

corruption is known to exist is certainly not a favorable one in which to experiment with so great an enlargement of political function. The author has a word to say against labor unions and the strikes promoted by them. He declares for the individual rights of workmen as against the tyrannies of unionism.

Finally the author has a good word for the much maligned railroads, showing how they have developed the country and what friends they have been to labor, and so on. He says that the American railroads in 1904 paid out forty-one per cent. of their gross receipts to labor and twenty-five per cent. to capital, while the English roads paid forty per cent. to capital and twenty-eight to labor.

On the whole the book presents, without bitterness, a pretty strong plea for the capitalistic side of current economic questions.

E. C. DARGAN.

VI. SERMONS.

The Song of Ages. Sermons.

By Reginald J. Campbell. Minister of the City Temple, London. Published by A. C. Armstrong & Son, New York.

Mr. Campbell is the successor of Dr. Joseph Parker, at the City Temple, London. There is nothing in the book to indicate whether this is the first or second or third volume of sermons by Mr. Campbell. There are seventeen sermons in this volume. Some of them have striking subjects, e. g. "The Unrecognized Christ." John 1:33, "Where Jesus Failed." Matt. 13:58, "The Death of the Soul" Ezek. 18:4, "Hell's Vision of Heaven" Luke 16:23.

What are the impressions on the mind after the reading? It is well to remember that a sermon does not mean the same thing to all hearers. Another might read this volume and lay it down with impressions quite different from mine. It is our duty to hear the preacher with sympathy. He is endeavoring to help us. He cannot do this unless we open our hearts to his message. And he is

speaking in the name of God. These two things should make us gentle critics.

Mr. Campbell impresses me as a sincere man, simple and fearless in his preaching. His sermons show that he is a student of the Word and that he has a pretty fair acquaintance with men. He endeavors to answer the questions of the soul. I do not agree with all his expositions of Scripture nor do all his answers to the questions of the soul satisfy me. Judging from the spirit of the sermons, I imagine that he would not quarrel with me on account of my dissent.

The language of the preacher is simple. He has in every sermon something for the unsaved. And yet every sermon seems to me unfinished, that is, the preacher should have pressed the truth further. It seems to me that he does not drive the nail quite home, and of course does not clinch it. I felt this especially after reading "The Death of the Soul" and "Hell's Vision of Heaven." It seems to me also that he makes unnecessary concessions to the critical spirit of our time.

It was my privilege in 1879-80 to hear Mr. Campbell's predecessor, Dr. Parker, several times. The atmosphere of the City Temple was very different from that of the Metropolitan Tabernacle, Mr. Spurgeon's Church. An intelligent business man, a Londoner, spoke of the two preachers in this way: "I hear Dr. Parker nearly every Sunday. He is a pleasing speaker. He rarely says disagreeable things. I always come away from the City Temple thinking well of myself. It never occurs to me that he means *me*. But Spurgeon stirs me up. I feel that he is always addressing me. And he makes me dissatisfied with myself. I come away from the Tabernacle a wretched sinner, and I have to go to the City Temple several times before I regain my equilibrium. I go to the Tabernacle two or three times a year. Mr. Spurgeon is a good man and an earnest preacher. I admire him. But if I were to hear him every Sunday I should have to change my way of living."

These sermons of Mr. Campbell convince me that there has been a change in the atmosphere of the City Temple, and yet not enough change to make the sinner feel very uncomfortable. Mr. Spurgeon's earnestness was intense and perhaps we should not expect it of all preachers. But it is essential to the best preaching—to really great preaching.

At times I was almost on the point of calling Mr. Campbell a great preacher.

J. P. GREENE, Liberty, Mo.

The Inspiration of Our Faith. Sermons.

By John Watson, D. D., "Jan Maclaren." Published by A. C. Armstrong & Son, New York. 1905. Pp. 559.

Here are twenty-nine sermons, and you will want to read them every one. Need one say a word more? You may not believe all you read here, but you will find mental stimulus, and what is far more in a sermon, you will find spiritual inspiration. You will know yourself better and God. Life will be fuller and religion will mean more.

It is the custom now to name sermon volumes after the title of the first one in the book, and that fashion seems at first to be followed here. But it is only in the seeming, for the title in this case is truly the appropriate characterization of the whole set of sermons. They deal with the emotional side of the religion of the soul under the lead of the Christ. Our day is fortunate in the vigorous re-assertion of the value and reliability of the "feelings" as the source, or at least the channel, of the highest knowledge and the best certainty. Dr. Watson in his earlier writings showed a mind weary of the dearth of a religion of dogma. It was natural for such a mind to seek relief in the license of criticism. But "Ian Maclaren" was already a man of the heart and the only message in the midst of his criticism that the world listened to was the clear call of all his work. Now he has found himself and the barren conceit of criticism is even more disgusting than the dearth of theological dogma. In this volume he