

Come, for the earth is grown cursed and old,
 Come down and renew us her youth.
 Freedom, self-sacrifice, mercy and love,
 Haste to the battle-field; stoop from above
 To the day of the Lord at hand.

"Gather you, gather you, hounds of hell
 Famine and plague and war,
 Idleness, bigotry, cant and misrule,
 Gather and—fall in the snare.
 Hirelings and mammonites, pedants and knaves,
 Crawl to the battle-field; sneak to your graves,
 In the day of the Lord at hand.

"Who would sit down and sigh for a lost age of gold,
 While the Lord of all ages is here?
 True hearts will leap up at the trumpet of God,
 And those who can suffer can dare.
 Each past age of gold was an iron age, too,
 And the meanest of saints may find stern work to do,
 In the day of the Lord at hand."

And in some such ringing jubilation of soul may we go forth to battle, but yet to triumph in the strength and in the love of this personal and present Lord—and in the day of the Lord, at hand, *for us*.

II.—FLOWERS PLUCKED FROM A PURITAN GARDEN:

SELECTIONS FROM DR. JOHN ARROWSMITH'S "ARMILLA CATECHETICA;"

OR, "A CHAIN OF PRINCIPLES" (CAMBRIDGE, 1659),

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[Prefatory Note: JOHN ARROWSMITH, the author of the work from which these selections are taken, was born at Newcastle-on-Tyne, March 27, 1602, and was bred at Cambridge, where he became Fellow of Catherine Hall. He was one of the most esteemed and one of the most regular in attendance of the Westminster divines, by whom he was appointed to lead the defense against the Antinomians, to sit on the committee that prepared the *Confession of Faith* and to preach three times before Parliament. He was appointed in 1644 Master of St. John's College, Cambridge, and afterward Master of Trinity College and Regius Professor of Divinity at that university. He died in 1658. Besides the three sermons above mentioned, three small quarto volumes by his hand were given to the public: one, in Latin, on the Christian soldier he published himself in 1657; the other two were published after his death—the *Chain of Principles* in 1659 and the *Theanthropos* (an exposition of John i: 1-18) in 1660. All his writings are characterized by adequate learning adequately handled for teaching and practical purposes, a devout spirit and a convinced but moderate Calvinism of the type of Davenant, whom he often quotes with admiration. His writings abound in anecdotic illustrations, in quaint turns of expression, as well as in such quotable pa-