"The Destiny

OF THE

Human Race."

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(Robin Rustler.)

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MAN is by nature a citizen of eternity, by culture a citizen of the age and the world. There exists a vicarious principle in all kinds of life by which that which precedes in time becomes assimilated with subsequent forms of life. The men of the present age are the possessors of the gifts of the centuries. Because of this never-failing principle, man becomes deeply interested in everything which concerns man. The life of the race, the history of universal man, become subjects of greatest moment for the earnest student. The study of the history of the world reveals the unfolding of great plans and purposes, controlled by an Agent mightier than mortals, ever constant through the ages, and pointing onward to the goal of life. The laws of history are not the result of an accident or a miracle, but are the thoughts of God, obeying a divinely established order of things.

"Through all the ages one increasing purpose runs."

In the dim vista of the ages chaos reigned; man had not begun to be. Out of this unsettled condition of things, the divine Intellect brought order. The earth as a separate existence subject to law was begotten. The birth of the earth was the infusion of conscious and unconscious power into matter, which formerly existed in a state of disorder. Born in a perfect embryonic state, it continued its course of development toward the condition of perfect worldhood. The records of nature and revelation disclose a law of ultimate development, consisting of periods of progression and retrogression. Progression is always limited to its own sphere. There are conditions where development is an impossibility, *e.g.*, the instinct of animals cannot be developed into the reason of man, the inorganic cannot become organic, a stone cannot become a flower. One genus cannot be

developed into another genus; the wolf (Canidæ), cannot become a lion (Felidæ); the gorilla (Troglodytes), cannot become a man (Homo Sapiens).

Mythology and tradition record the story of Creation in language unmistakable, unevolved, created, earth-born. In every clime the intellect of the savage has sought out the cause of the world's existence and man's origin. And amid the many discrepancies which must inevitably arise from distance, differences in customs, languages and modes of thought, there is ever present a harmonious series of myths and traditions which declare a unity of doctrine.

The existence of varieties of mankind has modified the belief of scientists and theologians in relation to the doctrine of the unity of the race. Varied, indeed, are the differences in stature, color and hair, and in the languages spoken by the different races of men. The answer of ethnology and philology is in harmony with the teachings of revelation. Upon this continent there are to be found as striking differences, within the limits of a single race, as exist between races widely separated by mountains and seas. The existence of a race of pre-Adamites, or the autochthonous origin of all the races of mankind, are theories still held in abeyance by scientists, and in view of the fact that the resemblances are greater than the differences, we are compelled to withhold our approval of the theories mentioned. Science has not decided definitely in favor of the origin of man from a single human pair, but asserts that it is quite possible, although not probable. Revelation asserts the common origin of mankind, but does not attempt to prove it. Christianity has from the beginning had a clear consciousness of the moral significance of the unity of the race. Mankind is to become morally one, because it was originally one. If there has been a separate creation of races, then is established the plea of the inferiority of some races, and there is an excuse for the slavery of the Negro, and the ill-treatment of the American Indian. If, however, the Negro and the Indian are our brother-men, belonging to the same race, then are they not only entitled to equal privileges, but they must have them, as the common rights of all men. The doctrine of the solidarity of mankind is that which gives significance to all moral questions, as well as questions of a political, social and industrial nature.

The doctrine of justification for the whole race, as taught by Paul, the first theologian of the Christian Church, is based upon the doctrine of Monotheism, and not upon the fact that men are of common origin. The one method of justification implies the unity of God. There may be a unity of the race independently of the unity of our first parents. The creation of several races under the generic terms "Adam" or "Man," is not at variance with the solidarity of the race. The diversity of races and languages does not imply separate creations or inferiority of origin, nor does the unity, agreement and harmony of races and languages prove that they had a common origin. During the lapse of many centuries, civilization passes through many stages of degeneracy, finally resulting in unity and ultimate harmony. The Apostle Paul taught that God had a definite purpose in guiding the nations, and that through one Heavenly Father they should also have one earthly father. "The *single* origin of men and their adjusted diffusion upon the earth was also His work, in order that they should seek and find Him who is near to all." Revelation keeps ever before our minds the single origin of mankind, and in the universal consciousness there dwells the strong sentiment of kinship, independent of any distinctions of sex, birth, education, social or political position, or religious belief.

The quest for the cradle of the human race has been constant for centuries, and still, as the earnest searcher after the Holy Grail, scientists and theologians are striving to find the original home of the first families of man. The conditions necessary for maintaining life, and enabling man in his primitive state to continue existence, must have been very favorable indeed, or the solitary pair of human kind must have succumbed to the hardships of their lot, if any were to be found. The home would not be in a desolate mountainous region, nor in a desert plain, destitute of water, fruits and trees for shelter. They must have lived in a warm climate, the country well watered, abounding in fruits with trees or caves to serve as shelter; the soil free from stones, and not excessively hard and sandy. The biblical account refers to man's original home as Eden or Paradise, a land of delight, somewhat more extensive than is denoted by the word "garden," but is well expressed as a tract of land

resembling an English park. The conditions suggested by this account seem to meet all the requirements of man's primitive state. The exact locality where such conditions exist may be found, but it is hardly safe for us to suppose that the country which at the present time so exactly answers to the description, is the place where our first parents lived, especially in the light of the investigations of scientists, who have revealed the fact that the earth has changed and is changing materially; and not only the material world, but the races of men. The different countries of the world have, no doubt, at some time met these conditions, and consequently the home of the first man has been located in almost every quarter of the globe, without any definite theory of location being fully sustained.

The question of the antiquity of the human race is one which is shrouded in mystery. The Bible is silent upon the age of the race—the chronology attached to the books of the Scriptures not being a part of the inspired truth. Amongst the ancient nations there was no settled system of chronology, and consequently no rule which might be followed to obtain a proper basis for an accurate system for measuring time. Long periods have been assigned to the civilizations of the old nations. The development of languages of antiquity require indefinite periods, and the existence of different race-characteristics seem to indicate the necessity for accepting the Rabbinical system of chronology, computing the advent of man to have taken place 20,000 B. C. Lacking a system of chronology for the ancient nations, the length of the eras of civilization cannot be definitely settled, and the fact remains that languages change rapidly, assuming stable forms within one or two centuries. The tribal or race-marks are not constant, and are not accepted by ethnologists as sure guides in determining the affinity of races. Rapid changes have taken place in races and tribes through the influence of environment, insomuch that in a few hundred years a new race-type has been evolved. Many striking instances of this are seen among the numerous tribes of American Indians. The American white race, consisting of the heterogeneous elements of the nations of Europe, has developed within three hundred years distinct characteristics. The ideal Yankee, when once seen, can never be forgotten. The Half-Breed

of the Canadian North-West, within one hundred years, has shown a tendency to establish race-characteristics; but the conditions for such true development have not been favorable. In the history of the human race there have existed standard types which have not shown any tendency to change. How long man has existed upon the earth we cannot definitely learn, but even approximately we must lengthen the period which has been popularly accepted, and seek for the advent of man several thousand years ago. Just how many we cannot accurately say; but with the light which is being thrown upon this question from the discoveries of geology and archæology, we may hope for more definite views. At any rate the acceptance of the long or short chronology does not affect the belief of the devout follower of Christ. We may cast a backward look into the dim ages of the past, hoping to find traces of the solitary man who trod lone Eden's vale, and obtain not a footprint in the sand; yet, though he lived twice ten thousand years ago, he is none the less our ancestor and the son of the Deity than if he had dwelt on the earth within historic times.

The first man began his career with the power of speech. The organs of speech must have been formed, and the power to use these organs given. As the child cries before it is able to talk, so may speech have originated. Language, in its first stage, must have consisted of a few principles. Speech is the medium of communication. To utter a cry is not to speak; but if that sound has an intelligent meaning, it is speech. Speech is therefore any intelligible sound. Language is the sum total of all the words or forms of speech used by one or more persons. Language originated from necessity, and the names of things arose, no doubt, from some characteristic, or from the uses for which these things were employed. Languages are begotten by children isolated and possessed of the language-forming faculty; dialects are begotten by men and women who have become separated from their tribe by voluntary migration, or enforced absence.

The growth of language can be studied from the development of a child's language. The following illustration will reveal the stages of development. A son of the writer, born September 11th, 1887, began to talk after using sounds which were unin-

telligible to anyone. The dates on which the notes were taken will show the growth of the child's language. September 20th, 1888, he could use the following syllables:

"*Dada,*" meaning father. When this word was used, he held up his hand to arrest attention.

"*Mama.*" Mother.

"*Baba.*" Baby and child. This word was also used when anything was desired.

"*Ca, ca.*" Cat and cow.

November 10th, 1888.—"*Ba.*" To shoot. When he said this he held out his finger as if in the act of shooting. We taught him this word.

November 22nd, 1888.—Two forms of expression were taught him.

(1) "*Hada.*" How do you do? He nodded his head as he said this.

(2) "*Ha.*" Hark. When he spoke this word he lifted the forefinger of his right hand to his right ear.

"*Hutha.*" Who's there? This word was also used for asking all kinds of questions. Looking around, he would open his eyes wide and say "*Hutha?*" This form of expression was not taught him, although one of the older children may have taught him without his parents' knowledge.

November 26th, 1888.—"*Ei.*" Interjection.

In all the foregoing forms of speech it will be noticed that the words and syllables all end in vowels. There is not a single final consonantal sound. The first final consonantal sound used was about November 26th, 1888, when he was fourteen months old; he used the word "*Dadl,*" a meaningless term.

November, 1889.—When two years and two months old, he was using words and making sentences as follows:

"*Sick me.*" I am sick.

"*Cat's ma finer baby.*" Baby is catching my finger.

May, 1890.—"*Me butter bread,*" and another form of the same, "*Butter bread me.*" Give me butter and bread.

July 12th, 1890.—"*There's ti Bow-wow.*" There is the dog.

"*The man and the pipe.*" The man is smoking.

"*There's ti wood.*" There is a pitcher.

November 14th, 1890.—"*Pass that plate got on that bread, please!*" Pass the bread on the plate, please.

March 21st, 1891.—"*Osald.*" Oswald.

"*Dinger.*" Ginger.

"*Gina.*" Regina.

"*Something like smells dinger cake.*" Something smells like ginger cake.

Children possessed of the language-forming faculty will develop a language of their own. The languages of savage races are not rude, ungrammatical modes of expression as is oftentimes supposed; but they are rich in grammatical forms, and reveal a wealth of meaning unexpected. When the writer began his studies in the Blackfoot language, after several months of hard work, he was surprised to find accurate grammatical forms, and this feeling was increased when he learned that it was well nigh impossible for a native to speak his own language ungrammatically. Whence came this harmony of language? Was there a time when a council of the wise men of the tribe was assembled, and there laid the foundation of the grammatical structure of the language? Or lived there a mighty genius, who, by the power of his gigantic intellect, so stamped the impress of his thought upon the language of his people? Nay, verily, such a method of language formation has never been known. That silent power unseen, which formed the laws which govern language, so controlled the forms of speech that harmony flowed through every change. The mind that made these laws, and controlled the varied elements of language, has brought out of the apparent discordance, unity, beauty and truth. The language argument sustains the truth that there is a Supreme Being who guides the affairs of men, and takes cognizance of his children's wants.

Religion is the cry of the soul after the spiritual. The first yearnings of man's spiritual nature were not very intelligible, and his religious ideas were very crude. Religion he was possessed of; but he knew nothing of theology. It was quite natural for the first man to lisp his Father's name, when that Father was his teacher. There is no necessity for assuming that religion originated in fetichism. Religion was simply a cry from the soul and nothing more. Forms and ceremonies there

were none, doctrines were very limited, consisting of the knowledge of a supreme spiritual existence and man's dependence on it. A system of theology was begun when man uttered a cry after the Infinite. Unable to grasp the spiritual, he sought the aid of the natural, independent of a written revelation by which his conceptions of the Infinite were enlarged. Natural religion prepared the way for a revealed religion. The first principles of religion were few and simple, meeting fully, however, the wants of the soul. From the few doctrines undeveloped, there sprang a system of mythology, traditional and preparatory to the formulæ of religious teachers. Religion is distinct from theology, the former being always true in its essence, although false in its forms and ceremonies; but the latter may be untrue in its essence, statements of doctrine and ceremonies.

The race began its existence unclothed and uneducated. Clothing implies the consciousness of wrong-doing. Innocence needs no draping, and is unconscious of guilt. A high state of civilization supposes stages of history, periods of training, and in the infancy of the race there was no history, and its training had only begun. The race began its career in a semi-savage condition of life, but not with savage instincts. The first stages of savagery are found during the hunting period of existence, when men contend with each other for the possession of hunting grounds. Life is then in a nomadic state, tribes following the courses of the rivers, and the feeding grounds of the animals sought for food. The combative instincts of the race are more prominent during this stage of existence than any other. The Goths and Huns who overran Europe, the rude Germanic tribes, the Picts and Scots of the first century of our era, and the Africanic and American savage tribes of the present century, resemble each other in the possession of the characteristics of the hunting period of existence. The Nimrods and Ishmaels are wanderers, whose hands are against every man. It is a struggle for existence and supremacy. Possessed of savage instincts, they contend like the animals of the desert and forest for dominion. The first stages of primitive culture or semi-savagery contained the elements of the hunting and agricultural periods of life. There was the settled condition of the agriculturist, different however from our present conceptions of

agriculture, and with this state there existed the hunting stage. Abel was the representative of the semi-hunting period, the stock raiser, the shepherd; and Cain the representative of the agricultural period.

Clothes came into use simultaneously with a knowledge of wrong-doing. The first garments were taken from the forest, and the next from the desert. The mother of the race made the first garments to cover the nakedness of her children, and she became the representative of the industrial art. When she made the first mocassins she brought into existence the trade of shoemaking; when she prepared the skins of the animals and made them into clothes, she instituted the trades of tanner and tailor, with all their allied branches of trade. From the primitive garments of the progenitors of the race have been developed the modern garments in all their multitudinous forms. The race began without any tools, but with the implement-making propensity. When work had to be undertaken, and tools were needed to perform it, the first workers made the few instruments which were necessary from the stones of the field. The flakes of flint were used as knives and arrow-heads. Stone was employed in making mauls, pestles, axes and scrapers. The first tools were gradually improved upon, and then vast machines of modern times were ultimately evolved. We have associated contentment, peace, truth, goodness, sympathy, domestic affection, length of life, and the noblest forms of religion with high stages of civilization; whereas honesty and true blessedness, with the simplicity of religious truth, and a lengthened stage of happy existence, are to be found in the humblest conditions of life. Civilization is oftentimes synonymous with poverty and immorality. The history of the race is a history of development. It is not, however, one long series of uninterrupted progression, but there are stages of advancement, periods of culture, intercepted by stages of retrogression. True development consists in the unfolding of all the latent powers of the race by means of elevation and depression, progression and retrogression. One single stage of culture is not continuous. The methods of the Teacher of the human race are in conformity with the principles of truth and justice, which affect the whole being of the race. Knowledge is imparted in a few

lessons, but these are repeated in other forms, and that every member may be benefited, and the sum of wisdom retained, there follow these lessons of impartation, lessons of destruction. In one stage of culture, or in several stages, the periods of progression and retrogression are manifest, and all through the history of the human race is unfolded a great plan, by which there is, cognizant to the trained spirit, a guiding intellect which directs the affairs of the race, gathering up the results of this education in its harmonious development.

Religion is world-wide in its influence, and men find in this a kindred relationship. Religion is universal. Christianity is not, but it is destined to become so. The study of comparative religion reveals germs of truth in all the religious systems. The human race has gained in its development by the existence of these religions. The principles of righteousness and the seed thoughts of truth which exist in Brahminism, Buddhism, Confucianism and Mohammedanism have been conducive to the interests of humanity and religion. The science of comparative religion has shown the stages of development of the doctrines of universal religion. The closer we have been drawn in our study of other religions, the more clearly have we been able to grasp the essential truths of religion. Religion in its earliest forms was preparatory, and the great doctrines of universal theology were the result of stages of education. The chief religions in the earliest stages of their existence known to us, revealed one great truth, the unity of God. This was taught under various forms, from the pantheistic forms of the Hindoo religions, to the simple, stern, unadorned and terse statements of Jewish theology, as taught by Abraham and the patriarchs of Israel. The supreme intelligence worshipped under many names by the devotees of Brahma and the followers of Buddha, the Light of Asia, and Christ, the Light of the World, is one and the same. The pantheism of Brahminism is akin to the pantheism of Christianity. The sacred books of the historic religions were the conservers of religious doctrine, preserving the truth as it was gradually unfolded, securing unity and harmony in their systems of theology. The writers of these books, in transcribing the facts of religious history, unconsciously recorded the development of religious doctrine

From the unity of pagan rites with Judaism there was formed a religious idealism which exists in modern times in the Greek Church. Christianity is the golden mean between Judaism and Paganism. Christianity is essentially an exclusive religion, and claims supremacy by its assertion of a divine origin. Christianity as a type of religion fulfils the demands of an ideal religion for humanity, and, in contrast with it, there is not any other religion which so fully meets the requirements of a religion for the race.

The race was not destined for solitude. The individual members of the race were born to a community life. The family life is the foundation of society. A solitary life is antagonistic to the best interests of humanity, as man was begotten with social instincts. Race relationships unite individuals, drawing them from their selfish plans and solitary families to combine for the welfare of the community. Political monasticism is as dangerous to the community life of the race and its true development, as was religious monasticism. A few households united became the village or tribe, and from this was derived the principles of statecraft. From the family, tribe, clan and village, to the highly organized state, with its full complement of officials necessary to carry on the work of government, the progress was slow but certain. According to the principles accepted by the people the state became a Monarchy or Republic, having the same objects in view, but the methods of obtaining these objects were different. Man soon learned to distinguish his position from that of a member of a household, to that of a citizen, with all the rights and responsibilities of citizenship. Man is born to be a citizen. At different periods in the history of the race, the impulse of migration took possession of the minds of individuals, producing an overwhelming influence over the tribe, or over some classes in the nation, which compelled the members of these classes to seek homes in some unsettled part of the earth's surface. Force of circumstances arising from war or famine, or a love of adventure, aroused a spirit of emigration, and the poorer classes driven by poverty, and the adventurous through desire for gain or honor, were among the first to found new empires. Great migratory movements have founded nations in different countries at various periods in the world's

history. The impulse of migration scattered the families of men over the face of the earth during the early historic ages; again it was repeated in the first centuries of the Christian era, when the Goths and Huns ravaged Europe; later on when Toltec and Aztec and the ancestors of the American Indians peopled the New World, and finally when Spaniard and Briton sought wealth or religious freedom on this great continent. Disaster has laid the foundation of communities and nations. Many of the English convicts who were transported to the penal settlements of Australia have become good citizens, and been prominent in laying the foundations of stability for the state. The shipwrecked sailors of fifty years ago have become the progenitors of the infant nation on Pitcairn's Island, and the drifting junk has wafted the Japanese and Chinaman to the shores of the New World, to add their quota of blood, language and customs to the American Indian race.

The colonizing efforts of the old nations have begotten new nations. From the days of the Cæsars, when Rome sent her colonies over the world, until the latest efforts of European nations, empires have been brought into existence by the swarming of the bees, the disintegration of the over-crowded states. So soon as the foundations of new empires were laid by the arrival of settlers, the characteristics of the race became prominent. These race-characteristics were, however, modified by contact with the representatives of other races, and new race-characteristics were evolved. In the development of a new nation the influences of environment moulded the characteristics of the people, and gave to them the assurance of supremacy, or withheld from them the promise of power. Geography has modified the religious ideas and practices of tribes and nations. The configuration of the country, the food, climate and labor, have had their influence upon the government, literature, religion and social life of the people. Britain's supremacy has been due in a great measure to the development of a hardy intellectual people from an immense coast line of the most famous island of modern times. The greater extent of coast line owned by the United States will always give her people the advantage in the development of a native literature and industrial arts than it is possible for Canada to attain, although the latter possesses

more territory. A race of people, a nation progresses toward unity, strength, perfection, and then it begins to decline. Sometimes the nation may die before it has reached the stage of manhood, or it may linger in sickness, showing signs of decay, and then of recovery, until suddenly it dies a violent death. Wherever the representatives of strong races appear, the weak native races rapidly disappear. This is fully illustrated in the case of the Maoris and American Indians. Hybrid races are not continuous, and cannot maintain a separate existence. Never has there been found a mulatto of the fourth degree, and already the signs of decay are present among the Half-Breed races of Manitoba and the North-West. In the early stages of their existence as separate races these people are very prolific, the increase in the population being unprecedented, but in the later generations they rapidly decrease, and finally become extinct as families, and must vanish as separate races. Above the principles of sociology, but never at variance with them, however, is the supreme intelligent force which overrules and directs all.

It does seem reasonable to assume that the world's population is greater than ever it has been, the natural increase ever accumulating and adding to the aggregate of the race. Cursorily glancing at this view of the question, it seems to be the only legitimate outcome of the progress of the race. When, however, the methods of development are studied, we are confronted with periods of destruction, arising from war, ravages of disease, and other fortuitous circumstances. The story of lost races is a long and sad one, in nowise relieved by the records of glorious war and the wonderful achievements of the industrial arts. The checks to the increase of population arise from moral restraint, vice and misery. According to the Malthusian theory, population tends to increase beyond the means of subsistence. Were this tendency to continue regularly the world would in a short time become over-populated, but this movement of population is not constant. According to Wagner's estimate, the population of the world in 1880 was, 1,456,000,000; but in 1882, it was only 1,434,000,000. There is no constancy in population. Large families may be a blessing or an evil, according to man's environment. Fashion is always a foe to posterity. The city of London, the metropolis of the

world, holds the remains of nearly 14,000,000 of those who have joined the great majority. There stands an unwritten law of Nature in the numerical relation of the sexes. More males are born than females, but there is a greater mortality among the former than the latter and the equality of the sexes numerically is thus maintained. Such a constant law in the universe is in conformity with all natural laws, in which man's free agency is recognized, honored and demanded; but beyond the absolute control of man stands this law, unwritten, yet definite and true. In this great factor of the world's progress, we see a recognition of a leading principle of the Christian religion, that true manhood is not male or female, but is a divine unity, comprised by the manly and womanly characteristics of the race. The womanly characteristics of the Christ are as prominent as his manly characteristics, and Christ stands forth before the world as the only man worthy of being an example for woman. He is at once the ideal man and the ideal woman, and "there can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female, for ye are all one man in Christ Jesus." The movements of population have varied at different periods in the world's history. Feudalism, the crusades, the growth of the free cities under the power of the trade guilds, have arisen and passed away, thus revealing to us the fact that there are movements in society, literature, politics, population, and religious thought. The movement of the present period is toward the growth of large cities at the expense of the depopulation of the country. Within a single decade Toronto has more than doubled her population. New York has increased 400,000, Chicago nearly 600,000, Baltimore nearly 250,000, and Montreal occupies the tenth position among the cities upon the American Continent. The rapid growth of cities is very marked in Britain and Germany, and this question is fraught with problems of a serious nature affecting our social, political and religious life. When this movement shall have passed away, posterity shall study its causes, progress and effects as we read the story of the French Revolution or the history of Chartism. Pessimistic theories are not wanting, relating to the consumption of coal and the scarcity of food and land. In this age of electrical inventions, the fuel problem has

for us no fear. Posterity will not lack for want of heat or light. The land question may seem a grave one for the political economists of the Old World, but the science of political economy, studied in its relations to the New Continent, has charms rather than fears. Greater Canada, comprised within the bounds of Manitoba, Keewatin, Assiniboia, Alberta, Saskatchewan, Athabasca, and the other territories lying north of these districts, has a greater combined land area than the combined areas of the following countries: England and Wales, Scotland, Ireland, France, German Empire, Greece, Italy, Portugal, Spain, Switzerland, Japan, China, exclusive of her dependencies, Norway and Sweden. The combined population of these countries is 606,791,971. If Greater Canada is larger in extent than the combined areas of the countries mentioned, and these countries contain a combined population of over 600,000,000, we may safely assume Greater Canada to be able to support 300,000,000, or about one-fifth of the whole population of the world. And what must be said of the vast extent of territory still unoccupied throughout the various portions of the New Continent. Away with doubts and fears. There is a hand that guides and sustains the nations of the earth.

The examination of a single period of civilization impresses the student so firmly that he is convinced of the superiority of that period over every other in the history of the world, and, if his studies are confined solely to that definite period, he is apt to conclude that there exists no other age worthy of being compared with that which has been the subject of his investigations. An enlarged course of study will reveal, however, the falsity of his conclusions, and the evils arising from the concentration of his powers upon a single nation, or definite period of civilization. A needless amount of ignorant boasting about the superior civilization of these modern times has been made by students of history whose range of vision has been very limited. Modern civilization is not superior to ancient civilization, except in the development of the character of the human race. Every age has its own peculiar characteristics, which belong to one age and not to another. A century before the Exodus the learning of Ancient Egypt was broad and deep. Active literary intercourse was going on at that period throughout the civilized

world of Western Asia, between Babylonia and Egypt, and the smaller states of Palestine, Syria and Mesopotamia, and this intercourse was carried on by means of the Babylonian language and the complicated Babylonian script. "It implies that all over the civilized East there were libraries and schools, where the Babylonian language and literature were taught and learned. Babylonia, in fact, was as much the language of diplomacy and cultivated society as French has been in modern times, with the difference that, whereas it does not take long to learn to read the French, the cuneiform syllabary required years of hard labor and attention before it could be acquired." (Prof. Sayce.) Schools were more common in Abraham's day than in France in the days of Louis XII. In the days of Moses there were schools, seminaries, boarding schools and colleges. Free schools were maintained by the Egyptian Government, where rich and poor studied together. The professors of the universities were eminent men of learning. Fellowships were established, and distinguished graduates pursued post-graduate courses at the expense of the king. The postal service was very efficient, and civil service reform was so complete that none but graduates could gain an ordinary office under the government. (Rev. Dr. Cobern, in *Homiletic Review.*)

A careful study of the history of Chinese civilization discloses to us the fact that three thousand years ago the Chinese were, a civilized people. The discoveries of Egyptologists in the East and of Dr. Schliemann, in his explorations of ancient Troy, have taught us that the lost arts are greater than those we know, that ancient civilization was in some respects superior to that now enjoyed by any nation in existence. The pyramids are still the wonder of the world, as they have been for ages. There are progressive and retrogressive periods of civilization. We have changed our civilization, not advanced it. The ages of sculpture, painting, and poetry have passed away, and we have not replaced them. Homer and Virgil, Raphael and Michael Angelo, stand supreme in their respective departments of learning.

Nations are born, grow toward youth and manhood, and then decline into old age, and finally die. God is the progenitor of the nations. Each nation is possessed of its own leading idea, which becomes a potent factor in the education of the human

race. Unto each is committed a great work by the Father of the Ages. The human race is as a little child tenderly cared for by the universal Parent. It grows toward the perfection of manhood, ever guarded and trained. This universal Parent has raised up teachers for the education of this human child, and the nations are the faithful instructors. Unto each nation there is given one lesson to teach. All through the centuries there stands forth one nation training the human race, and when that lesson has been perfectly taught, that national instructor is removed, and another teacher takes its place. There are epochs of history, and there are ideas of the ages. God's method of training the human race is by a national evolution. Look out over the ages, and study the philosophy of history, and there, as in a vision, you will see the lessons which each age and nation has given to the race, and how the character of this human child is being formed, the sum total of all the lessons constituting the education of God's child.

The inventions and discoveries of the nineteenth century are so fresh in our minds that no other period seems worthy of being compared to it. The story of this century is a record of progress, and it is sufficient to inspire our hearts to sing of victory, and adore the Ruler of our world. Contrasting this century with others, we soon become cognizant of the fact that it cannot be compared with any other century. If each century has its own distinct characteristic, it must stand pre-eminent in that particular. There have been the era of forming distinct nationalities, the ages of great discoveries, religious wars and revolutions, and the nineteenth century may fitly be called the era of industrialism. It cannot be compared with the age of poetry, or of sculpture. It might be distinguished from the fifteenth or any other century because of its own leading idea and lesson for the race, distinct from any other. It is not, therefore, superior to the centuries which have preceded it, except in its own striking peculiarity. The nineteenth century is a notable century, but there have been ages of greater importance and possessed of a grander civilization.

In the continuous development of the human race there was ushered into existence a nation destined to mould this great human child, and teach it an important truth. Composed of

heterogeneous elements, the little nation struggled in its island home, and in its struggles it taught the race the blessedness of freedom. That nation has grown from infancy to youth and manhood, and it stands supreme among the nations of the earth. The British Empire has become strong in her children. Insular ignorance, however, constrains the inheritors of British liberty and strength to believe that the sceptre of the descendants of our noble Queen Victoria will sway the millions who speak the English tongue. But history repeats itself, and they have not read history aright who cannot see the hand of Omnipotence controlling all the affairs of men, and the signs of the times predict declension, old age and death. As the great empires have arisen, performed their mission, and passed away when their work was done; as the Roman Empire, over which ruled the mightiest leaders of any age, has ceased to lead, so the day is coming when the British Empire will be only a name on the page of history, and men will read with awe the wondrous achievements of her greatest men. Already there lies in the lap of posterity the infant who shall seize the pen and write in everlasting remembrance the story of the decline and fall of the British Empire.

So soon as a nation becomes old and decrepit, unable to perform its allotted work, a young and vigorous nation enters into the breach, and begins its own true mission assigned by the author of destiny. After the same manner as other nations were begotten, the American nation began its career. During its years of infancy and childhood it depended upon the mother in her island home, but the stripling grew, until it stands vigorous, boastful, and rash. It has ceased to hold the mother's hand, and since that time other elements have entered into its constitution, and during the years of absence it has quite forgotten the face and voice of the devoted parent. Westward has this infant nation gone, and the universal Parent has laid His hand upon its head in recognition of its relationship and work. This young and vigorous nation is now coming of age, and entering upon its mission in the order of Providence. This new race is God's chosen child, destined to work out more fully the education of the human race. It is not antagonism to any other nation that causes it to assume an attitude of daring, but

a feeling of responsibility. The Father of the human race has destined this Continent as a habitation for a new nation to work out His purposes. Man may devise methods of unity and peace through schemes of Imperial Federation or Canadian Nationalization, but the Father of the human race has chosen this whole Continent for the new race of the twentieth century. It shall not be a question of annexation, nor shall we soften the term and say affiliation, but rather we shall look for the obliteration of political boundaries, and the making of a new race. The Maker and Moulder of nations will then give the whole Continent to the Americanadian nation. The Continent is small enough for the new race which is destined to fill it, in the interests of the education of the human race. Americans and Canadians no longer shall exist, but one new people fitly called the Americanadian nation.

Nation after nation departs, and races cease to exist, and what shall the final consummation be? In the progress toward the ultimate destiny of the human race, the mind seeks for a race capable of fulfilling all the conditions of a perfect race, but it fails to find one upon which has rested the hand of promise. The coming race, which shall mould the ideal nation for posterity, must be composed of all the best elements which constitute the true physical, intellectual, and spiritual world. This can only be formed by the unity of the heterogeneous elements of the different nations and races of men. Physical strength is seldom united with intellectual power and spiritual intuition. The strong physical system of the laboring classes must be united with the mental vigor of the aristocratic classes, and with these there must be added the vision of the seer, who can recognize the truthfulness of Christian Pantheism, and carry ever with him the consciousness of the presence of the Eternal. The flesh-eating nations and peoples must give place to the nobler races, who have departed from the era of industrialism and returned to the period of agriculture, when men shall sustain their peaceful natures by the fruits of the field. No longer having their passions aroused by eating animal food, and delighting not in the hunting period of the race, war will cease, for the causes of war will not exist; and, when petty differences arise, the peaceful mode of arbitration will settle all difficulties.

In the order of development a new tongue will be evolved, as already we see the rapid and numerous changes which are taking place in the English language. It is impossible for any council of men to formulate a universal language which will meet all the conditions and requirements of the existing races of men. As the human race advances towards its ultimate destiny, there will follow in the same order a new tongue adapted to meet all the requirements of the race. It will be composed of the leading elements of the great languages of the world, transformed by that ever-present but unseen power, which in the progress of the centuries will prepare it to become the most complete and effective tongue the race has ever known.

As the race first lisped the name of Father in its infancy, it will in full manhood look upward and behold in the heavens the fuller revelation of truth. The fundamental truths of the Christian religion, having incorporated all the elements of truth contained in the great religions of the earth, becoming freed from creeds and confessions, and having entered into the liberty of the Spirit, no longer subjected to the slavery and deadness of the letter, will culminate in a nobler form of religion. With grander conceptions of religion as worthy of the Christ, and having rejected the despotic forms of ecclesiastical government, the race will strive and enjoy a universal religious federation, in which ritual, confession, creed and the present forms of Church government, will not be found.

The human race began as a little child whose destiny was eternal. It has passed through many centuries of training, and still its education continues. When this world has done for the race all that can be done, and the conditions under which the course of education has been pursued are no longer suitable for further development, it will be translated to another form of existence called eternity. The race will not be introduced to another life, but another form of the same life, and there in the eternal land, God Himself being the Teacher of the human race, will continue to develop, and human no longer being a term understood, it will become the Divine race, the offspring of Divinity, and at last, after the journey of the ages through this world, having reached home, it will look up in the face of the Moulder of the universe and say "Father."