

leave politics alone." One might swiftly retort, "we preach the Gospel and therefore cannot let politics alone."

The minister preaches prohibition, and the saloon-keepers cry out—"What have we to do with thee. Let us alone. Go, preach the Gospel." We preach against unholy combinations in trade, and greedy monopolists cry out, "What do ministers know about business? Let us alone. Go, preach the Gospel." Ministers preach against dishonesty and truculency in politics, and slaves to party cry out—"What do ministers know about politics? Let us alone. Go, preach the Gospel." Do these men think that politics should be hermetically sealed against the good influences of God's word? Do they think that the conduct of politicians should not be weighed in the scales and measured with the measure of the sanctuary?

What is wrong with the politics of our land to-day is that they are not permeated with the religion of Christ, with righteousness, truth and charity.

One is tempted to ask what are the motives that prompt this cry that ministers should not take part in politics and public questions? In some cases I believe it to be pure ignorance. They who make it do not know what the preacher's function is. They do not expect him to deal with the vital affairs of mundane life. They are afraid his sanctity will be injured if he does. Their ideal of a minister of the Gospel is a man who is a sort of a child or novice in his knowledge of mankind and of the ordinary affairs of life—not a man with soul and mind and heart alive to all human interests, and who, by the study of the noblest Book, and by reflection