

and to keep ourselves unspotted from the world, for many of them, thank God, are doing nobly in this respect. But let the church show by her practical workings—by her theory put to work—that her scope of practical Christianity is broad enough, high enough, deep enough and above all active enough to include all of these acts beneficial alike to the individual, to society and to the nation, and even the well balanced rich man will not be slow to accept her offers of mercy and salvation.

3. More consistency in living out the profession of Christianity. The rich man often knows what it takes to constitute a consistent life much better than he practices it. Still he demands consistency on the part of the Christian, and this he has a perfect right to do. But let all the disciples of Christ show in their every-day life what their profession demands of them, and the indifferent will not be slow to see and feel the influence of their example.

THE WORKS OF PRESIDENT GARFIELD.

Through the kindness of the publishers, James R. Osgood & Co., Boston, we have had laid on our table two neatly and substantially bound volumes, containing respectively 779 and 795 pages, entitled "The Works of James Abram Garfield, Edited by B. A. Hinsdale, President of Hiram College." Concerning Abel of old and the acceptable sacrifice he offered to God, it was said, "By it he being dead yet speaketh." Abel not only spoke, but it was by his works that he did it; and it is by these that he is still speaking to the world. This is true of all great and good men whose works have come before the public for its approval, and especially is it true of James Abram Garfield. Whatever may be said of some of his political views, yet as a man of ability and scholarship, a soldier, a legislator, a statesman, a President and a Christian, he was universally admired by the people irrespective of creed or party. Hence his life in these various stations exerted a powerful influence on the people North, South, East and West; and his untimely death was mourned by the world. It can not be otherwise, therefore, than a blessing to the nation that he still lives in his works to speak to us and to our children after us.

In these two volumes before us he not only speaks, but in them we

have plainly revealed the secret of his greatness. We see the nobleness of his character running through his great speeches from first to last, and the grand principles of the Christian religion are kept uppermost in them all. It is both a pleasure and a source of much profit to read his grand, clear, logical, scholarly and convincing speeches on the various and leading questions of the day. It was the purpose of Garfield, had he lived, to revise his speeches and writings and give them to the public in due time; but we doubt whether he could have done the work better than has been done by President Hinsdale. Any thing like an exhaustive review of these works would carry us far beyond our limited time and space. They must be seen and read to be fully appreciated. Suffice it to say that the work has been admirably done, and any one of whatever profession who desires to be thoroughly posted on the leading topics of a national character and who wishes to learn the successful road to true usefulness and greatness can not afford to be without these books. Address James R. Osgood & Co., 211 Tremont St., Boston.

Selections and Comments.

WHO WROTE HEBREWS?—While some have been in doubt as to who wrote the epistle to the Hebrews, we have always believed that the Apostle Paul was its author. And now comes the following note from the *Independent* to confirm this position:

The Pauline authorship of the Epistle to the Hebrews has been *sub judice* from the first Christian centuries, and its defenders have generally been in the minority. It is somewhat strange that, in the near past, this condition of affairs has almost been turned around, and in more conservative circles it is almost regarded as a settled fact that Paul wrote this letter. During the last ten years, in Germany alone, Hofmann, Wichelhaus, Wörner, Bisenthal, Panek, Holtzheuer and Zill have, with more or less ability, commented on this epistle, and all have declared themselves in favor of its Pauline authorship.

THE FRUIT OF UNION.—In speaking of the benefit to be derived from the denominations uniting their efforts, the *Christian at Work* says:

The various Christian denominations are making an earnest effort to capture Utah. Six denominations are now working in harmony, and in substantially the same way.

From all the smaller towns rivalry is absent by common consent, the first occupant holding exclusive possession. In the Territory have been opened seventy schools, with 120 teachers and 4,500 scholars, the latter largely Mormon born. The annual expense is more than \$60,000. Every step in advance has cost a battle. In most cases the teacher has gone uninvited and found few to welcome her. Suspicion, if not hostility, was universal. Success was gained only by conquest. In various ways the pupils were made to suffer. If the youth will not absent themselves, then they must forego the Church dances. Of late, opposition of a nobler sort is coming into fashion. The ward schools are made free, incompetent teachers are discharged, buildings and all manner of helps are improved and increased; and thus, by competition, the Church is put on good behavior. Now if a like spirit were extended Missionward would the Church lose anything? Would she not gain even if some denomination should place a figure 1 in place of a 2 in its next Annual Report? So we think.

This depends altogether on what the figure 1 is intended to represent. If the denominations will unite on the Bible alone and follow its teaching in putting down sin and social vices in all their forms, then it would be a great blessing to the world and the Church, and the figure 1 would be sufficient to represent all the Christianity in the world. But a union of denominations as such is both unscriptural and impracticable.

PERVERTING SCRIPTURE.—A correspondent to the *Christian Union* writing from Boston in regard to the temperance work in that city, makes the following just criticism on the prevalent habit of twisting the Scriptures:

I am often amused by the reasoning of Doctors of Divinity, basing their arguments for prohibition on the ten commandments, "Thou shalt not." But did not the legislation of the Hebrews, in applying the principles of the commandments to municipal affairs, use regulation and restriction and control rather than prohibition? Did it not regulate polygamy, and eliminate it by progressive steps? Was not the same true of slavery? Dr. Bushnell once said some passages of Scripture have suffered a worse martyrdom than the martyrs themselves. I think it is one of the proofs that the Bible contains a divine revelation that it has stood against the twisting and torturing exegesis to which it has been subjected; against all that has been read into it, and against the volcanic methods of wrenching texts from

their historical setting. I have no fear, if it can survive the handling of its friends, that its enemies shall ever overthrow it.

There is no need of perverting the word of God to sustain a good cause; if it be of God it will get along without this. The end does not justify the means.

EVIDENCES OF DESIGN.—Infidel science has been in the habit for a few years of sneering at the argument from the evidence of design to prove an intelligent, wise and almighty designer, in other words, a God and Creator. The gross inconsistency of unbelief in this matter appears in the following incident, published last week in the *Central Presbyterian*:

Shortly after the lamented death of Henry Rogers, the brilliant and acute author of "The Eclipse of Faith," the following was published:

"Standing before the rows of amorphous-looking 'flint chips' in the British Museum, that are offered as evidence of human design and handiwork upon the earth indefinite ages before Adam, we ventured the natural query whether the private and unscientific mind would be tolerated in doubting the evidences of design in these rough splinters of stone. 'That is just what Henry Rogers was saying when I saw him a week ago,' was the answer, 'that it seems strange that these gentlemen who refuse to admit the evidence of design in the whole material universe, should be so outrageously indignant with any of us if we hesitate for a moment to admit the evidence of design in a flint chip.'"

A GREAT SORROW.—A few years ago a man whose locks were white with age, sat in our presence and wept bitterly as he told of the recent death of a grown son. "Ah," said he, "It is not simply the parting that gives me pain. The thought that my son was not a Christian, and that I have no hope of his salvation is almost unbearable. And O, the agony of my soul when I recall the fact that I did not try to guide him in the ways of the Lord. He never heard my voice in family prayer, nor did I ever strive to lead him to Christ—this it is that almost kills me."

And the old man sat and talked while the tears literally rained down his cheeks and rolled off his white beard. He was a preacher too—had striven to bring others to Christ, yet had permitted his own son to be a castaway. The broken-hearted father did not long survive the shock. He went in sorrow to