

"poetry." For ourselves we are not much concerned whether the form is poetic or prosaic so long as the substance is truth. Then again we have seen a fierce reaction from this materialism, resulting in a spurious spiritualism and false mysticism. A man who has anything like the clearness and balance of Paul can observe these whirls and eddies of popular opinion without being carried away with them. Paul knew in whom he trusted. Jesus had laid hold of him with a firm grip. To him the despised Jesus had become the key to the past, the inspiration of the present, and the hope of the future. He was not carried away by the changing winds of doctrine, or enticing lawlessness, because his religion met all the needs of his full, rich nature. No side of his life was left unsatisfied and barren. Behind his thinking and acting there was the mystic force of a supreme love—"The love of Christ constraineth me"; that was a healthful force which gave noble rapture and abiding strength. While weaker men were going about boasting of their visions he showed himself to be the true mystic by living his visions.

It is because Paul was all of these things that he was each one in the right way. The moralist who separates conduct from truth and life is superficial; the rationalist who exalts the individual reason to the supreme place becomes irrational; the mystic who seeks rapture and visions for their own sake will become "visionary" and helpless. But when all these sides of our complex God-given nature are met and satisfied, then we have a well balanced man able to live the true life and to teach others. Such a man was Paul.

Queen's University.

### Presbyterianism from the Secular Side.

Recent discussion regarding the revision of the Presbyterian creed has dealt wholly with the theological and dogmatic aspects of the case. From this point of view no doubt the form of the creed can be improved, but the revisers should be careful not to lessen its vitality or mar its usefulness. A tree may be made more shapely and even more productive by trimming, but if its heart or its tap-root be injured it will decay. Aside from the strictly religious aspect of the case it must be admitted that no other church has rendered greater service to the cause of civil liberty than has the Presbyterian Church. Indeed, it has probably contributed more than any other to political progress and to planting the principles of free government. Calvinism was the direct outgrowth and almost the first fruit of the Reformation, and therefore the beginning of modern civil as well as religious liberty. The creed as well as the Government of the Church, its secular no less than its religious constitution made it from the beginning the nursery of civil liberty and a school of patriots. Men who insisted on absolute freedom of conscience and who placed duty above all other obligations were natural enemies of kingcraft as well as of priestcraft. Whatever the world owes to the Puritans it owes to Calvinism, for that made them what they were—the Puritans of Holland and of Cromwell's time, the Huguenots of France and the founders of New England.

"Presbytery agreeth as well with monarchy," declared despotic King James, "as God and the devil." The historian Bancroft says: "The monarchs of that day, with one consent and with instinctive judgement, feared Calvinism as republicanism." "As a vast and consecrated democracy," says Green in his history of the English people, "it stood in contrast with the whole social and political framework of the European nations." Starting with religious convictions it was the beginning of government of the people, by the people and for the people. The men and women who laid the foundations of free government in the new world were for the most part Presbyterians. Of the 3,000,000 people who constituted the population of the country at the time of the revolution it is estimated that 900,000 were of Scotch or Scotch Irish origin, 600,000 were Puritan English, while over 400,000 were of Dutch, German Reformed and Huguenot descent. All of these were trained in the religious school of Calvin.

The famous German historian Ranke says: "John Calvin was the virtual founder of America." In a broad sense that is true, for it was the working of the principles of Calvin that sent Presbyterians, Puritans and Huguenots to these shores. De Tocqueville calls Presbyterianism "a democratic and republican religion," and Buckle says, "Calvinism is essentially democratic." The English historian says: "Calvinism has inspired and maintained the bravest efforts ever made to break the yoke of unjust authority," and Professor Fiske declares that "the promulgation of Calvinism was one of the longest steps that mankind has taken toward personal freedom." Hume in his history of England admits that to the Puritans "England owes the whole of her constitution," and the American historian, Motley, says: "The battle that saved England to constitutional liberty was fought and won by Calvinists." In another place the same historian says:

"To Calvinists more than to any other class of men the political liberties of England, Holland and America are due." The establishment of religious liberty on American soil was followed logically by the birth of civil liberty. In a general way the Constitution of the United States bears a strong resemblance to that of the Presbyterian Church which long antedated it. A great American lawyer has said: "The framers of the Constitution of the United States borrowed very much of the form of our Republic from the Constitution of the Presbyterian Church of Scotland." All other churches combined did not furnish as many soldiers and officers of the revolutionary army as did the Presbyterian Church, and it was Calvinism that made them invincible as it did Cromwell's Puritans. Whatever change may be made in the outward expression of such a creed, nothing should be done to lessen its vitality.—Indianapolis Journal.

### Thanks.

We thank our God for wondrous wealth,  
Through all the bright, benignant year;  
For shower and rain, for ripened grain,  
For gift and guerdon, far and near.  
We thank the ceaseless providence  
That watched us through the peaceful days,  
That led us home or brought us thence,  
And kept us in our various ways.  
—MRS. SANGSTER.

### Sparks From Other Anvils.

**Presbyterian Standard:** We cannot help thinking that a union of all those who are opposed to the saloon would be a more practical result than any amount of talk or literature as to whether the wine which was made at Cana or that was partaken of at the Passover feast in the upper room at Jerusalem was wine.

**Belfast Witness:** The lack of devotion, not to say decorum, manifested in many congregations during public prayer is a growing slight upon the institution of common worship. We heard recently of a certain choir whose position is rather conspicuous, of which twenty two members were taking stock of the congregation while the minister was praying. It is quite certain that though posture does not guarantee devoutness, it may be a real help or a great hindrance to it. It is not easy to pray with all the heart while the senses are open to outside sights and extraneous sounds. A return to reverence is greatly needed in the public ministrations and hearing of the Word.

**Christian Observer:** Among the novelties of which our exchanges speak are: chalk pictures and oil paintings done in the presence of the audience; wearing a red robe, boy preachers in knee breeches; dolls dressed in costume; bottles of colored water; gold dollars offered to mothers to have their children baptized; a roof-garden on top of the church; lady ushers, a Chinese choir and a host of other things not to speak of sensational topics.

Such is the description which we find in *The Advance* of the outworking of man's wisdom in the management of church services. It reminds us of the Bible teaching, that "the world by wisdom knew not God." These things fail, as does the rationalism of infidelity, to help the world unto God. But it has pleased God "by the foolishness of preaching to save them that believe." Whether or not the simplicity of preaching will make a great name for the orator, or attract the gaping crowd for a few months, is immaterial: God has promised the outpouring of his saving power in connection with plain, simple preaching of the Gospel.

**The Evangelist:** A minister in his ordinary work does not have an opportunity for rest that an ordinary business man has. A business man has his burdens all the day long, and they are severe, but he comes home in the evening, and the evening is usually his to do as he pleases. Every night brings him something in the way of recreation, and every Sunday is his for an entirely different kind of work from that which occupies his attention during the week. Every holiday is his for something different from his ordinary occupation. All these are means of recreation and rest, they are refreshing periods. There is an oasis in his desert every day. The busy, hard working pastor receives no help from any of these occasions. Forenoon, afternoon, evening, Sunday, holiday and every other day it is the same. He rarely ever has an evening he can call his own, or give to his own amusement, or his own pleasure. He is at somebody's call, or serving somebody. Early and late he must keep step to the music, and every tune has the same key, and the pitch gets almost to the exploding place. All this is what makes an extended vacation a necessity in the life of most ministers.—Rev. D. W. Lusk.