

MISCELLANY

RAGS AND PURPLE.

For The Public.

Hoary with sorrows and cursed by fate,
I watched him sit at the palace gate;
I watched him mumble and mouth and
swear

At the pitiful dole of passing men—
God's image, set in the highway there
To mock the image of God again—
To mock the race in His image shaped,
A hideous sore of man's own bestowing:
When the impoverished mind's escaped,
They'll bury him where the grass is grow-
ing.

One wide gulf's prohibiting wave
Severs the freeman from the slave.
Hoary with honors and jeweled state,
I watched him pass through the palace
gate;

I watched him pass through the clanging
portals,

His features haggard with sin and care:
Yes, shut him safely from humbler mortals,
Yet do not yearn for his gilded chair.
Do not covet what he possesses—

Cancerous growth of man's bestowing:
When he dies from prolonged excesses,
They'll bury him where the grass is grow-
ing.

One wide gulf's prohibiting wave
Severs the freeman from the slave,
No broad gulf parts tyranny's spawn,
Lazarus, beggar, and Dives, knave:
The impassable chasm doth ever yawn
Between the freeman and the slave. —
GERTRUDE COLLES.

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THE NEW BIRTH.

Extract from a sermon preached in the
Church of the Advent (Episcopal), Birming-
ham, Ala., February 12, 1905, by the Rev.
Quincy Ewing.

Jesus answered and said unto him [Nico-
demus], Except a man be born again, he
cannot see the Kingdom of God.—John
3:3.

This is the trouble with most of us to-
day who are calling ourselves religious
—we have come to feel, somehow, that
the chief purpose of religion is to give
us, individually, comfort and consol-
ation; to assure us of our secret peace
with God. And it never occurs to us
that in this feeling the religion of
Jesus Christ is turned upside down and
wrong side out! It is so far from being
true that the chief purpose of religion
here and now, is to give us comfort, that
it is impossible to see how it can fulfill
its purpose in our lives without giving
us a great deal of heart-searching dis-
comfort. The chief purpose of it as it
concerns the world is the building of
the Kingdom of God to be the Kingdom
of God and man; and the chief purpose
of it as it concerns us individually is to
rouse, and waken, and urge, and com-
mand, and scourge us to be builders of
that Kingdom. And, unless we are be-
ing builders of it, we are not at peace

with God, and not at peace with our-
selves, whatever we may feel!

To be "born again" is to be born, not
into any spiritually exclusive set of a
"400," or 4,000, or 4,000,000, dictated
to by some Divinely-anointed Ward Mc-
Allister; but, rather, out of the spiritual
insanity of selfish exclusiveness; out of
the unholy realm where man builds up
barriers against his brother-man, and
dedicates his work to God; where hu-
man creeds are an insult to humanity,
and man decrees death for his fellow-
man, in order to live for himself—out
of that realm into the spiritual King-
dom of God, which is the true and eter-
nal democracy of men—that Divine
Kingdom and that human democracy,
where every sacred privilege enjoyed by
the individual soul is an obligation to
enlarge the common joy. And to be
saved, and to know oneself saved, there-
in, is to be and know oneself a sharer in
the beatific vision of a redeemed hu-
manity which one's own faithfulness
and one's own heroism has helped to
redeem.

Ay, not to be conscious, and at peace
in the consciousness, that the Divine
Spirit vocal to you is silent to others—
is to be born again. Not to be assured
that, in "the wreck of matter and the
crash of worlds," God's wrath will hurl
away pitiful thousands to their pitiless
doom, while His mercy holds you to
Himself—is to be born again.

Nay, but to be conscious that, if God
has spoken less clearly to others than
to you, it is because He has elected you
for some special ministry to them; to
be assured that, if He has endowed you
with powers, privileges, opportunities,
blessings, not possessed by most of
your fellowmen, it is because He has
chosen for them to be blessed through
you and such as you—that, that, is to be
born again!

WE ARE VIOLATING FOUNDATION PRINCIPLES.

The steps in written constitutional
government are Magna Charta, the
Habeas Corpus act, the Petition of
Rights and the United States Consti-
tution. This last re-wrote the princi-
ples of those older sacred documents,
and added the principles that the mili-
tary must be subordinate to the civil
power, that all men are equal before
the law, and there must be no taxa-
tion without representation. For these
principles our forefathers fought; and
against them their sons are fighting.
Are the Filipinos governed without
their consent or not? Are they taxed
without representation or not? No
matter how philanthropic our mo-

tives, our children will reap the har-
vest of repentance for these violations
of eternal justice.—C. E. S. Wood, in
The Pacific Monthly.

AMERICA AND ROME—A PARALLEL.

At the Vine Street Congregational
church, in Cincinnati, New Year's even-
ing the pastor, Herbert S. Bigelow, dis-
cussed the question: "Are we going the
way of Rome?"

If your house were on fire you would
thank a man for telling you. You would
not waste time abusing him for being a
pessimist and looking on the dark side
of things.

If your neighbor thinks the American
Republic is developing the same ten-
dencies which destroyed the Republic
of Rome, do not denounce him. Read
Froude's "Caesar," and see if there is
not some ground for his fears.

Between that Roman history and our
own there are points of contrast, to be
sure. But there are also points of like-
ness which should receive the attention
of all true patriots.

First let us note the state of religion.
Of the religion of Rome Froude has this
to say:

Religion, once the foundation of the laws
and rule of personal conduct, had subsid-
ed into opinion. The educated, in their
hearts, disbelieved it. Temples were still
built with increasing splendor; the estab-
lished forms were scrupulously observed.
Public men spoke conventionally of Provi-
dence, that they might throw on their op-
ponents the odium of impiety; but of genu-
ine belief that life had a serious meaning,
there was none remaining beyond the cir-
cle of the silent, patient, ignorant multi-
tude.

Of ourselves Tolstoi wrote only last
May:

The evil from which men of the Christian
world suffer is that they have temporarily
lost religion.

Some, he declares,

Live without religion and preach the use-
lessness of any religion of whatever kind.
Others holding to that distorted form of
the Christian religion which is now
preached, likewise live without religion,
professing empty external forms, which
cannot serve as guidance for men.

Said Froude:

The whole spiritual atmosphere was sat-
urated with cant—cant moral, cant polit-
ical, cant religious; an affectation of high
principle which had ceased to touch the
conduct, and flowed on in an increasing
volume of insincere and unreal speech.

Would it be necessary to do more
than change the tense to make those
words true of us?

The history of the Standard Oil com-
pany, written by the late Henry D. Lloyd,
is no doubt worthy of all confidence as a
painstaking and conscientious report of
the truth. How can one help recalling