reproduction which the materialists have for centuries tried in vain to overthrow.

Darwin endeavored to substitute reproduction nearly according to kind, but with variation enough to permit of change from species to species. His hypothesis is based upon the assumption—shown by experiment to be groundless—that slight variations accumulate until new species are developed. Everybody, everywhere, and at all times sees evidence of reproduction according to kind, but nobody at any time or in any place has ever found any evidence of any other kind of reproduction.

The latest word on this subject comes from Professor Bateson, of Great Britain, an eminent scientist, who recently crossed the Atlantic at the invitation of the American Society for the Advancement of Science. On the 28th of December last he addressed the members of this society at Toronto on the subject of evolution, his address being published in the January issue of Science.

In that address this eminent scientist pathetically described all the efforts that had been made along various promising lines to show the origin of species. After 60 years of effort the searchers have been unable to find a single case where they can prove a change in species or find the origin of species. With something like a million species (estimated) to work with, and though they have examined many millions of specimens, from insects that must be studied under a microscope to mammals larger than exist today, they have yet to find a single living thing in process of change—all are perfect and all reproduce, according to kind.

THE SCIENCE OF HOW TO LIVE

Third: "And God said, Let us make man in our image."

This is the most important sentence of the three. Ignorance of the beginning of all things does not affect the philosophy of life as much as it is affected by the theory of man's origin. Even the law of reproduction according to kind is not so vital to man as his kinship with the Heavenly Father.

The Bible deals with the science of how to live, which is a personal matter of supreme importance to every human being. While knowledge of the age of the rocks is desirable because valuable, such knowledge is insignificant in value compared with man's knowledge of the Rock of Ages.

Good people lived and fulfilled the plan of the

Creator long before any book on geology was written and before man's attention was turned to the study of astronomy. But the science of how to live began with man; it is of vital consideration to all, and it will not cease to be man's first concern while the human race survives.

OLD AND NEW TESTAMENT LINKED

The Old Testament tells us that man was created by special act of the Creator; God made him "a little lower than the angels" and gave him dominion over land and sea. He was made a steward and is held responsible for his conduct. The Old Testament gives us the beginning of life, while Christ, in the New Testament, reveals that life to man. He interprets God, promises to man the abundant life obtainable through acceptance of His salvation, and gives the code of morals which He substituted for the teaching of all uninspired philosophers.

Standing upon the Old Testament and looking forward to the New, the giants of the olden time stretched forth their hands to extend blessings upon the obedient, while their voices solemnly proclaimed the penalties that sin invited.

In the first quarter of our study of the Old Testament, Elijah and Elisha occupied the center of the stage; in the quarter just ending Isaiah and Jeremiah are in the forefront. Elijah awed by his rugged strength; Elisha revealed the unseen forces that fight on the side of righteousness. Isaiah foretells the advents of the Saviour; Jeremiah arouses all ages to duty by his fidelity and fearlessness.

Those who arrange the international Bible lessons are to be commended for the judgment they have displayed in selecting the great themes around which the thought of the Christian world has been centered—thoughts full of overflowing with the practical lessons that enrich our lives.

"AM I MY BROTHER'S KEEPER?"

By WILLIAM JENNINGS BRYAN

BIBLE TEXT—LESSON FOR JULY 2

(Ezekiel 2:1-6; 3:17-21)

And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee.

And the spirit entered into me when he spake unto me, and set me upon my feet, and I heard him that spake unto me.

And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me; they and their fathers have transgressed against me, even unto this very day.

For they are impudent children and stiffhearted. I do send thee unto them; and thou shalt say unto them, Thus saith the Lord.

And they, whether they will hear, or whether they will forbear, (for they are a rebellious house,) yet shall know that there hath been a prophet among them.

And thou, son of man, be not afraid of them, neither be afraid of their words though briers and thorns be with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house.

Son of man, I have made thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me.

When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand.

Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul.

Again, When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling block before him, he shall die; because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered: but his blood will I require at thine hand.

Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul.

In a very clear and simple way the duty that each human being owes to his fellow men is set forth in the opening chapters—the second and third of the wonderful book of Ezekiel.

Ezekiel, third of the greater prophets, was sent to the children of Israel with a message; he was commissioned watchman to the House of Israel and his duty was defined. He was told what to say and informed that he would share the guilt of those whom he failed to warn, but that he could maintain his innocence if he delivered the needed warning, even though the warning was not heeded.

The evasive question asked by Cain, "Am I my brother's keeper?" has been asked in every generation since, not so often by those guilty of aggressive attack upon the brother as by those who find in the question an excuse for not aiding a fellow being when in need.

The matter may be considered from two

standpoints. First, one's duty to abstain from injury to another—this is covered by the commandments which enumerate the usual forms of trespass upon the rights of others. The second covers failure to offer assistance when to aid is a moral duty.

AN IMPORTANT DIFFERENCE

The difference between the golden rule of Confucius and the Golden Rule of Christ brings out this important distinction.

Confucianism was purely negative—Do not unto others as you would not have others do unto you. It simply condensed into a sentence the negative part of the Ten Commandments.

Christ's Golden Rule is positive—"Whatsoever ye would that men should do to you, do ye even so to them."

The Commandments enforce a respect for the rights of others, but there is no warmth or sympathy in them. They prevent injustice, but justice, if it can be defined as the antithesis of injustice, falls far below the standard set by Christ. The world would be a cold place to live in if man knew no higher virtue than justice.

I learned in China that Confucianism did not require one to risk anything to help another. If, for instance, a man standing on the bank of a stream saw another fall in, he would not consider himself under any obligation to help him out; his philosophy did not require that. I was told that some even went farther than that and feared that if they rescued one in danger of drowning they might offend the evil spirit that pushed him in and thus endanger themselves.

It is a complacent sort of philosophy; it not only relieves one of exertion, but saves him from possible risk to himself. The difference between such a philosophy and extreme selfishness is too insignificant to be easily discernible.

AN INVESTMENT IN BROTHERHOOD

The philosophy of Christ, however, presents an entirely different view of life.

While in the larger sense it is selfish, because it suggests the possibility of one's receiving from another the good that he does to another—the idea embodied in the casting of bread upon the waters—still it is a legitimate kind of selfishness. It begins by doing good to others; it is an investment in brotherhood which brings a legitimate return.

Ezekiel was commanded to do his duty. He was told not to be afraid of those whom he was advised to warn—"neither be afraid of their words, though briers and thorns be with thee, and thou dost dwell among scorpions." It was not a pleasant task to which he was called, but he was to be "not afraid of their words, not be dismayed at their looks." He was to set before them the perils which they would encounter and the punishments which they would invite.

Then came the words intended for all time; they set the standard for Gentiles no less than for the Jews:

"When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand."

Ezekiel was his brother's keeper in a very positive sense. If Ezekiel could have saved him by a warning and failed to do so, "his blood will I require at thine hand."

How could Ezekiel escape responsibility? The next verse tells us:

"Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul."

A WEAK EXCUSE

Here we have the two sides of the proposition stated in unmistakable terms—guilt, if one who can save fails to do so; innocence, if one tries and fails.

Timidity is sometimes pleaded as an excuse for failure to warn others, but the excuse will not bear analysis. We are not timid about other things. We do not hesitate to impart to others any information that we have that would be a benefit to them.

If we see a stranger about to be run over by a horse or an auto, we involuntarily shout a warning to him. If we saw a burglar entering a house, we would reproach ourselves if we did not notify the owner of the house, no matter whether we knew him personally or not. If we see a pickpocket at work in a crowd, we feel it our duty to warn others who may become the victims; and so it is with other dangers.

In matters of disease we go farther. We not only find pleasure in helping strangers as well as friends to avoid disease, but we go out of our way to tell of remedies of which we have heard. If a new pest appears, everybody tells everybody