

bring about the fulfillment of such a generous and humanitarian idea. How easily it could be realized if the United States would reef the unfurled sails of imperialism and return to the pure democracy of a Washington.

Since the idea presented here is, however, only a problem to be solved in the future, we shall concentrate all our efforts unceasingly to remain faithful to the native country, earnestly aspiring and striving to make it free and prosperous. We believe that such an attitude is the proper one and that it is the one most likely to conduct us to the desired end, for, as a famous French thinker has said: "The essential merit of an object, of being, a phenomenon, consists in remaining always self-contained and true to itself."

THE DEMOCRACY OF SALVATION.

An extract from a sermon delivered by Rev. W. J. Leach, pastor of the Methodist Episcopal church at Dunlap, Illinois, Feb. 18, 1906, on the text Luke xix:1-10.

There is a deal of food for thought in the skeleton of a story here in the Gospel of Luke.

Jesus is entering Jericho, and a crowd has met him. That company is made up of various types, and from it each man, according to his prejudice, will pick out the people who will most readily fit into a movement for the new order. There is the Pharisee who declares that the new kingdom can come only through the trained representatives of the church. To his mind none but these careful students of the law can be depended on for anything valuable in the way of moral or social advance. Over against this man and his notion stands another, skeptical of the church and her trained leaders because he has watched the decline of public morals under this very leadership. It may be possible that this one thinks of himself as a radical, at least he is certain that the only hope of the future is the working class, the poor. He has argument, too, for is not this very Jesus who is now the leader of the new movement, a carpenter? And are not the men whom he has called to be with him, poor fellows from the laboring class? But here speculation must cease. Jesus has been drawing nearer to the crowd, and now he stands among them. His attention is attracted to one who has let his eagerness to see overcome his conventionality. To the dismay of all, this leader whose coming had called out a great crowd of eager people, speaks first to the rich and hated tax farmer, and worse than that, he bids him come down from his little improvised observatory in order that they two may go

together to the rich man's house. As they walk down the narrow street arm in arm they are followed not by the crowd that had waited so eagerly for the coming of the young Rabbi, but by their taunts and looks of disapproval, for have they not all been bitterly disappointed? Is this indeed the deliverer of the people, and does he turn from the teacher of the law and the representative of the organized religion of his day? Is this he who is to lead Israel out of bondage and does he turn from the patriot and the reformer to company with one who has sold his birth-right, an apostate, a traitor?

O men of Jericho, stand and listen! This is no conventional reformer who has just gone with Zacchaeus the publican. His business is not to gain votes but to gain men. He has no small thought, no immediate end to be served. He hates not the church, but he loves her and would work through her if only she will become the servant of Truth. He does not despise the patriot, he loves him also and would have him reach out with that patriotism to the farthest man and break the chains from the last slave. He has not chosen Zacchaeus because he is rich, nor because he is easy, but because he is sincere. Here is the great leader—true to the church himself, he hates the hollowness of her service and cannot call any man because of his official position. A true patriot, he stands against selfishness which would call itself patriotism and cannot call any man to his service who looks for nothing beyond the delivering of his own tribe from a foreigner. So careful is he that the kingdom he shall establish shall be an enduring kingdom that he will build it nowhere save in the hearts of men. It must be identified with no party, sect or cult. No right or ceremony can make any man a part of it. He has come to offer men deliverance from all slavery by making slavery impossible. Any man is fit for the kingdom who is willing that his life shall be guided by the truth. In this Zacchaeus he has found his man—an outcast from the temple worship, to be sure; hated of his more respectable countrymen; in very truth, a low man, sunk by greed and selfishness, yet open to the truth, and this is the one thing the teacher must find. What matters it how respectable a man or how capable, if his ears be not open? This man is the one vulnerable point in this city, and the true teacher cannot turn away from such an opportunity to conform to conventional notions. It is his business to plant the truth, and here is the open seed bed. As this teacher walks away with a corrupt

tax gatherer he has but given unmistakable proof of his right to claim the place of supreme teacher.

As they walk and talk, the truth breaks in upon the mind of the corrupt official. He sees where he has hindered the coming of the kingdom. Two ways now stand open to him—he may ally himself with this new teacher and his truth, or he may go on in the old and profitable way. There are arguments plenty that he may bring up against the new order; there are also many who will stand with him in his opposition. But he has seen a truth. To break with the past means to lose the only friend he has left, the Roman governor, with no hope of reentering the place he once forsook among his own countrymen. To turn against the system means to give up not only the hope of further unearned revenue but the parting with much that he now enjoys. It is the parting of the ways, it is the test of the man in him. Weaker men had faced the same crisis and had miserably failed. Others who think more highly of themselves are yet to face it and go down; but the spirit in the great teacher has led him aright, this publican beside him is fit for the kingdom. Zacchaeus has turned away from the old and has embraced the new. Privilege, even though it be sanctioned by government and entrenched in ancient custom and have the blessing of the church, is wrong, and the man who sees the evil of it will stand against it even to his own hurt. Now what matters it whether this man belong to this communion or that, whether he be orthodox or no, whether the party in power recognize him by elevating him to an office of trust, whether the hand of the church has ever been laid upon him in baptism? He also is a son of Abraham. He has proven his title to sonship in this body of the faithful. A wanderer he has been, but now he has come to his own. "This day is salvation come to this house." A man's salvation is a matter of his acceptance.

OF ONE BLOOD.

God that made the world . . . hath made of one blood all nations of men for to dwell on all the face of the earth; and hath determined the times before appointed, and the bounds of their habitation.—Acts 17:24-26.

Have we not all one Father? Hath not one God created us?—Mal. 2:10.

For the Lord your God is God of gods, . . . which regardeth not