

who almost beat the apostle to death, because they "supposed" he had "brought Greeks also into the temple." The hatred between the Jews and the Samaritans was so intense that the Galilean Jews on their way to and from their religious feasts at Jerusalem would twice cross the Jordan and travel along its eastern shore rather than pass through hostile Samaria.

Now it is noticeable that Christ and his apostles did not attempt to ignore these facts and "preach the gospel" with careful avoidance of them. Jesus went out of his way to help the Syro-Phœnician woman; and one of the sweetest stories of all the Gospels is his talk with the woman of Samaria at Jacob's well. Against clamor and censure he

would "eat and drink with the publicans and sinners." The calling of the Gentiles and the rejection of the Jews was the theme of some of his most striking parables, as The Laborers in the Vineyard and the Great Supper.

The Apostles, going "into all the world," dealt with the question more explicitly still, as in the texts we have quoted, and many others, meeting the fierce race hostilities of their day with the high doctrines of the unity of the race by creation and its more blessed unity by redemption—"a great multitude which no man could number, out of all nations, and kindred, and people, and tongues," to join without jar or conflict at last in the new song of heaven.

EDITORIAL NOTES.

Theological Tests.

DR. STORRS' famous letter in *The Independent*, and the not less interesting comments in subsequent numbers of the same journal, have a value to every denomination. The point of the whole discussion lies in the question, how far shall the rigid theological tests that may be legitimate in the case of a man of mature years and well grounded convictions be demanded of a young man just out of the seminary? Perhaps the most significant commentary on the whole question was given by a missionary of more than a quarter century's experience, himself a decided conservative, who wrote to Dr. Storrs that he wished "that there need not be a single question on future probation asked of an applicant for appointment under the Board for the next seven years." It was not that in his view the question itself was of no importance, but that at present it was being unduly pressed into the foreground. No one who has watched the development of men interested in active, personal Christian work, whether at home or abroad, can fail

to recognize the fact that with the immense majority the theories and speculations of the seminary course gradually fade away, and in many cases disappear almost entirely. A few doctrines stand out more and more clearly; the greater part are merged into the daily work. Far be it from us to decry or diminish in any degree the value of correct theological thinking. The best of that comes, however, not in the seminary lecture-room, but in the field. The question of highest importance before an examining board, whether Presbytery, Council, Classis or Conference, should be, what is the candidate's *spirit*, not merely of action, but of thought? Does he consider his "opinions" as in all respects definitely formed and absolute? Does he know all that there is to be known? Is he inclined to think that he understands all the ways of the Almighty? Then he had better stay at home. If, however, he holds his opinions modestly, in humble dependence upon the teaching of the Spirit, there is little danger in the practical pressure of souls on mis-