

it over to God. This, it will be perceived, is sacerdotalism with the current reversed. Poor Chinaman! Poor Sacramentarian! we exclaim. How faint the echo of those intercessions, how feeble the impact of that grace which has come through such interminable routes.

But this is a divergence. It only concerns us to say that the evidential value of such attenuated grace, is too slight to be appreciable. But clearly defined out-and-out conversions are the most convincing proofs of the truth of Christianity which can be presented. Richard Weaver, the converted profligate; Monsieur Revillaud, the converted atheist—their story of “grace abounding” told to hundreds and thousands, and confirmed by the examples of changed lives which they carry with them—these are the arguments which tell most powerfully against popular infidelity. We do not undervalue the works of great and devout thinkers, nor question the influence of their arguments for Christianity with those skeptics who think and will take the trouble to weigh the proofs and evidences adduced. But the trouble is that so few men do this. The unbelief of our time is careless and flippant, for the most part, rather than serious and thoughtful. It must be met by concise arguments, and confronted by very palpable evidences. Above all, as we have intimated, the heart, as the centre and core of the man, must be aimed at. And this can only be grasped by the tender hand of a brother, not by the steel fingers of logic, or the official fingers of sacerdotalism. “When God would save men, he did it by the way of a man,” says Jeremy Taylor. And the principle runs through every variation. The battle is not of belief with unbelief, but of the believer with the unbeliever, of the man of God with the man of no-God, of Christ with the sinner whom he has loved with an everlasting love. More and more shall we be convinced that arguments for Christianity are of little avail unless enshrined in that great argument for Christianity, the living, genuine and consecrated Christian.

II.—THE CHARACTER OF SAMSON.

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THE children of Israel from the time of their emancipation in Egypt were under a theocratic form of government, and, from time to time, men were raised up to govern, defend and deliver them. For nearly four centuries they were under the leadership of such men, who were called judges. This period is the heroic age of Hebrew history. Personal prowess, dauntless daring, adventurous exploits, were the qualifications which conferred upon most of these men the title and eminence of Judge. In one instance the honor was conferred upon a woman—a mother in Israel, a patriot, a prophet and a poet—who, by the aid of