

in connection with the limiting clause "if it be found in the way of righteousness."

The R. V. translates it in this way:

"The hoary head is a crown of glory, it shall be found in the way of righteousness." The margin reads "Or if it be found." The "if" is not in the original. The rendering of the revised text is literal. The literal rendering is to be preferred, it seems to me, to the hypothetical rendering. I find in this assertion a precious promise that God will be mindful of the wants of old age, and will bless it and will favor it with His special presence. I find it to be true, as a matter of experience, that old age is apt to be mellow and devout. There are plenty of exceptions, but as a rule, I believe it to be true that youth is the time of skepticism and old age is the time of faith.

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Pastors and Politics.

The question is often asked, "Should pastors take part in politics?" I answer, yes. This suggests another question: To what extent may pastors properly engage in politics? They may, and should, attend the primaries, and, by voice and vote, do what they can, in a quiet and becoming manner, to secure the nomination of clean, honest and capable men, for the offices to be filled. It is not at all improbable but that such a course will be criticised, by a certain class of men. Why? Because those, especially who belong to some political "ring," prefer to not have their plans disturbed, nor discovered, by a man whose character and position they know to be utterly opposed to underhand scheming, and corrupt bargaining. Very likely, a pastor is subjected to insinuations, if not to overt declarations, that he is out of his place, when attending a primary; but this should not deter him from performing a duty which he owes to his country, his city or town, his family and himself. No pastor has a good right to complain of the unfortunate condition of political affairs, if he refuse to exert himself, in

a well-ordered and righteous way, to bring about a better state of things. And it is more important that he should seek to correct existing abuses, through the session and action of the primaries, than simply through his vote, on election day. It is true, he may fail to accomplish what he desires, in the primaries, because of the overmastering force of corrupt combinations. But let him make the effort, at least, to practically protest against the political cliques which boldly make up "slates," and then seek triumphantly to elect their soiled and spoiled favorites to office. Were it always expected, by the would-be manipulators of caucuses, that the pastors of the place will be present at every primary, to take an active part, and, as a matter of course, in the best interests of the people, is it not reasonable to suppose that there would be a perceptible improvement over the present condition of things generally? But should a pastor allow himself to be a candidate for any town, county or city office? I should say that he ought not. There are instances where pastors have been elected to offices, which they have filled very creditably, and without any very serious detriment, apparently, to their pastoral duties. And yet, in the very nature of things, the occupancy of a political office, requiring a considerable draught upon his time and thought, depletes just that amount of a pastor's energy which he needs to expend upon his special work, in order to its highest efficiency. The fact is, a political office, and a pastoral office, don't mix well.

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A Critic Criticised.

No doubt it is sometimes well for us to stand off and look at ourselves, as it were. Burns' prayer is a good one for all people everywhere:

'O wad some power the giftie gie us,

To see oursel as ithers see us!

It wad frae mony a blunder free us,

And foolish notion."

From foolish notions and from silly as well as evil actions, "good Lord de-