

country." "To say that they were patriots, that they were good citizens, is a very imperfect expression of this side of the Prophetic character. They were *one* with it, and for it and through it. Public spirit, devotion to a public cause, indignation at a public wrong, enthusiasm in the national welfare,—this was not below the loftiest of the ancient prophets; it surely is still within the reach of the humblest Christian teacher." This spirit of the prophets has been illustrated in not a few of the great preachers whom we are accustomed to revere. Chalmers and MacLeod are the two chief ministers of Scotland of this century, and they were two of the most laborious and useful citizens of their day. Of recent Englishmen, whether in or out of parliament, few exercised a greater influence on the discussion of public questions than Dr. Dale, the eminent theologian. Beecher and Parkhurst are among the outstanding figures of late years in America both as preachers and as patriots. Piety and public spirit, indeed, are united by God. Every period and every portion of the Church might furnish illustrations of this union; and what God has joined together let no man put asunder.

Might not the ministers sometimes serve as mediator between contending political parties, helping each to look on what is best in the other, and trying to draw the better elements on both sides more closely together? It is one of the evils of party spirit that it makes men blind to the virtues of honourable opponents, as it blinds also to the vices of their own corrupt allies. It destroys honest and independent judgment, because the party man wants to know his leader's opinion before he ventures to form his own. Yet there are upright and honourable men in each party, although party bitterness so often keeps them from uniting for the public good. These men deplore the existence of that corrupt element on their own side, with which they think they must make terms if they are not to be defeated at the polls; and so the good citizens continue in opposing factions, both yielding to the baser elements with which for party purposes they are allied. It would be no small gain to the state if, somehow, the pure-minded and intelligent citizens could be brought more closely together for the common weal, and induced to unite for the suppression of evils which they alike deplore. If such an end is to be realised, it