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I. LITERARY.

WHAT IS THE GOSPEL? OR, CHRISTIANITY AS RELATED TO CHRIST AND HUMANITY. *

By Rev. E. H. HARDING, D. D.

CHRISTIANITY is that system of religion of which Christ is the founder. As a system of doctrine, or as a fact, it is the provision of a way by which man may be restored to the favor of God: God reconciled to man by the cross; man reconciled to God by the presence and power of the Holy Spirit changing his heart, bringing him into harmony with God; God reconciled by Christ on the cross; man, by the Spirit in his heart. Objectively, Christianity is a system of facts. Subjectively, it is a new and real life in the soul, the soul answering to the provisions of the gospel made for man, transmuting doctrine into life, realizing this system of facts in its own experience. It is the soul appropriating Christ as set forth in the gospel, as the result of a new power, viz., the Spirit's presence working in that soul to that very end.

Christianity differs from all other religions in the fact that it demands an obedience, and makes claims on the soul which no other ever dreamed of. It demands perfect and complete obedience to a law whose sweep, length and breadth no other religion ever conceived possible: a law which requires not only complete rectitude in all outward moral obligations to one's neighbor, and complete rectitude in all outward duties toward God, but absolute rightness of heart toward God and man,

* A lecture delivered before the students of the Seminary.

THE LAND OF PROMISE.

PROF. W. W. MOORE.

In our last issue it was stated that in the next number of this series we should endeavor to show that the Holy Land was "preconfigured to its history"—to prove that by its location and structure Palestine was adapted as no other country on earth was to God's purpose of preparing a pure religion through centuries of separation, and then of publishing that religion to the whole world.

In order to the accomplishment of these great ends three things were necessary under the conditions which obtained after the Fall and the Flood :

1. A single nation had to be chosen as the special depositary of divine truth, and this nation had to be separated from all other nations in order that this truth might be preserved and developed in its purity, uncontaminated by "the foul and degrading polytheism of the heathen world."

2. This nation had to be set in the center of the world, so that when the fulness of time was come the saving truth which it possessed might be most easily published to all mankind, thus evincing that Israel had been secluded not merely for its own sake but for the sake of the whole world.

3. The record of this truth thus prepared and published had to be such as would fit it for world-wide dissemination; that is to say, the book which contained this revelation had to be a universal book, not local or sectional, but possessing such a range of imagery and style as would make it easily understood by men of every race in every land.

Now Palestine was the only country on the globe that could comply with these conditions, being singularly secluded from all other lands, and yet occupying the most central position among the nations of antiquity, and at the same time possessing the extraordinary range of climate and products and pursuits which were requisite to fit it for the production of the world's book.

Palestine then was *Isolated*, *Central*, and *Cosmopolitan*. These are the key words of our essay. Let us consider them in their order :

I. The *Isolation* of the country was secured by certain physical features which have absolutely no parallel on earth. By natural barriers of desert, river, sea, and mountain, it was cut off to a rare degree from the outside world. "Syria is bounded by a great sea of sand on the east, as by a great sea of water on the west; it is separated, therefore, alike from the Orient and the Occident." It has been said that "the theocratic idea formed a perfect cordon around Canaan, and effectually separated all other nations from the chosen people which inhabited it." As a consequence of this seclusion the mercantile, political and religious views of the Israelites were quite different from those of their neighbors. This is true. But this theocratic idea was realized largely through geographical conditions. "Palestine was from the very outset a land set apart." He whose view commands the whole course of history fashioned this country from the beginning for the part it was to play in the redemption of the world. Or, to use His own figure, he prepared it as the vineyard in which he would plant his choicest vine, and "fenced it" with natural fortifications and "hedged round about" it with tower and trench, sea and desert, against the "boars of the wood" and "the beast of the field."

It was separated from the great empires of the Tigro-Euphrates basin by a broad and impassable desert. When Abram came from Ur of the Chaldees to Canaan, he had to pass round this desert, travelling far up the Euphrates to the North and making a detour of at least a thousand miles. Alexander the Great even could not penetrate this deadly waste of sand, and when leading his victorious army from Egypt to Babylon, he too was compelled to march all that weary distance to the North. It would have been sheer madness for any army or caravan to try to cross that Arabian desert. Such was the *Eastern* barrier of Palestine. Nor was this all. Within this "exterior rampart" of desert lay a moat such as never surrounded castle wall—the tremendous gorge of the Jordan—the greatest depression on the surface of the earth, at the bottom of which rushed a wild and dangerous river, shut in on either side by mighty wall of rock. Thus was Palestine protected on the *East*.

On the *South* it was separated from Egypt, the other chief empire of antiquity, by that "great and terrible wilderness," across which the traveller goes at the peril of his life, and

whose arid wastes stretched all the way from the valley of the Nile to the hills of Judea.

The Mediterranean Sea on the *West* secured the land against intrusion from that quarter. To us the sea is a thoroughfare. To the ancients it was a mystery and a terror. We look upon the ocean as a highway—a means of uniting men and of facilitating communication and commerce. But in that early time, when navigation was in its infancy, the sea was regarded as a barrier. It did not unite nations—it separated them. Furthermore the coast of Palestine itself constituted an additional barrier, for unlike those of upper Syria, Asia Minor and Greece, it had no great rivers, no marked indentations, no deep harbors, to invite seafarers and shelter ships. Therefore this long line of sand, broken only by the bay of Acre, and that too shallow and exposed for safety, was a wall of defence to Israel on the *West*.

On the *North* it was shut in by the lofty ranges of Lebanon and Anti-Lebanon, and by the tremendous chasm of the Leontes, its only direct line of connection with the outer world being the long, narrow valley of Coele-Syria. In view of these facts, "there is no other land, we may well affirm, in which the purpose of God to separate a people unto himself and make them the guardians of his truth could have been so perfectly carried out." Severed on all sides from heathendom, they could here preserve the knowledge of the true God, apart from the corruptions of an idolatrous civilization, and could be trained and equipped for their sublime mission to mankind as they could have been nowhere else. Well was it said by the prophet Balaam, as he saw them about to enter this fenced inheritance—"Lo, the people shall dwell alone, and shall not be reckoned among the nations." And so deeply did God stamp that idea of separation upon the soul of the Jew that even after he lost the land by which that separation had been in the first instance secured, he continued to stand apart from all other men; and to this day, after centuries of exile and wandering and persecution, the Jew is as distinct from the Gentile as he was the day he dwelt in his own barricaded country. Scattered as they have been upon the face of all the earth, and dwelling as they do side by side with other people, it is notorious that Jew and Gentile do not intermingle. Oil and water in the same vessel are not more distinct than Jew and Gentile in the same community. Although a people with-

out a home and a nation without a country, no race has ever preserved its identity with such persistence. This however is a perversion of the divine idea.* The ancient separation was designed to be temporary, and was decreed and secured not for their sakes but for the sake of humanity at large.

The most wonderful river on this planet is a river which runs not through the land but through the sea. Taking its rise in the tropical waters to the south of our own country and therefore called the Gulf Stream, it passes through the Strait of Florida to the northeast, and then flows for thousands of miles through the Atlantic Ocean, a broad and beautiful river, from fifty to a hundred and fifty miles wide, and easily distinguished by its deep indigo blue from the green waters around it. It is *in* the ocean, but not *of* the ocean, through whose cold waves it pours a mighty volume of tepid water heated by the kisses of the Southern sun. But what is the reason for this separation of a superheated river from the ocean around it? Is the Gulf Stream an end unto itself? It does indeed preserve alive in its course myriads of fish and animalculæ different from the water-population on either side. It does indeed afford relief and comfort to many a distressed ship beaten back by wintry storms from the inclement coast of America. But this great ocean current has higher ends than these. It goes on a mighty mission of mercy to mankind. In the distant North, four thousand miles from its home in the tropics it bathes the shores of a land which lies in the latitude of Labrador, and, which but for the beneficent influence of the Gulf Stream, would be as cold and bleak and barren as Labrador itself. But this genial ocean current confers upon that country a mild and moist and fruitful climate and has fitted it to be the seat of the foremost civilization of all the ages. Daniel Webster uttered a picturesque thought when he said that England's morning drum beat followed the sun in his journey round the world. But Britain could never have girdled the globe with her empire, nor sat supreme among the nations as she does today, nor led the van of Christian civilization, had it not been for that saving stream of warmth from the sea. This then was the true end of the Gulf Stream—to diffuse blessings over all the earth through this Anglo-Saxon civilization. Its separation from the surrounding sea was not the end, but the means. And so we would say of Israel. That nation, warm with the heavenly knowledge of God, was made to

flow through the ocean of humanity separate and distinct for many centuries. But that isolation was in order to the eventual blessing of all mankind. That this *was* the purpose of their election from the great mass of humanity is explicitly and repeatedly declared in the word of God. The distinction between Hebrew and Gentile began of course with the call of Abraham. But when that call was first given by which he was removed from the idolatry of Mesopotamia to the seclusion of Palestine and his posterity made the special depositary of divine truth, the ultimate object of this segregation was explained, viz., that in his seed *all the families of the earth* should be blessed.

We have now seen how the structure of Palestine secured the *isolation* designed of God for Israel. Let us next inquire whether he had made provision by other characteristics of the country for the world-wide *diffusion* of the blessing thus prepared.

II. Observe then, in the second place, that Palestine was not only secluded but *Central*. It lay just at the junction of the three great continents, Europe, Asia and Africa. It was the focal point of the ancient world. There is a very remarkable statement in Deut. 32:8. It is this—"When the Most High divided to the nations their inheritance, when he separated the children of men, he set the bounds of the peoples according to the number of the children of Israel." That is to say, in the providential distribution of the nations and in the divine allotment of their territories, "Palestine was reserved for Israel, and the various peoples were grouped around this chosen center according to the sovereign will of God."

That statement was made by Moses before the Hebrews had entered the promised land. Many centuries later Jehovah, speaking through Ezekiel, said, "This is Jerusalem: I have set it in the midst of the nations and countries that are round about her." This was the passage that gave rise to the Rabbinical fancy that Jerusalem was the actual center of the earth, *umbilicus terrarum*. In the church of the Holy Sepulchre a large round stone which is supposed to mark the middle point of the world, is still shown to tourists and still devoutly kissed by thousands of pilgrims of the Greek Church. Now, however foolish this fancy may appear to us, "there was a real truth in it at the time." For Palestine did stand in the very midst of the nations of antiquity, having Egypt on the South,

Babylonia, Assyria and Persia on the East, and Greece and Rome on the West. It lay at the confluence of three currents of civilization. It was therefore fitted as no other land on earth was to be the radiating center of a universal religion. This unexampled combination of seclusion and publicity gave Palestine the same relation to the countries around it, says Dr. Breed, "that the 'close' of an English Cathedral or University, in the midst of a populous city, bears to its crowded streets and marts." A central location was no less important in God's plan than seclusion. For, while his gospel had to be prepared in the isolation of a single race, it was his design to publish it eventually to all races. And when the time had come Jesus spoke the word which released his religion from the limitations of that little land and it sprang at once to full-grown Catholicity—"Go ye into *all the world* and preach the Gospel to *every* creature."

III. But the world wide diffusion of the Gospel had to be effected chiefly by means of a written record. That record, in order to the fulfilment of its Catholic mission, must not only speak to the universal heart of man by its essential truth, but must also have such characteristics of external form as would adapt it to the ready understanding of all men in all lands. Now was there anything in the structure of Palestine that fitted it pre-eminently for the production of the world's book? We answer without hesitation—there was. This country was not only isolated, not only central, but also cosmopolitan beyond any other land on earth. It was indeed insignificant in point of territorial area, but that only enhances the wonderfulness of the fact that it should have possessed the peculiarities of all latitudes however diverse. To appreciate this fact aright we must emphasize the littleness of the land. It is very small. Its greatest length from North to South is about 140 miles and its average breadth about 40 miles. The total area is about 12,000 square miles. The area of Kentucky is something over 37,000, so that the single state of Kentucky is more than three times as large as the whole of Palestine. The United States could be cut up into three hundred countries as large as the Holy Land, and yet America has never exercised an influence equal to a thousandth part of that which has emanated from this diminutive territory of Western Asia. Spiritual forces cannot be estimated by physical bulk. It is very instructive, says Dr. Geikie, to observe "the relative disproportion be-

tween the influences which have most affected the world and the centers from which they have sprung." "Greece, the mother of philosophy and art, for all time, is not quite half the size of Scotland; Rome, the mighty mistress of the world, was only a city of Italy"; Great Britain is but a speck on the map of the world, but she owns one-fifth of all the land and rules one-fourth of all the people on the globe. So Palestine is but a pin point on the surface of the earth, but she has influenced humanity more profoundly and beneficently than all other countries combined.

We need not pause to argue that a small country with a compact population is best adapted to the development of an intense national spirit such as characterized the Jews, and subserved God's purpose of keeping them separate for a time from other peoples. Nor is it necessary to show that, while they had no connection with surrounding nations, the very narrowness of their territory made it impossible to forget them. For from almost any point in their own land they were able to look beyond themselves to other lands, and "the sight of the hills beyond the Jordan, and of the sea beyond the Philistine plain, were in their daily life a memorial that they were there secluded not for their own sakes, but for the sake of the world in whose center they were set." We have elaborated these ideas sufficiently, perhaps, already. Our present point is that small as Palestine was, yet for diversity of surface, range of climate, and variety of products, it has absolutely no parallel. It is the supreme instance of *multum in parvo*—a veritable microcosm—a perfect world in miniature. Its climate embraces every gradation of temperature from the cold which crowns Mount Hermon with perpetual snow to the torrid heat of the Jordan valley. As some one has said, "Palestine wears winter on her head, spring on shoulders, summer in her bosom, and the riches of autumn lie scattered at her feet." This wide range of climate "secured that the revelation which was to go forth from Palestine to the whole world, would embody a range of natural experiences which would fit it for all countries and populations; for its imagery and modes of thought must necessarily be colored by its composition in a land which was, in effect, an epitome of the habitable world."

Palestine consists of four strips of territory running parallel to each other North and South. These four longitudinal belts are all quite distinct, each having strongly marked peculiari-

ties. Two of these strips are elevations and two of them depressions, and the elevations and depressions alternate from West to East. Thus, beginning on the West, we have first the lowland lying along the Mediterranean Sea. Then, just back of that to the East, we have a ridge rising to an altitude of 3,000 feet, and, like the Mediterranean Plain, running the whole length of the land. Still farther to the East we have the extraordinary depression through which flows the Jordan and at the lowest point of which lies the Dead Sea. And, finally, we have the elevated Table Land lying between the Jordan and the Eastern Desert, and rising even higher than the corresponding ridge on the West. As these natural divisions of the country are closely connected with the argument we are making, it may be well before going further to take a swift glance at their peculiar features :

(1.) The Maritime Plain has a coast line of 90 miles with no good harbors, the few possible landing places, like Joppa and Acre, being inconvenient and even dangerous. Since the shore trends to the Southwest, while the mountain ridge runs due South, the plain which lies between is wedge-shaped, the point being at the North and the base at the South, where it has a width of 20 miles. The promontory of Carmel cuts across it in the North, overlooking the sea at an elevation of 600 feet. But, with this exception, the surface is uniform, being everywhere level or gently rolling, while the soil is free from stones and of the most exuberant fertility. You have only to "tickle it with the hoe and it will laugh a harvest." Its prodigious crops, says Grove, have been produced, year by year, for the last forty centuries, without fertilizers or irrigation, without succession of crops, and with only the rudest methods of husbandry. The Philistine Plain has always been one immense wheat field, undivided by fences or hedges, so that when Samson sent down his three hundred jackals with their tail-tied firebrands into the standing grain, he inflicted upon the Philistines nothing short of a national calamity, since he destroyed at a single stroke, not the crop of an individual farmer merely but the food supply of the whole people. This plain is in every age the natural granary of Syria. The soil can never be worn out, since its fertility is constantly renewed by the detritus carried down from the limestone hills on the East. There is abundance of water by drainage from the interior as well as from copious rains, so that a drought is very rare. The climate

is soft and salubrious, and frost is unknown.

(2) The next parallel section of Palestine is a highland strip twenty-five miles wide, which constitutes the backbone of the country and includes more places of historic interest than all the other divisions together, such as Nazareth, Samaria, Shechem, Shiloh, Jerusalem, Bethlehem and Hebron. The northern part of this mountain region is heavily timbered and the ridges are interspersed with fertile plains which when cultivated yield enormous crops of grain, and when neglected are spangled with millions of wild flowers of every variety or overgrown with rank weeds. The largest of these upland plains is Esdraelon, across which ran the great caravan and military roads, and which therefore became the battlefield of nations. Here the victories of Deborah and Gideon were gained. Here Saul fell before the Philistines, and Josiah before Pharaoh Necho. Here the Crusaders sustained their last crushing defeat, and here the soldiers of the first Napoleon fought the Turks. South of Esdraelon stretches the middle portion of the western uplands, a picturesque and well watered region with fewer and smaller plains for the cultivation of wheat, but with rich glens and hill sides where olives abound and all kinds of orchards. Still further South lies the hill country of Judea. Here the noble forests and fertile plains have disappeared, the soil is scanty and the landscape gray with protruding limestone, but these rocky and terraced hills produce the finest grapes in the world. To the Southeast lies the wilderness of Judah whose savage cliffs and naked ravines are "absolutely desolate, without trees, or grass, or stream, or fountain." The whole of this central ridge of Palestine is honeycombed with caves, like other limestone regions, such as Central Kentucky and the Valley of Virginia, and is intersected by numerous ravines which run off East and West and the heads of which overlap, making travel North and South exceedingly laborious.

These uplands are swept for the most part by refreshing winds; the climate is temperate; light snows sometimes fall in winter but speedily disappear; in summer the days are not oppressive and the nights are cool.

(3) The third natural division of Palestine is the enormous longitudinal chasm through which rushes that tortuous and turbulent river which in a course of only 136 miles (as the crow flies) falls more than 3,000 feet, and which was therefore well

called the *Jordan*, that is the *Descender*. Its source in the mountains is 1,700 feet above the level of the sea; at the Lake of Galilee it is 700 feet below the Mediterranean; and at the Dead Sea where it ends it is 1,300 feet below, that briny lake being the most depressed body of water on the surface of the earth.

The average width of the Jordan Valley is about eight miles, and its unparalleled depression, combined with the fact that it is shut in on either side with walls of rock, gives it a climate like that of the torrid zone, so that here we find the flora and fauna of the tropics—papyrus, oleander, palms, figs, melons of all kinds—also lions and other animals usually found much nearer the equator.

(4). The fourth of these longitudinal strips is the Eastern Table Land, an elevated plateau some 3,000 feet above the level of the sea, made up of wooded hills alternating with grassy plains, a beautiful region with a rich, black soil, the chosen home of the great pastoral tribes of Reuben, Gad and half Manasseh. Had all Israel remained east of the Jordan the nation could never have served God's purpose in the economy of redemption. A nomadic people living in tents and occupied exclusively with cattle raising, cannot develop a high and permanent type of civilization. God's wisdom therefore assigned to the main body of Israel their inheritance west of the Jordan, where the very characteristics of the country would make them an agricultural rather than a pastoral people, where they would become established and identified with the soil, instead of wandering from place to place, and where they would develop fixed institutions and a stable civilization. Nevertheless the pastoral features of the eastern plateau were necessary to the completeness of Palestine as a miniature world, and to the fulfilment of the universal destiny of the Bible. For it was to speak to shepherds, as well as to farmers and vinedressers and seafarers and merchants.

Now, such a country as we have described cannot be found anywhere else on the globe. The wonderful diversities of surface, ranging from Mt. Hermon, 10,000 feet above the Mediterranean, to the Dead Sea, 1,300 feet below; the corresponding differences of climate from alpine cold to torrid heat; the amazing variety of animal and vegetable life belonging to every zone—in short, the natural features of all lands brought

together within the narrow limits of one land, 140 miles long by 40 miles wide—assuredly this must be reckoned one of the most wonderful characteristics of this wonderful country. It is the world in a nutshell. “Accordingly the illustrations drawn from nature, with which the Bible abounds, are suited to all climes and understood by all men.” The Eskimo and the Hottentot, the Korean and the Spaniard, the Englishman and the Egyptian, the American and the Arab, are all at home amid the imagery of Scripture. It is the world’s book. “The literature of a country,” says Geikie, “necessarily takes the color of its local scenery and external nature, and hence a book written in almost any country is unfitted for other countries in which life and nature are different.” The Koran, for instance, notwithstanding its fascination for the Arab, is as dry to the European as the desert in which it was written. Thomas Carlyle says emphatically—“it is as toilsome reading as I ever undertook.” The sacred books of all other religions are in like manner local, and can secure only a local reception. But it is not so with the Bible. It reflects the features of a country which is an epitome of the whole earth. Therefore it possesses a perennial freshness and interest for all men in every part of the world.

This cosmopolitan character of Palestine subserved another very important purpose of God—a purpose that possesses the profoundest interest for the American people and, indeed, for all who believe in the great cause of popular government and human rights. The oriental idea of government, with a single shining exception, has always been this—that the people existed for the glory of the ruler—the king was everything—the people nothing. Our idea of government is utterly different from this—we hold that, so far from the people existing for the glory of the ruler, the ruler exists for the good of the people. Where did we get that idea? We got it from Palestine, from the Hebrews, from the Bible, from God. He it was who first insisted upon a reversal of the oriental theory of despotism and gave to mankind the great democratic ideal of “a free government, of the people and by the people and for the people, which shall not perish from the earth.” He it was who first taught the dignity of man as man and gave to the world the conception of a commonwealth. No student of comparative history can fail to be impressed with the world-wide dif-

ference between the pompous inscriptions of Egypt and Babylon, and that simple but matchless story of the common people which runs through the Old Testament Scriptures. On the one hand we have colossal egotism, high-sounding titles, boastful recitals of personal prowess, elaborate descriptions of royal wealth and splendor, kings, courts, wars, conquests ; but not one word about the people—save, indeed, an occasional contemptuous reference to “the stinking multitude.” On the other hand, we have not a favored individual but a chosen people, not a pampered despot but a royal nation, not the intrigues of courts and the exploits of kings only, but also and chiefly the everyday-life of plain people, and there is throughout an unmistakable respect for manhood as such, a disregard for the merely outward and accidental, a high estimate of the spiritual and essential, a just appreciation of personal character and piety regardless of the circumstances of birth, or wealth, or station. The best history of England that was ever written was written by the late John Richard Green. The chief reason for its superiority to all others is disclosed in the title—it is “A Short History of the English *People*,” or, as Mr. Green tells us in his Preface, it is a description of that constitutional, intellectual and social advance in which we read the history of the nation itself, as distinguished from a “drum and trumpet history” which is concerned only with the personal adventures of kings and nobles, the pomp of courts, and the butchering of men on the field of battle. There is a similar difference between the Bible and its political conceptions and all the other histories and governments of antiquity. And hence arose the progressiveness of the Jew as distinguished from the immobility of other Asiatics. We are accustomed to think of the chosen people as very conservative, and so they are, in the good sense, but it is one thing to be conservative, it is another thing to be stationary. The Jews were the most progressive people of antiquity. John Stuart Mill says that the “Egyptian hierarchy, the paternal despotism of China, were very fit instruments for carrying those nations up to the point of civilization which they attained. But, having reached that point, they were brought to a permanent halt, for want of mental liberty and individuality—requisites of improvement which the institutions that had carried them thus far entirely incapacitated them from acquiring ; and as the institutions did

not break down and give place to others, further improvement stopped." But God gave the Hebrews a guarantee of perpetual progress when he put the welfare of the people above the glory of the monarch, when he gave them that great order of the prophets who were the spokesmen for the people against the tyranny both of kings and priests, and whose continual outlook towards a golden age in the future, "gave to the whole Jewish nation an upward, forward, progressive character, such as no Asiatic, no ancient, I may almost say, no other nation has ever had in the same degree."

But how were the physical features of Palestine related to the preservation and development of this modern, progressive, republican thought which lay in the mind of God and was communicated to the mind of Israel? Did its rare diversity of surface and products fit it specially for the realization of that democratic idea concerning the worth of the individual and the progress of the whole people? Let us see. All students of political economy are familiar with the fact that any country which has a uniformly warm climate, requiring but little outlay for clothing, and which has also a uniformly fertile soil adapted to the unlimited production of one staple, so that there is but little cost of food, is a country in which the population will increase very rapidly and in which, as a consequence, there will be an over supply of labor, resulting of course in low wages and the extreme poverty of the great masses of the people. Moreover, as Buckle points out, this inequality of wealth is inevitably accompanied by inequality of social and political power, the people remain in "a state of stupid debasement, broken by incessant misfortune, crouching before their superiors in abject submission, and only fit either to be slaves themselves or to be led to battle to make slaves of others." So it has been in every tropical country where there was one cheap and abundant national food. In India, for example, where rice yields to the laborer an average return of at least sixty bushels for one. In Egypt also where the date fruit and dhourra grain are even more abundant and inexpensive. Diodorus Siculus, who travelled in Egypt nearly two thousand years ago, says that bringing up a child from infancy to manhood cost less than \$3.50. The result, as we have seen, was over-population, low wages, and the impoverishment and oppression of the masses. The people were beasts of burden, personal independence was impossible, the democratic spirit

inconceivable. Hence there has never been in any of these lands a popular revolution. "There have been many changes, but all of them have been from above, not from below." The spirit of the people was broken.

Now in Palestine there were totally different conditions. Its altitudes and depressions diversified both its climate and its products. There was one tropical strip indeed where the cost of clothing was small, and the population would have increased rapidly, but (along side of this) there were three temperate strips, and the climate of these was such as to necessitate more outlay for clothing and thus to check any such abnormal increase of the laboring classes as would have led to low wages and poverty. Moreover, while the soil of Palestine was rich, its products were necessarily varied, so that there was no one article so cheap and abundant as to become the national food of the whole people. Further, as a result of this variety in climate and soil, this combination of mountain and plain, sea and lake, the *occupations* of the people also were varied, and so we find nomadic, agricultural, commercial and sea-faring life side by side. In a word, there was a better distribution of wealth among all the people, therefore a more general diffusion of intelligence and power, a stronger national spirit, more capacity to assert the popular will against the encroachments of despotism. It is by no means an accident that nearly all the great republics of history have arisen in countries having marked diversities of surface, differences of climate, and variety of products. But the idea which these republics have all endeavored to realize was derived in the first instance from Palestine. So that this little land has been the world's teacher in sound politics as well as in saving religion.

We have endeavored to show that the Land of Israel is indeed a "Fifth Gospel," as Renan has called it, not only because it illustrates Christian experience, and explains Holy Scripture, and confirms Christian faith, but also because it evinces in its very structure, location, and characteristics, God's purpose of preparing and proclaiming a world-wide evangel. That land was Isolated because God would have his people separate and his religion pure. That land was Central because God meant to publish his gospel to all nations. That land was Cosmopolitan because God wished the book which was to effect this diffusion to be readily understood by all men in all lands.