

THE PRESBYTERIAN CHURCH IN HARTFORD.

# The Evangelist



VOLUME LXXII

NEW YORK, NOVEMBER 7, 1901

No. 45

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PRICE, TEN CENTS

WHOLE No. 3737

# THE EVANGELIST

Vol. LXXII.—No. 45

NEW YORK: NOVEMBER 31, 1901

WHOLE NO. 3776

## GOD AND TO-DAY

H. H. Barstow

God and To-day  
Is all I need say:—  
The world is a bubble  
That breaks against trouble;  
Its joy an alloy  
That will not assay.  
God 's over all;  
Of all I a part;  
There I'll not fall,—  
Now rest thee, my heart!

God and To-day  
Is all I need say:—  
Yesterday's burden  
To-day yields its guerdon;  
To-morrow is sorrow  
When piled in to-day.  
Next thing await,  
All He commands:  
Hush! a knock at my gate!—  
Now serve Him, my hands!

CALEDONIA, N. Y.

## The Kingdom

**Illness of Dr. Joseph Parker** The noted London preacher has recently had several premonitory warnings of the approach of a time when he will need to abridge his activity. Instead of riding all over the country at frequent intervals, addressing meetings and holding conferences, Dr. Parker it is likely, will hereafter have to confine himself to his ministrations at the City Temple. All his out of town engagements have been cancelled, and while the physician assures us that nothing is seriously wrong, yet the fact remains that Dr. Parker, after his return from his summer holiday, was threatened with a severe illness during which period he suffered much pain. It is more than hinted that the trouble is with the heart. Dr. Parker's age and the prodigal use he makes of his nervous energy when speaking are factors to be taken into consideration in estimating how long he will be spared to preach the Gospel, and it is sad to think of the premonitions he has uttered within the year respecting his calling home. It is therefore with melancholy interest that the address to the Congregational Union must be read. Dr. Parker's ambition is to have Congregationalism in the British Isles make a forward step. His speech was prepared and given with the spirit of yore, but at the end were added these personal words: "I have been forbidden, in consequence of the deranged condition of my heart, to extend my public labors beyond my own pulpit. The interdiction is positive, and I accept it with surprise and regret. All my outside engagements are cancelled. I retire to think, to serve quietly and soon to GO UP." The capitalization is Dr. Parker's own.

**Dr. Parker and the Sacrament** Once in a while Dr. Parker makes a radical declaration on the subject of theology. Clothing it with all his vehemence and originality of conception, the declaration is apt to be startling. On the first Sunday of October Dr. Parker preached a sermon for the Communion

season. His text was Luke 22:15, "Before I suffer." In the course of the sermon these words occur: "There is no hint that what we call a Sacrament was being established. Jesus Christ established no sacraments. The Church in one of her aspects has established seven, and most of the churches accept two; and Jesus established neither. There is nothing of the kind in the great, holy, mystic, spiritual Church of the living Christ. I get rid of sacramentarianism by getting rid of the sacraments. My Lord established nothing of this mechanical ceremonial functional kind. Any piece of bread that you can find on your mother's table may be turned into the Lord's body. Why do you not take it as such? You do not want any man to come and play antics over it. The Christianity of Christ is not a necromancy. If your mother would hand you some milk or water, you might take it as red wine, blood red, not the artist's color, but the color that swims into the weeping eye who take the gift as God's feast. All this functional mechanical arrangement and sacrament is so far away from the love-scene, the love-feast of the old, good time. Surely the earliest churches knew this, for, for more than 700 years, the Christian Church had no Lord's Supper; in a sense it is a modern invention; but the taking of the body and the drinking of the blood is as old as Christ himself, and he brought it up from eternity.

"Take the Sacrament—as we now foolishly call it—take the Lord's Supper morning, noon and night, and every hour between. Whenever you draw a breath, draw it in remembrance of Christ: whenever you lift an eye to the great heights where the stars tremble and burn, do it in the name and for the sake of Christ as a grand covenant-making fact.

"This is My body and My blood.' There are people who wish to understand it. It never can be understood; no man can enter the kingdom of Heaven by understanding it.

"Of course there are some who are not on a level with others. We must remember that some are in the nursery; some are still engaged with religious toys. Many require external and mechanical helps and encouragement. By all means let them be supplied with what they really need."

The belief that while Dr. Parker is a great preacher he is not a careful theologian will perhaps find many adherents after reading this brief abstract, although the declaration in effect approximates closely to Dr. McGiffert's conclusions on the origin of the Lord's Supper.

**Bible Societies and the Revised Version** It is stated on good authority that the British and Foreign Bible Society is making preparations to begin the issue of the Revised Version of the Scriptures. In order to do this it will be necessary to secure legislation to alter a law of the Society by which it is forbidden to make any alteration from the Authorized Version. Even then the Society does not propose to make wholesale issue of the new version, but will hold itself ready to supply it whenever specific demand is

made. It seems strange that after twenty years of test, preponderatingly favorable, the Revised Version should still be ignored by the great distributing agencies of the Bible. For the American Bible Society is in exactly the position of its British co-laborer. While the Bible reading world is purchasing any one of a dozen devout and successful modernizations of the Scriptures, the venerable societies organized for the sole purpose of distributing the Bible broadcast are still striving to sell the old version. Of course this applies only to the English translation. If we were Chinese, Choctaw, Zulu or any other foreigners the societies would willingly go to the expense and labor of issuing new versions from time to time. But because we read English we must perforce (if we buy from them) read the version of 1611.

**A Warning for Thanksgiving Decorators** In many churches in our land it is the custom to decorate the audience-room at Thanksgiving with the products of the fields. Sometimes these are very pretty and again the display may be so arranged as to suggest nothing so much as an Italian grocer's stand. Over in England, where the Harvest Festival largely takes the place of our own Thanksgiving service, the profuseness of the decorations in some churches has led to severe criticisms. In one well-known West London Church a ledge at the back of the pew where people sat had placed on it "a cabbage, a cauliflower, a turnip, some celery, a number of dahlias, and a mass of indiscriminate greenery." By the time of the evening service it was nasally evident that most of the vegetables had outlived their day of freshness. When the service began, the display on one of the ledges fell upon the heads of those in the pews, and somewhat destroyed the occupants' interest in the occasion. Let us sound a note of warning on the whole subject of decorations. Christmas is coming, and the ropes and stars and wreaths, etc. will soon cover the walls. May good taste and a spirit of generous parsimony govern the outlay and the disposition of it all.

**The Elders and the Administration of the Communion** It will be remembered that at the last Synod of the

Presbyterian Church in England an overture was sent to the Presbyteries for consideration as to whether under certain circumstances the elders of a church could administer the sacrament of the Lord's Supper without the presence of a minister. The movers of the overture had in mind vacant and mission charges where it sometimes is difficult to secure the attendance of a regular minister. The various Presbyteries who have considered the matter have manifested an unwillingness to permit the innovation, and it seems likely that it will be adversely reported upon. The Presbyteries disclaim any assumption of sacerdotal claims, but assert that the seemliness and order of the occasion warrant their leaving the manner of administration as it has been since the Reformation.

## DR. PURVES AS A CHRISTIAN PASTOR

A Sermon Preached in the First Presbyterian Church of Princeton on the Sunday Morning following Dr. Purves's Burial, by Prof. John DeWitt.

James I. 1. James a servant of God and of the Lord Jesus Christ.

I Corinthians IV. 5. Ourselves your servants for Jesus' sake.

It would be singular if the thoughts of all of us were not directed by the events of the last week to the great teacher, preacher and pastor whose body was yesterday laid to rest in our cemetery. But while I am guilty of no exaggeration in describing him as great in each of these offices, it is not distinctively his greatness that we recall just now. After some time has passed and the sorrow which we all feel has been mitigated by the lapse of months, we shall no doubt judge him, comparing him with others who have had careers like his. And I shall be surprised, indeed, if that judgment shall not confirm the impression which Dr. Purves made on the Church while he was living, the impression that he was endowed by God with great intellectual gifts, which were disciplined and cultivated by extraordinary attainments, and were so employed in action as to produce what we are entitled to call a great career.

But, as I have said, we are not thinking about him in this way just now. We are thinking of his intimate and personal relations to us all. He was our fellow-citizen. Of some of us he was the teacher. He was my colleague. He was our informing, inspiring and comforting preacher. He was our faithful and affectionate pastor. We saw him daily. It is not only true that we knew him, but he knew us. He knew us as individuals. And when we met him even casually on the street, we were made sure, by his greeting, his inquiries and his conversation, that this Christian minister had not only an official but a real and deep interest in us, and was ready to make personal sacrifices in order to promote our highest welfare. Hence, all of us were his friends. All of us respected him. All wanted to meet him as often as possible. The most of us had for him a personal affection. And not a few of us, in hours of intellectual perplexity concerning the deep things of God, or in spiritual crises, or in affliction, sought him and through him found light or comfort or strength of spirit. And we thank God from the depth of our hearts, that Dr. Purves lived, and lived in Princeton, and that we knew him. Therefore, on the first Lord's day after his summons to what we all believe to be his exceeding great reward, in this historic pulpit to which he gave added distinction, it seems not inappropriate to speak of Dr. Purves as a Christian minister; to refresh our memory and enrich our recollections of him. And this, with the approval of our pastor whose place at his request I am taking for the morning, I shall attempt to do briefly and in a familiar way.

I am sure that, if I could do it adequately, it would be helpful to us all. For, after all, it is when goodness is incarnated, when it manifests itself in a life, that it is most instructive, winning and stimulating. Therefore, in giving us the record of the revelation of his grace in the Holy Bible, God made so large a part of it history and biography, and so small a part of it abstract discussion. And grace and truth came by Jesus Christ largely because He was the living Word of God; because He was made flesh and dwelt among us, living a human life and dying as a man. It is not out of place, it is in the highest degree appropriate and useful, that on this holy day and in this dedicated church we recall the career of this Christian man and minister; our friend with whom we walked in company and took sweet counsel—our Christian pastor. And because it is of Dr. Purves as a Christian minister and pastor that I shall speak, I have taken as my texts the two verses I have already read, in which two great pastors of the primitive

Christian Church describe that office in designating themselves. I cannot do better than set before you with the aid of these words what the New Testament conception of a Christian pastor is, and show how Dr. Purves exemplified it.

You will observe that both of these pastors of the Apostolic period put their emphasis on the idea of service. St. James speaks of himself as a servant of God and of the Lord Jesus Christ. And St. Paul, writing of himself and his followers as preachers of the Gospel, says, "We are your servants for Jesus' sake." The word translated servant is the same in both cases. It is the very strongest word that could be employed to express the absoluteness of the idea of service. It is not the word which is often translated minister and which while it conveys the idea of an under-worker, leaves the impression that he is an office-holder. Nor is it the word which exactly translated means a worker for the people; conveying the idea of beneficence, but of beneficence which may issue from one above the people. But the word means a bond servant. And the idea is conveyed, and is intended to be, that the Christian minister has no other function than to serve, that to this function he is bound by the strongest and most enduring bonds, and that in fulfilling it he is to exhaust the whole of his energy and to subordinate to it all his passions, tastes and powers. The idea of consecration, of devotion, of ordination, of setting apart, gets content from this conception of the end of consecration; which is not distinctively to rule as an officer, or to offer sacrifice and make intercession as a priest, but is distinctively to serve; to be the bond servant of God, of Jesus Christ and of men.

It is true that in the Church as a visible organization, order is necessary. And in the primitive Church there were officers intended to secure and maintain this order and thus economize the power residing in the Christian brotherhood. But the Christian minister as such was not one of these rulers. He was usually a ruler; but he was not a ruler as a Christian minister. As such, the whole round of his functions is included in this term service; in which as a bond slave he puts himself at the disposal of God and of Jesus Christ, and for Christ's sake exhausts all his energies in behalf of men. There is also, it must be said, a New Testament priesthood: a priesthood as real as that of the Old Testament Church. But the priests of the New Testament Church were all brethren. "Ye," says the apostle, addressing Christians, "are a royal priesthood"; and it is redeemed Christians who chant the praise of the Redeemer who has made them kings and priests unto God. The Christian minister, the clergyman as such, is not a priest. As this Church has always asserted, it is a misnomer to call him one. No preacher at the altar or in the pulpit can offer any intercession or sacrifice which the private Christian is not just as competent to make. The priesthood of all believers is one of the great assertions of the New Testament. Nor, indeed, is the distinction between clergyman and layman a distinction of the New Testament or of primitive Christianity. That distinction appeared later in the Church's history, when the notion of mysteries possessing magical efficacy was taken over from heathenism, and when the Old Testament conception of a special was substituted for New Testament truth of the universal spiritual priesthood. No; the central and regnant element in the character and work of the Christian minister is service, the enslavement and consecration of man to God and Christ for the spiritual well-being of his fellows. He is a servant of God and of the Lord Jesus Christ, and the servant of men for Jesus' sake.

As I look back on the life of my friend and colleague and pastor, Dr. Purves, with the elements of the New Testament idea of a Christian minister in my mind, I cannot resist the conclusion that he came far nearer than most ministers

I have known to realizing this ideal. Of course, any man who has great gifts enjoys the exercise of them. Dr. Purves had extraordinary endowments as a thinker, a writer and a speaker. As a thinker he had a largeness of perception, a sureness of grasp and a calmness and fairness of judgment which were exceptional even in a community of thinkers. And he had been so faithful as a student, and had such fine native powers of acquisition, that the movement of his mind along the course of a subject he was investigating or in the presence of a question he was debating, was like the movement of a powerful, well balanced and complex piece of machinery; or, better, like the vital movement of a complex organism toward the fruit which is its final cause and consummation. As a writer, his style was finely marked always by the greatest properties of style, life, clearness and force. He never, so far as I know, wrote a sentence that was not immediately intelligible, and he never wrote one that was feeble. And in all he wrote, that has fallen under my eye, there was that elusive quality which we call vital movement; that fine embodiment in writing of personal emotion which transfigures the dead essay or discourse, and makes it dynamic with the vitality and individuality of the writer. And as a speaker Dr. Purves was an orator of great power. Men who heard him not only listened and forgot themselves in listening, but felt impelled to take trouble in order to hear him again and again; and this is the real test of an orator's power.

He must have been conscious of his possession of these great gifts, and in the exercise of them he must have had great enjoyment. But in this enjoyment there resides one of the strongest and most subtle temptations that solicit the preacher. There is danger always that he will lose the sense of his vocation as a servant in the artistic and vital enjoyment of the energizing of exceptional powers. I think we have the right to say that Dr. Purves, he successfully resisted. His powers he did not exercise to enjoy them; he employed them to serve. As I recur to the sermons and addresses I have heard him deliver, the powerful and uniform impression they make on me in the recollection of them is the consecration of all his powers to God and Christ and men, and their absolute unification under this idea of service. He said many beautiful things, but not one of them because it was beautiful. He said many strong things, but not because they were strong. Some times, in his higher moods, he touched our sensibilities and enkindled our emotions like one who plays well upon an instrument; but not because he enjoyed the power he was exerting or the immediate effect he was producing. Through it all he was the simple and sincere preacher of God's Word because it was God's, and the herald of Christ's Gospel because it was Christ's; and he was appealing to men's spiritual nature because he was their servant for Jesus' sake.

I have the impression that none of us, while Dr. Purves lived, realized how powerfully this idea of service determined his intellectual and active life. Probably, he would not have acknowledged that the character of his pursuits was the product of anything like self sacrifice. Self-sacrifice, in the sense of living a life in which one consciously and strongly resists and denies impulses to live in another way, was no doubt wanting in his case. His self-sacrifice was living and possessed the kind of grace which we describe by the word natural. But if we can only imagine this sentiment of bond service, as the spring and mould of his activity, eliminated or less regnant than it was, we must still think of him as a mighty force. And had that force been swayed by a love of self, what ambitions might he not have cherished and gratified! Or had it been perverted and malignant, what a volcanic and destructive power in Church and Society he could have been! But we can scarcely imagine it, so

dominated by thought of service was the thinking of his mind and the action of his will.

One of these primitive Christian pastors, St. James, calls himself a servant of God. And the Christian minister, so far forth as he realizes the New Testament ideal, is a servant of God in a peculiar and distinctive sense. It is true of him, especially, that he is God's servant in his intellectual life. In saying this, I am not speaking only of the written and spoken results of his intellectual activity. I am speaking also, and more particularly, of his intellectual processes; of the habit and movement of his mind, of his view of the universe and passing events. The Christian pastor's thoughts are determined by his profound conviction and his abiding sense of the great truth, that the living, holy, loving and self-conscious God is not only the first cause and the final cause of the whole universe, but is immanent in all its parts and active in all its movements. He looks at everything, therefore, not from the point of view of art or politics or business or the liberal professions or the natural sciences, but from the point of view of the living and holy God. And when this is the mental habit of a man of great intellectual force and a rich variety of intellectual gifts—when it is true of a man like Dr. Purves—it gives to the play of his intellect striking traits; traits which will compel the remark I often made to myself about him, namely, Dr. Purves is thoroughly religious in the warp and woof of his whole intellectual product.

You know that in almost any department of mental activity Dr. Purves could have had a great career. He could have been a philologist. He could have been a man of letters. He could have been a metaphysician. What an advocate he would have made with his power of persuasive speech! What a statesman, with his large mind and his large view of every subject within his horizon! But I am impressed, now that he is gone, by a certain mental aloofness from these interests; at least, by a thorough subordination of them in his mental life; and by his habitual view of the world as a whole and of life in its minute elements from the point of view of God. It was easy for him to talk religion. For every intellectual object was seen by him in its religious light. It was natural for him to bring God home to the personality of others. For God had been brought home to himself. In all his abounding speech on religious subjects, to congregations and individuals, there was never, so far as I could see, the slightest evidence of mere official function or the least token of cant. God was in all his thought. The thought of God pervaded his whole life and gave character to all his mental activities. Thus he became a religious teacher and preacher of the very highest type. His intellect was the servant of God.

But more than this is to be said. The thought that his service is owed to God gives a singularly lofty character to the ethical life of any one whom the thought dominates. Possibly we may say it gives to it a severe beauty which nothing else can give. And this loftiness and severe beauty, I think, clearly marked Dr. Purves's moral life. As you know, he was an unusually genial, companionable man. He loved company, he had the gift of social intercourse. In fine and rapid play of talk in society he was really a master. I need not try to show you that, charming as a gift like this is in its exercise, it is attended with peculiar danger. It is most fascinating to its possessor; and it has a way of softening his moral fibre and of making him too charitable to those who confuse moral distinctions, and especially of limiting a moral teacher's usefulness by making the impression that geniality and good-fellowship are more to him than that sense of duty, which, Emanuel Kant says, is the sublimest thing in the universe.

I think we may say that Dr. Purves had such an abiding and powerful sense of God, the living and ethical God, as made his beautiful geniality

no source of danger to his moral life, but, on the other hand, made it in itself a most charming trait, and in its action a most beneficent force. For because of it we met him easily, we talked with him without hesitation. His humanity, his humaneness, invited and compelled our confidence. We unfolded to him our inner life. But we knew that the genial, social, sympathetic friend carried about with him the sense of his servitude to the living and holy God; and that there was always the certainty that his underlying moral severity, on the slightest lapse of ours, would leap into view as the law of the living God, whose servant he was. It is this fine combination of geniality and high morality which is perhaps the fundamental trait of a great Christian pastor. And I think I never knew a man in whom the union of the two was more finely adjusted than in the pastor whose death we so deeply lament.

But this primitive Christian pastor, St. James, wrote of himself not only as a servant, and a servant of God, but also and distinctively as a servant of the Lord Jesus Christ. If servitude to God is the basal, the underlying thought of the Christian minister, servitude to Christ is the thought that lives and directs in the region of consciousness. It is this thought that immediately influences his mental life, that quickens his emotions into ever-new life, that impels his will to daily characteristic action. As the servant of Christ he thinks Christ's thoughts; he feels Christ's hate of sin and love of the sinner; he does Christ's work and bears Christ's burdens, filling up what is behind of his sufferings. "For to me to live is Christ," wrote St. Paul, and that is the distinctive sentiment of the Christian minister. I am on ground familiar to us all, and do not need take your time in developing this thought. But I wish to call your attention to what I think a notable trait of Dr. Purves in this reference. I mean that he had a personal affection and a personal reverence for his Master, very much like that he might have had for a great and good and loving contemporary teacher, master and self-sacrificing friend, to whom he owed everything. How obvious this was in all his sermons! How strikingly obvious it was on Communion Sundays! The last time I heard him speak was when he delivered a noble address—in matter and manner the noblest, I think, I ever heard from him—in the Academy of Music in Philadelphia before an audience which crowded that great building, on the intellectual problem of the twentieth century. The strongest impression made on me by the address was made by its close, in which he spoke of the second coming of Jesus—the Lord and Head of his Church. And the impression of Dr. Purves himself, which his delivery of the oration made, was that he deeply loved his Lord; and that had he known Him in the flesh he would have been as loyal as Thomas and as loving as John. It is a great thing to have known intimately a man who knew Christ so well, and served Him so loyally.

This personal devotion to the personal and living Christ gave to his preaching its strong Christian note and consummate Christian charm. Of course, he was a special student of the New Testament. He had pored over the life of Christ as few men have done, and knew it by heart. This thorough knowledge was a great help to him and an inestimable benefit to you. But it was not this detailed and thoroughly sifted information which, in the last analysis, gave to his sermons what I have called their consummate Christian charm. It was something else than the dry light of biblical science. It was a light which never was on sea or land. It was the consecration, it was the knowledge of personal intercourse, of the personal intercourse between a master and his devoted bond-servant. Dr. Purves, I think, never traveled in the Holy Land. But who of us does not know that he was on the

Mount of the Beatitudes and the Mount of Transfiguration; that his spirit heard from Christ the living words of the last discourse; that he was with him "in the deep shades of Gethsemane and at the foot of the Cross on Calvary, and that he there often lingered and meditated and prayed." That made him a great preacher and pastor. God grant that through his intimacy with the Lord, we may learn to live near to Him!

Turning to St. Paul, the other great primitive Christian pastor, we learn that the pastor is not only a servant, a servant of God and a servant of Jesus Christ, but is also a servant of men. Writing to the Corinthians of himself and his fellow workers, he employs the words, "Ourselves, your servants for Jesus' sake." It is not necessary that I dwell on this feature of Dr. Purves's ministry in this congregation. On this point you could tell me more than I can tell you. I will only appeal to you to say, whether I am not absolutely correct in the assertion that he never computed the limitations of his strength when doing Christian work among you. There was not a man or woman in this church in trouble during his pastorate, at whose disposal he did not at once put all his resources as a Christian minister. How quickly, how gladly he served the poor, the sick, the afflicted! No other duties seemed to him so sacred, and no others, since there was need to do them, were in a sense so gladly done. He was our servant for Jesus' sake. And the service he rendered, invaluable as it was in itself, was made unspeakably more precious by the tender, affectionate, Christian spirit in which it was rendered. I do not wish in this brief sermon to say a single word which will be open to the charge of exaggeration. Dr. Purves does not need exaggerated praise. But I feel bound to say that I never knew a minister who seemed to me more nearly, in spirit and action, to realize the New Testament ideal of a Christian pastor. And this, of his public life is the greatest thing that could be said. I am sure that to have this said of him would have been his highest ambition. And to say this I do not hesitate.

And now, in conclusion, thanking God for him, as a Church and as individual men and women, let us ponder deeply the added responsibility that is our's because we were his parishioners. Like Capernaum, we have been exalted to heaven. God grant us, because of it, a deeper, a more affectionate, a holier consecration to the service of our God, our Lord Jesus Christ, and our fellow men!

## TEMPORAL AND ETERNAL

W. A. N.

*For the things that are seen are temporal; but the things which are not seen are eternal.*

What vain words, and idle,  
How often we say,  
Of "youth and of beauty,"  
That "vanish away,"  
Of "roses, that wither,"  
And "friendships that die,"  
As the swift-winged years  
Sweep, unresting, by—  
Yet hearts, pure and faithful,  
Forever are young—  
To inward, soul-beauty,  
Years eternal belong!  
The false and the worthless  
Alone can decay.  
What lose we, but fetters,  
Which God's love takes away?

As vanish things earthly,  
So things heavenly appear;  
In God's kingdom is nought  
Which God's children should fear,  
Above clouds the thickest,  
What stars shine, how bright!  
How soon shall Heaven's morning,  
All radiant with light,  
Swallow up, and forever,  
The gloom of earth's night!

STOCKBRIDGE, October, 1901.