

them, here if anywhere. For does not our whole entrance into the poem depend upon our conception of its external features—who or what Beatrice was, for example? Here they are then, in delightful brevity and apparent truthfulness.

THE EVANGELICAL MAGAZINE. (*Elliot Stock*. 8vo.) *The Evangelical Magazine* renews its youth and mounts up. The issue for January will open a new volume, and itself will open with an article by Mr. Gladstone. Now when an article by a great man is discovered and republished, it is generally found that the man is greater than the article. This article is remarkable in itself, and the author will be forgotten in the deep interest of the subject. Its subject is, 'The Evangelical Movement: its Parentage, Progress, and Issue.'

THE REUNION QUESTION. By W. T. MOORE, M.A., LL.D. ('*Christian Commonwealth Office*. Crown 8vo, pp. 48). Dr. Moore, besides editing with quite exceptional ability the *Christian Commonwealth* (to which, by the way, it is announced that Dr. Maclaren is in future to be a weekly contributor), finds time also to consider and discuss such questions as the Reunion of the

Churches, and even go to Grindelwald to discuss them. This is his address there last summer, and is great enough to be included henceforth in the literature of its subject.

THE MINISTER'S DIARY, 1895. (*Hodder & Stoughton*. 2s.) The indispensable Vade Mecum. You cannot be a minister without it.

PAMPHLETS:—

1. *The Life with God*. By Phillips Brooks. (Allenson. Crown 8vo, pp. 27.)
2. *Immersion proved to be not the Scriptural Mode of Baptism*. By Rev. W. A. Mackay, B.A., D.D. (Edinburgh: R. W. Hunter. Crown 8vo, pp. 126.)
3. *Notes on Romanism*. By the Rev. P. Barclay, M.A. (Edinburgh: R. W. Hunter, 16mo, pp. 68.)
4. *The Value of Baptism and the Lord's Supper*. By W. T. Whitley, M.A., LL.M. (Melbourne: Watt & Co. Crown 8vo, pp. 32.)
5. *India as a Field for Industrial Enterprise*. (Calcutta: Office of 'The Indian Engineer.' Demy 4to, pp. 26.)

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Contributions and Comments.

Special Answers to Prayer.

YOUR interesting editorial remarks in THE EXPOSITORY TIMES for November on the subjects of divine guidance and answers to prayer touch us at all points—faith, doctrine, and experience: As to faith, all who follow your remarks with sympathy will agree that the whole subject can only be competently, even consistently, considered by those who believe that God hears and answers prayer. But other parallel conditions, so to speak, must be accepted, to constitute our common ground of belief, scriptural and Christian; for I do not gather that you wish to look at 'whether' and 'how' prayer may be dealt with, that does not comply with such conditions. There is only one paragraph, *i.e.* the last but one, which might be taken exception to from this standpoint. To pray for the dead at all, let alone the obvious impossibility of knowing whether and how such prayer may be answered, is so outwith the teaching of Scripture, the analogy of the faith, and the consensus of Protestant opinion, as not

to be a factor in the case. At least so it seems to me.

What are the biblical and Christian conditions, doctrine and experience apart, on which God hears and answers prayer? First, that we acknowledge His sovereignty; second, that we come in name, and ask in name, of the Son; third, that we pray in the Holy Ghost. These are all elements of faith, and seem to me to be the prerequisites of prevailing prayer. They obliterate self and enthrone God in His triune Being and offices. They assume that the petitioner is a spiritual child of the Father, whose filial disposition and instincts, begotten by the Holy Spirit through faith in his sinless Substitute and Advocate, will, at least, keep him in the mood and act, of that personal obedience that has the promise of the realised Presence.

As to the science (?), doctrine, or theory of divine guidance and answers to prayer, I would respectfully ask whether Scripture intends or warrants the formulating of such? When, however, I say there may not be sufficient clearness or material in revelation or experience for scientific classification of the