

oratorical powers have been acknowledged throughout the whole Presbyterian world. While it is a matter of regret that so little of the discourse of this great master of assemblies has been preserved to us by the printed page, we should be doubly grateful for this volume from his pen.

Its dedication is singularly tender and touching: "To the members of the First Presbyterian Church and congregation in New Orleans, who have kindly listened to his voice through a period of six and thirty years, and now with watchful tenderness wait on his declining age. This written voice speaks a pastor's gratitude."

Its theme is one dear to his heart, and to its elucidation he brings large wealth of knowledge and deep fervor of feeling. The theology of prayer is considered, first, in the light of national religion, and, second, as viewed in the system of grace.

The opening chapters of the first part treat of the nature of prayer, its parts, and its universal obligation. Then, the obligations of unbelievers to prayer, that it is an impeachment of the divine perfections, that it has no place in a government of law, that it is unwarranted from answers withheld, that the prayer of the wicked is an abomination, and that it leads to fanaticism and mysticism, are met on their own ground. The objections are scattered by arguments drawn from the constitution of nature, as well as the mental and moral constitution of the objectors themselves. The immanence and transcendence of God, the permitted approach and communion of the creature, are established on the ground of natural religion with a dialectic skill and convincing effectiveness that opponents cannot successfully overthrow nor afford to ignore.

The three closing chapters of this part are occupied with the place of prayer in moral government, the reflex benefit of prayer and the dignity of prayer. They are remarkable for penetration and vigor of thought as well as deep spiritual fervor.

In the second part, prayer is exhibited as interwoven with the whole scheme of grace. The opening chapter on the covenant of grace is an excellent statement of the subject from the point of view of the federal theology. The relation of prayer to each Person of the Godhead is clearly shown. Its relation to God the Father, to the Son as revealer of deity, Redeemer of men, Intercessor for His people, and mediatorial King, to the Spirit as inspiring and illuminating this word as the word of union between Christ and His people, as the Comforter or Advocate, and as the seal, is considered in nine chapters, in each of which the duty and privilege of prayer are explained and enforced.

The doctrine is truly Calvinistic, presented in the light of modern thinking with a cogency of reasoning, wealth of illustration, felicitous use of Scripture quotation, and clearness of statement rarely equalled. At