

nation that spurns God's laws are like the banquet of Damocles, over which constantly quivered the sheathless, hair-hung sword. Theoretically we are a Christian people. Nationally we recognize the sanctity of the Sabbath, kiss

the Bible in the court-room, stamp on our coins the name of Deity, and annually consecrate to His honor a day of general thanksgiving. Of us may no historian ever write: "Jerusalem is ruined and Judah is fallen."

EDITORIAL NOTES.

Getting Out the Kinks.

It is one of the striking facts in the unfolding history of the Church of Jesus Christ that with one book in its possession as the rule of faith and practice there should be such a variety, and even conflict, in the views of those who receive its truths. That which is true to one is but partially true, or wholly untrue, to another. And yet the promise of the Master was that when the Spirit of Truth should come, He would guide those to whom He came into all truth. There can be only one inference. Either that the promise was untrue, or that it was meant to cover only such truth as can be called essential. The divineness of the Master renders it impossible to hold the first inference. His word cannot be broken. Therefore the divergent views of the various branches of the Church have had only to do with things which are matters of indifference. Why then magnify them? Why attempt to draw men together on the basis of them? The rule of the Head of the Church, "If any man do the will he shall know of the doctrine" is one that holds universally with reference to all that needs to be believed. Denominationalism centres in what men read not in but into their Bibles. Full consecration of life will dispel all the shadows worth minding. As to non-essentials it will doubtless hold true to the end of time for every believer, "Now I know in part." Therefore the "more excellent way" than debate or animadversion or abuse is that which Paul emphasizes in 1 Cor. xiii., the way of the love that is kind; that seeketh not its own; that is not easily provoked; that shall not fail,

even when knowledge, or supposed knowledge, shall be done away. Then the darkening glasses of imperfect theological systems shall be forever broken, and men shall see face to face, and be one as the Father and the Son are one.

Dull Sermons.

DR. TALMAGE, in writing recently on some of the reasons for the failure of the pulpit to maintain its hold on certain classes, pronounced dullness the unpardonable sin of the preacher. How any one with such a message to proclaim, with such an inspiration as that of the Spirit of the Almighty, with such an opportunity of meeting the great needs of his fellows with the one thing able to satisfy them, can be dull, it is hard to see. Certainly the gift of proisiness is not a Divine one. Pope, in his semi-profane way, professed to believe that it was a visitation on the hearer for his sin:

"I whisper, gracious God!
What sin of mine could merit such a rod
That all the shot of dullness now must be
From this Thy blunderbuss discharged on me?"

Many a congregation would be justified in repeating the question if his explanation is to be accepted. Unfortunately there is too good reason for the conviction that prosing in the pulpit is but the public expression of dozing in the study. If the pastor is drowsy in the latter he need have no wonder that his people are drowsy when he comes to stand in the former. With a sword put into his hands so sharp that it can pierce to the dividing asunder of soul and spirit, there is no excuse for him if by his handling of it he makes it dull.