

gives up His enterprises. If money is needed, His children have it and to spare, and they are going to give as freely and gladly as God has given to them. Such a spirit of outpouring love and generosity is sure to come upon the Church as it has never known since the charmed hour of the common treasury of the apostolic age. There is not a dollar hidden away in any private napkin which God needs for His work, that His eye does not see, and which His hand will not touch into vitality and power, and bring forth for work when the supreme hour of its need shall strike. God owns the instruments as fully as He owns His cause.

The first great reply to Strauss was Neander's *Life of Christ*. It was a constructive work, and not simply negative. It was the first of a long line of defensive writing of the foremost theologians of the century. It would take a good octavo to contain merely the titles of the works that the last forty years have produced in favour of the divine foundations of Christianity. The war has been carried into the enemy's camp, and the leading skeptical writers are more busied just now with defending their own ground than with advances upon the foe. Professor Henry B. Smith has lately shown, in a very conclusive way, that the recent apologetical literature of the Church is able, copious, and aggressive beyond example. There is no question that the most vigorous theologians of the present time are thoroughly orthodox, in whatever country we look for examination. Poor skeptical Heidelberg, rich only in historical and natural associations, has lost her great number of theological students because she has been giving them nothing but "husks what the swine did eat;" while evangelical Leipsic, Halle, and Berlin are thronged with busy seekers of the "bread of life." Young men never really love a negation. Only the truth is beautiful.

The recent activity in missionary labour, in evangelical work at home, in providing modest places of worship for the threadbare and despondent multitude, in humanitarian open-handedness, in paternal love, and in care for the scriptural knowledge of the young, is a sure indication of the new voyage of evangelical Christianity from its old traditional moorings, out upon a broad sea of discovery and possession. The great forces of civilization