

the darkness in the west, but wits not of the dawn flushing the east—what a weakling!

G. I. P.

Waiting Until After the Benediction.

"ORDERLY," in the October HOMILETIC MONTHLY, page 62, asks for a remedy for his congregation's using the time of the last verse of the hymn or of the Doxology in which to put on overcoats, rubbers, etc.

I would suggest asking the choir to stop singing until the people get on their coats, etc., and then finish the hymn. Or, let him begin putting on his own coat and rubbers, and with one arm in, and one arm out, and half way down the pulpit stairs, pronounce the shortest of benedictions and then start for the door. It would be unseemly and undignified, but the congregation would be enabled to see themselves as others see them, and one lesson, I think, would be enough.

W. F. W.

"J. W. P." writes that he has found the following course beneficial: It is my custom to look at the people, and if I discover any unusual stir at the close of the last hymn, I wait until quiet is restored before pronouncing the benediction. Waiting a few times has cured the evil.

The Gospel and the Poor.

FROM my heart's depths I thank you for your article, "The Gospel and the

Poor in Our Cities." Your brave, true words apply elsewhere than in our cities—in the mining regions of Pennsylvania I know they have special application. Alas! that the Church so often puts her refuse talent to work in such regions. There are not many Judsons in the ministry, it may be, to stir up enthusiasm and bring in the needed funds. Still there are men of deep piety and earnest views and the missionary spirit, who are willing to work in these hard and destitute fields. If the Church will only "hold the rope," the men will not be wanting willing to go down into the darkest mines of ignorance, the deepest pits of vice and depravity; if the Church will supply the means the laborers will be forthcoming to minister among the poor and the laboring classes everywhere, in city and country. While doing so much for the heathen abroad, what are we doing for the masses outside of our churchgoing population at home? There are millions of souls living in our favored land to-day as ignorant of Christ and as far from life as any part of heathendom, and they are, for the most part, accessible, and wherein wise and earnest effort is put forth to reach and raise them, signal success follows. I pray God that your earnest utterance may help to stir the Church to new life and new and more earnest endeavors in this line.

J. M. S.

Greeneich, N. J.

QUERIES AND ANSWERS.

"SELF-DENIAL."—A.: Are you quite sure that the reason you gave for your "deep-seated" repugnance to riches is the correct one? May not the words of Lord Bacon let in a little light: "Those despise riches who despair of them."

"R. E. L."—What nation was the first to embrace Christianity? Was it not Rome, under the Emperor Constantine? A.: No. In 276 A.D., before the accession of Constantine, we find that Christianity was the religion of the king, nobles, and people of Armenia. The Christians were then a perse-

cuted sect in Rome. Armenia, therefore, was the first, as a nation, to adopt the Christian religion.

"ECCLESIAST."—Did not Plato gain part of his knowledge concerning the nature of God from the Jews? A.: Josephus affirms that he did, and that statement was credited by the early Christian fathers. Gibbon, however, states that "this vain opinion cannot be reconciled with the obscure state and unsocial manners of the Jewish people, whose Scriptures were not accessible to Greek curiosity till more