

## Recent Literature in Sermons.

A GUIDE TO THE BUYING OF BOOKS.

PUBLISHERS.	AUTHOR AND TITLE.	NOTES.
ALEXANDER & SHEPHEARD, 21 Furnival Street, Holborn.	<b>THE HOLY OF HOLIES.</b> Sermons on the 14th, 15th, and 16th Chapters of the Gospel of St. John. By Alexander Maclaren, D.D. Cr. 8vo, pp. xii., 379. 1890. 5s.	It is a pleasure to have such a volume as Dr. Maclaren's "Holy of Holies," with which to open an article on "Recent Literature in Sermons." It is well printed and well bound, and it contains thirty-four grand Sermons. This is the tenth volume which Dr. Maclaren has issued, and it is just those who have the others who will most surely order this. Dr. Maclaren is so true and candid an expositor that his work is always instructive and always invigorating.
BIBLE CHRISTIAN BOOK ROOM, 26 Paternoster Row.	<b>THE WELSH PULPIT OF TO-DAY.</b> Sermons by Welsh Ministers. First Series. Edited by the Rev. J. Cynddylan Jones. Cr. 8vo, pp. xxviii., 450. 7s. 6d.	"The Welsh Pulpit of To-day" contains twenty-seven Sermons by twenty-six prominent Welsh preachers of different denominations. Dr. Lewis Edwards is the author of two, and among those who contribute one are Principal T. C. Edwards, Principal Jayne, and Dr. Rees Thomas. The sermons were preached in Welsh, the translation into English being for the most part by the editor, who is known as the author of "Studies in Matthew," and other works. His "Introductory Essay" in this volume gives a spirited estimate of the present position of the Welsh pulpit. The names of the authors will speak for the quality of the sermons. There is Welsh fire, and there is wisdom with it.
"CHURCH OF ENGLAND PULPIT" OFFICE, 160 Fleet Street.	<b>THE CHURCH OF ENGLAND PULPIT AND ECCLESIASTICAL REVIEW.</b> Volume XXIX. January to June 1890. Royal 8vo, pp. 312. 1890.	We have to do here only with the Sermons, which form, however, the most important part of this volume, there being two or three in each weekly (id.) part. The variety is very great, so that it is impossible to characterise them as a whole. Let it suffice to mention the following names:—Archdeacon Farrar, Bishop Westcott, Canon Duckworth, Canon Liddon, Dr. Paget, Dr. Phillips Brooks, Prebendary Gibson, Prebendary Basset.
JAMES CLARKE & Co., 13 and 14 Fleet Street.	<b>NEW POINTS TO OLD TEXTS.</b> By James Morris Whiton, Ph.D., Minister of Trinity Congregational Church in New York. Author of "The Law of Liberty." Cr. 8vo, pp. 255. 1889. 3s. 6d.	There is a modern ring about the Sermons in "New Points to Old Texts" which will make them welcome to many readers. A typical sentence is this: "As the range of knowledge expands, the range of the miraculous narrows." There is independence and novelty in the handling of the subjects as well as the texts, as when the idea is worked out that Elisha was no prophet, but "a wily politician." Evolution and modern criticism make their presence felt, and Dr. Whiton adds the touch of a living expositor.
T. & T. CLARK, 38 George Street, Edinburgh.	<b>THE VOICE FROM THE CROSS.</b> A Series of Sermons on the Lord's Passion. By Eminent Living Preachers of Germany, including Ahlfeld, Frommel, Luthardt, Stöcker, and Teichmüller. Edited and Translated by William Macintosh, M.A., F.S.S. Cr. 8vo, pp. 265. 1888. 5s.	Canon Battersby used to say that the best corrective to German Rationalism was an acquaintance with the evangelical writers of Germany. This volume will serve the purpose. It contains twenty Sermons by preachers whose fame is in all the churches. They are Evangelical all, yet their attitude is not that which is most familiar to us, and numerous fresh points and striking thoughts are found in the book. It has a short, well-informed Introduction, and an Appendix of Biographical Notices by the Editor. Those who turn to this volume for Lenten reading, or other devotional purposes, will find a rich spiritual reward.
RICHARD D. DICKINSON, 89 Farringdon Street.	<b>THE BLIND MAN'S CREED,</b> and other Sermons. By Charles H. Parkhurst, D.D., Pastor of the Madison Square Church, New York. Cr. 8vo, pp. 246. 1890. 3s. 6d.	There is no obtrusion of doctrine in this volume, no topical divisions, no effort at eloquence. The texts chosen are practical and, it may be added, picturesque; and we have then sixteen attractive, well-informed talks upon the subjects suggested by them. They are <i>interesting</i> discourses, in the best sense of that somewhat abused word.

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FUNK & WAGNALLS, 44 Fleet Street.	<b>THE SEVEN CHURCHES OF ASIA; or, Worldliness in the Church.</b> By Howard Crosby, Pastor of the Fourth Avenue Presbyterian Church, New York. 12mo, pp. 168. 1890. 2s. 6d.	The sub-title of Dr. Crosby's little book tells what it is he finds in the Epistles to the Seven Churches. It is a warning against "the fearful peril of allowing the world to come into alliance with the Church." In the spirit of a careful expositor this warning lesson is drawn out of the seven Epistles in a series of seven brief, simple discourses; and an eighth discourse finds the same lesson in the history of the Church.
THE SAME.	<b>THE CALVARY PULPIT: Christ and Him Crucified.</b> By Robert S. MacArthur. Cr. 8vo, pp. 294. 1890. 3s. 6d.	The twenty-two Sermons in this volume were preached in the Calvary Baptist Church, New York, whence the name. A book which opens, as this does, with the text, "I determined not to know anything among you save Jesus Christ and Him crucified," stamps its character at once. There is much spirit and resource shown in the handling of the "grand old doctrines." The last thing one would charge upon Mr. MacArthur is dullness.
HODDER & STOUGHTON, 27 Paternoster Row.	<b>PROFESSOR W. G. ELM-SLIE, D.D. Memoir and Sermons.</b> Edited by W. Robertson Nicoll, M.A., LL.D., and A. N. Macnicoll. With Portrait. Cr. 8vo, pp. x.i., 327. 1890. 6s.	The combination of Memoir and Sermons may never be the happiest. In this case the main objection to it is that thereby we are deprived of that which everyone must desire—more of both. There are fourteen Sermons, two Bible Readings, and a paper on the First Chapter of Genesis. The great characteristic of the Sermons is their restraint. Pent-up energy, spiritual and mental, is here, for others perhaps to dissipate. The Sermon on the "Making of a prophet" not only shows how one prophet, Isaiah, was made, but itself is fit, in God's hands, for the making of prophets.
THE SAME.	<b>MEMORIALS OF EDWIN HATCH, D.D., sometime Reader in Ecclesiastical History in the University of Oxford, and Rector of Purleigh.</b> Edited by his Brother. Cr. 8vo, pp. xliii., 336. 1890. 7s. 6d.	These "Memorials" consist of twenty-five Sermons, preceded by selected Biographical Notices. They are mostly Oxford Sermons, but there is no constraint or consciousness of this. Whether in St. Mary's, Oxford, or in the Cathedral of Quebec, Dr. Hatch is himself; and he gives himself, his very life, in these Sermons. <p style="text-align: center;">"He fought his doubts and gathered strength."</p>
THE SAME.	<b>SELECTED SERMONS OF SCHLEIERMACHER.</b> Translated by Mary F. Wilson. Cr. 8vo, pp. viii., 451. 1890. 7s. 6d.	Schleiermacher is a long name and suspiciously German, so that it is not every one who will want to make that "public reference to a man of note" which the writer of the Biographical Sketch in this volume expects. But practice makes the longest German word come easily. It is the suspicion that needs removal, and that may be removed by this admirable sketch, if it has not been already effected by Lichtenberger's magnificent exposition. But the best antidote is the sermons themselves. There are twenty-seven in the volume. Take the fourth, on John iii.—"Necessity of the New Birth." Is it not fundamental? Yet there is neither haziness nor indecision. "Every one must first have tasted the life of corruption, and then, by the second act of Divine omnipotence and love, he is born of the Spirit and becomes spirit. We have all, as Christians, an invincible and inalienable consciousness of this transformation." As for other matters, the book is instructive, for we have yet much to learn from the great preachers of Germany, and it is very well rendered in English.

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<p>HODDER &amp; STOUGHTON, 27 Paternoster Row.</p>	<p><b>THE GREAT ALTERNATIVE, and other Sermons.</b> By the Rev. Charles Moinet, M.A., Kensington. Cr. 8vo, pp. vii., 292. 1890. 6s.</p>	<p>"The Great Alternative" contains eighteen Sermons of an exceptional character. Each of the texts which Mr. Moinet has chosen holds some great principle or truth. It may not be on the surface, but it is essential. This truth or thought, which is never fantastic and never secondary, but always central, Mr. Moinet makes his own. If it is hidden in the wording, he gives convincing reasons for his interpretation. By analogy and illustration, and by the command of a distinctive English style, it becomes clear and telling; it is seen, it is felt, often it is made to stand in the way like a living, pleading presence, which we cannot pass by without being the worse for it.</p>
<p>THE SAME.</p>	<p><b>SHEAVES OF MINISTRY: Sermons and Expositions.</b> By James Morison, D.D. 8vo, pp. viii., 394. 1890. 10s. 6d.</p>	<p>The true expositor must be a theologian, the theologian must be an expositor, and the preacher must be both. He must be both and something more. Dr. Morison is a theologian, we knew long since; he is also a famous expositor; and now it is open to all to see that he has that additional personal persuasive thing which makes him a preacher. "Sheaves of Ministry" is a handsome volume to look to, and it contains thirty-four Sermons, chosen out of a ministry of fifty years. It is not one sermon in the year; surely we all can write <i>one</i> good sermon in the year. It is probable that Dr. Morison wrote many, and that the great difficulty was the selection. The sermons have certain marked characteristics. First, they are expository, which preserves to them a fresh and modern flavour; next, the exposition is massed together into great controlling doctrines; and the direct appeal is felt throughout, in clear statement, short sentence, distinct and progressive division.</p>
<p>THE SAME.</p>	<p><b>SOME CENTRAL POINTS OF OUR LORD'S MINISTRY.</b> By Henry Wace, D.D., Prebendary of St. Paul's Cathedral; Principal of King's College, London. Cr. 8vo, pp. xv., 352. 1890. 6s.</p>	<p>The first reading of these Discourses may possibly be disappointing. But perceive Dr. Wace's purpose, and then follow carefully the working out of it, and that feeling will disappear. His purpose is "to realise the actual circumstances of certain of our Lord's sayings and doings, and to appreciate their original native significance." Therefore, the watchwords of modern criticism, and the nomenclature of traditional theology, are equally absent. There is a simplicity throughout—the simplicity, as it were, of early impressions—which misleads an unwary reader—not into misunderstanding of the acts and words of Christ, rather the reverse of that, but into depreciation of the actual worth of the Sermons.</p>
<p>C. H. KELLY, 2 Castle Street, City Road.</p>	<p><b>LESSONS OF PROSPERITY, and other Addresses.</b> Delivered at Noonday in the Philosophical Hall, Leeds. By the Rev. W. L. Watkinson. Cr. 8vo, pp. 180. 1890. 1s. 6d.</p>	<p>"Lessons of Prosperity" is the title and subject of the first only of these fifteen Addresses, but the rest are in keeping. They were delivered to a city audience, and they treat of the conduct of life in the city. Direct in speech, yet never irritating; mindful of the hard present, with its grinding selfishness and fiercely tempting competitions, yet always sympathetic, always encouraging. Mr. Watkinson's advice is practical as that of the Baptist, but he knows another baptism than that of John. In the first volume of THE EXPOSITORY TIMES (pp. 46, 71) there may be found two striking examples of Mr. Watkinson's thought and language.</p>
<p>THE SAME.</p>	<p><b>NOONDAY ADDRESSES.</b> Delivered in the Central Hall, Manchester. By the Rev. W. L. Watkinson. Cr. 8vo, pp. 184. 1890. 1s. 6d.</p>	<p>Of these sixteen "Noonday Addresses" the first six are upon 1 Cor. iii. 21-23, and give the fullest and best exposition of that great text in modern times. The rest of the volume touches upon our present life at several points and turning-points, making the grace of God that bringeth salvation to bear upon them all, whereby the moralities of life are encouraged to become true sanctities.</p>

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C. H. KELLY, 2 Castle Street, City Road.	<b>THE PREACHER'S MAGAZINE.</b> For Preachers, Teachers, and Bible Students. Editors: Mark Guy Pearse; Arthur E. Gregory. Vol. i. 8vo, pp. 572. 1890. 5s.	For homiletical purposes, the <i>Preacher's Magazine</i> is the best we see. Its leading monthly features are—(1) A picked Sermon by a great preacher; (2) An Exposition by Mark Guy Pearse; (3) An Article by Professor Findlay on the Study of the Bible; (4) Short Doctrinal Papers by J. R. Gregory; (5) A Sketch, under the title of "The Minister's Study," by W. J. Dawson; (6) Matthew Henry made Easy; and (7) A large number of short Homiletical Notes and Outlines. Such is its regular fare, and it is served with unflinching freshness and skill. Twice during this year the opening Sermon was, in our judgment, the finest the month produced.
JOHN KENSIT, City Protestant Book Depôt, 18 Pater- noster Row.	<b>THE CITY PULPIT: Ser- mons by the Rev. E. A. Stuart, M.A., Vicar of St. James', Holloway. Vol. iv. Post 8vo, pp. 240. 1890. 2s. 6d.</b>	With five exceptions, the thirty-six Sermons which this volume contains were delivered in St. Mary-le-Bow Church, Cheapside, on Thursday afternoons. The date of the first is October 5, 1889, and of the last June 5, 1890. They seem to be reports of extemporaneous Addresses. The personal, direct, face-to-face appeal makes itself felt in every sentence. The personality of the speaker—evidently an intensely earnest missionary personality—breathes in every line. The sermons are short; they are thoroughly, absorbingly evangelical; they are not weighted with thought, but they flash fire to kindle enthusiastic service. This volume of sermons is one of the cheapest issued.
LONGMANS & Co., 39 Paternoster Row.	<b>THE MAGNIFICAT: Ser- mons in St. Paul's, August, 1880. By H. P. Liddon, D.D. Cr. 8vo, pp. 112. 1890. 2s. 6d.</b>	These sermons on "The Magnificat" were noticed in THE EXPOSITORY TIMES (vol. i. p. 89) immediately upon their publication. It was then said: "Whoever wishes to understand Mary's beautiful hymn of praise should read four sermons which Canon Liddon has delivered. They are truly great sermons."
THE SAME.	<b>FACULTIES AND DIFFI- CULTIES FOR BELIEF AND DISBELIEF.</b> By the Rev. Francis Paget, D.D., Canon of Christ Church, and Regius Professor of Pastoral Theology. Cr. 8vo, pp. 292. 2nd ed. 1890. 6s. 6d.	In the Preface to the first edition of "Faculties and Difficulties" Dr. Paget said: "My best hope in this venture of publication is that I may perhaps suggest to some others the lines of thought which I have learnt from my masters." That sentence characterises the volume. The sermons are apologetic. They are addressed to a distinct class—the class of <i>non-believers</i> —not the atheistic, the infidel, or the clearly and complacently agnostic classes, but to those who are living "in the twilight—irresolute, discouraged, disabled for the act of faith, more and more inclined to order their life without reference to claims which they cannot absolutely deny." It is an intelligent class of men, and Dr. Paget's aim is to suggest to them lines of thought—for which he claims no originality (less indeed than is his due) which he has learnt, he says, from Mozley, Newman, Liddon, Church—by which perchance they may be led out of the dim twilight, as he himself has been. The book is divided into two parts, with ten Sermons in the one part and nine in the other. The first part traces the Faculties we possess for Belief; the second points out the Difficulties that cling to Disbelief. External proofs alone never win belief, but we have within us certain faculties or desires, needs, instincts; and when the external evidence and the internal need meet together, belief is born. Such a book, when well done, always succeeds; and Dr. Paget has certainly done this well, and his book will probably see more editions yet.
MACMILLAN & Co., 29 Bedford Street.	<b>FOR CHRIST AND CITY!</b> Liverpool Sermons and Ad- dresses. By Charles William Stubbs, M.A., Rector of Wavertree. Cr. 8vo, pp. 208. 1890. 6s.	"For Christ and City" is not strictly a volume of Sermons. Though there are texts they are mostly well-chosen mottoes for Addresses and Lectures. Frederick Denison Maurice is the subject of one of these lectures—a lecture brimful of sympathy and reverence. Other titles are, "The Social Creed of the Church," "The English Church and Historic Continuity," "Church Comprehension and Reform." They are all living issues. Mr. Stubbs, it is well known, has taken his stand in the centre of the realities of life. With a knowledge of its depths as well as its heights, he claims the city for Christ.

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MACMILLAN & Co., 29 Bedford Street.	<b>ORDINATION ADDRESSES AND COUNSELS TO CLERGY.</b> By the late Joseph Barber Lightfoot, D.D., D.C.L., LL.D., Lord Bishop of Durham. Cr. 8vo, pp. xii., 318. 1890. 6s.	No one can approach a new volume by Bishop Lightfoot altogether free from bias. We owe him so much, we are very willing to owe him more. But this volume of "Ordination Addresses" needs no favourable inclination. It contains nine charges to ordination candidates and fourteen counsels to clergy, all the fruit of his ten years' episcopate. The counsels being more academical are not so far removed from the line of Dr. Lightfoot's previous work as an Expositor and Divinity Lecturer. They may be described indeed as expository studies with a practical and personal application; and there is some very fine exegetical work in them. But, in the charges, Dr. Lightfoot is seen in a new attitude. The exegete is not absent, but he is here only to support and strengthen the ambassador for Christ. The ambassador, the Christian prophet, "bubbling over" with a most urgent and imperious message, absorbs the attention, and almost dominates the will. If the counsels are treasures of academic wisdom, the impressive eloquence of these charges has scarcely a rival in the literature of pastoral theology.
THE SAME.	<b>LEADERS IN THE NORTHERN CHURCH: Sermons preached in the Diocese of Durham.</b> By the late Joseph Barber Lightfoot, D.D., D.C.L., LL.D., Lord Bishop of Durham. Cr. 8vo, pp. xii., 204. 1890. 6s.	For many years past it had been Bishop Lightfoot's intention to publish, some time or other, a volume of Sermons bearing upon the history of the Diocese of Durham. A memorandum in his handwriting gives the whole Series sketched out as follows:—(1) The Celtic Mission of Iona and Lindisfarne; (2) St. Columba; (3) St. Oswald; (4) St. Aidan; (5) St. Hilda; (6) St. Cuthbert; (7) The Life of Bede; (8) The Death of Bede; (9) Benedict Biscop; (10) Antony Bek; (11) Richard D. Bury; (12) Bernard Gilpin; (13) John Cosin; (14) Joseph Butler. Of these proposed sermons, the second, seventh, ninth, and tenth were never written. In the present volume, which has been edited for the Trustees of the Lightfoot Fund by the Rev. J. R. Harmer, M.A., Fellow of Corpus Christi College, Cambridge, and Chaplain to the late Bishop, the Series is now given to the world in its incomplete form, and a few notes have been added in illustration of some of the historical allusions. Mr. Harmer has done his work with judgment and restraint.
THE SAME.	<b>STONES FROM THE QUARRY: A Volume of Sermons.</b> By the Rev. Robert Vaughan, Curate-in-Charge of St. Mary's, South Shields. Cr. 8vo, pp. x., 220. 1890. 5s.	Whether or not the title, "Stones from the Quarry," is chosen to suggest a scientific aspect in these Sermons, there is no doubt that they do possess a distinction which we may describe as scientific. Not that they have to do with the questions between religion and science. The first alone, a special sermon, preached on the occasion of the visit to Newcastle of the British Association, deals with a subject distinctly lying there. All the rest, eighteen in number, have quite usual typical texts, out of which they flow by the most legitimate process of exposition. But there is a scientific tone, the tone of a mind trained in exact methods, in every one of them. Large vision, clear thought, appropriate language, orderly arrangement—these are their characteristics. They are very fine examples of the sermon that teaches.
JAMES MACLEHOSE & SONS, Publishers to the University, Glasgow.	<b>THE SALVATION OF THE GOSPEL: A Series of Discourses.</b> By Rev. Robert T. Jeffrey, M.D., Minister of Caledonian Road Church, Glasgow. With Portrait. Cr. 8vo, pp. 411. 1890. 6s.	Professor Henry Drummond, in a recent Address on Missions, said that there were two ways in which men who went to the mission field regarded the world. The first view was, that the world was lost and must be saved; the second, the world was sunken and must be raised. The first was the standpoint of popular Evangelism, the second the view of Christian Evolution. The first of these views is Dr. Jeffrey's, and it could not be more briefly described. He knows nothing of the standpoint of Christian Evolution, he preaches the old and popular Evangelism of salvation for a lost and ruined world. There are sixteen Sermons in the volume, and the title and the text of every one of them contains the word "Salvation." It is a promising sign when a great congregation asks for the publication of Discourses such as these are.

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JAMES NISBET & Co., 21 Berners Street.	<b>GOSPEL SERMONS.</b> By James M'Cosh, D.D., LL.D., Litt. D., Ex-President of Princeton College. Cr. 8vo, pp. 336. 1888. 6s.	A volume containing no more than eighteen Sermons, chosen from the whole life's preaching of a man of Dr. M'Cosh's mental and spiritual capacity, ought to be worth the buying. And it is. The name is perhaps challengeable, since every man believes that he preaches a gospel. "Evangelical" would have been less questionable, more's the pity. Dr. M'Cosh has been for many years an American, and a preacher in America; he was for some years a preacher in Ireland; but these sermons are neither Irish nor American. Wheresoever preached, they are examples of the Scottish pulpit—of that pulpit in the days which came after the Disruption, and they are as typical examples of it as will anywhere be found. They are great doctrinal discourses, worthy to represent a great religious crisis.
THE SAME.	<b>REGENT SQUARE PULPIT.</b> Sermons by the Rev. John M'Neill. Vol. ii. Cr. 8vo, pp. 416. 1890. 3s. 6d.	This second volume of Mr. M'Neill's Sermons is issued without a word of preface or introduction. The Sermons speak for themselves. The character of the first is the character of the last, and it is recognised on the opening page: "Come now and let us converse together, and the topic shall be some Bible incident." And so it is a familiar conversation always, let the incident be the Rapture of Elijah, or the Woman at the Well, the Choice of Solomon, or the Great Refusal. The preacher leads, but he does not absorb the conversation; that the congregation is taking some share in it is felt always. It is an interesting conversation, at rare intervals somewhat depressing, more often lifting up to clear insight and earnest self-forgetful endeavour. They who have heard the man will most appreciate the book.
THE SAME.	<b>THE COVENANT OF PEACE.</b> By Marvin R. Vincent, D.D., Author of "Word Studies in the New Testament." Cr. 8vo, pp. 316. 6s.	Dr. Marvin Vincent has already been spoken of in THE EXPOSITORY TIMES as the author of one of the best volumes of American sermons published in this country. This volume is scarcely inferior to that. There is both unity of aim and variety of subject in its twenty Sermons. Its appeal is to Christians; its aim to lift them out of certain popular misconceptions of duty, and to strengthen them under certain painful phases of experience. Dr. Vincent is a man of culture, and his sympathy is wide, but his faith is clear and confident. For souls fighting for life and victory, under the burden of infirmity and the sting of sorrow, there is help here.
THE SAME.	<b>HARVEST THANKSGIVING SERVICES:</b> Sermons and Outline Addresses, by the Rev. Hugh Macmillan, D.D., LL.D., Rev. J. Monro Gibson, D.D., Rev. Gordon Calthrop, M.A., Rev. Henry Allon, D.D., Rev. W. J. Dawson, and others. Cr. 8vo, pp. 228. 1890. 5s.	This volume contains thirteen complete Sermons, eleven Sketches of Sermons, and three Addresses. They have all been delivered probably at Harvest Thanksgiving or Flower Services. That season is over; but men should note the volume, one of the most helpful for such services. Indeed, some of the sermons lead to so sympathetic an insight into the beauty and the gift of nature that the helpfulness of the book is independent of times and seasons. Besides the authors named on the title-page there are other favourites, of whom the Rev. W. L. Watkinson is one.
PASSMORE & ALABASTER, 4 Paternoster Buildings.	<b>THE METROPOLITAN TABERNACLE PULPIT.</b> Sermons by C. H. Spurgeon. Vol. 36. 8vo. 1890. 7s.	<i>The Metropolitan Tabernacle Pulpit</i> went beyond the two thousandth number in weekly issue some time ago. Yet in this volume there is visible neither weakening of interest nor loss of power.
ELLIOT STOCK, 62 Paternoster Row.	<b>THE WEEKLY PULPIT:</b> A Series of Suggestive Sermons, Outlines, Critical and Homiletical Notes, Illustrations, or Addresses, for the use of Preachers. Volume i., New Series. Cr. 8vo, pp. 312. 1890. 2s. 6d.	The title-page of this volume frankly describes its purpose. Let preachers use it frankly. It seems scarcely possible to write sermons for this special and sole purpose; yet most of the sermons here are original, and there is vitality in them. But probably the most immediately helpful thing will be the illustrative quotations which, under the name of "Purple Patches," are found on every twelfth page; they are very good indeed.

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ELLIOT STOCK, 62 Paternoster Row.	<p><b>A LETTER FROM HEAVEN, and other Sermons. By the Rev. David Roberts, D.D., Wrexham. Being a translation into English of selected Sermons previously published in the Welsh language by the Author. Cr. 8vo, pp. 224. 1890. 5s.</b></p>	<p>Few sermons will bear translation; perhaps few deserve it. The Sermons in Dr. Roberts' volume must have been difficult to translate, for their quality depends not a little upon nicety of expression. Still, they seem to come out of it well. No one will deny that they deserve it. They remind one not a little—though imitation is out of the question on either side—of the sermons of another Celt, Mr. Mark Guy Pearse. Might he not have said this? "When the Scriptures mention how good men and bad men fall in the presence of the Lord, there is a significant difference—the good fall on their faces, nearer to Him; and the bad fall backwards, further from Him." It is a volume for the preacher, full of thoughtful and fertile exposition.</p>

## Exegetical Papers.

### Note upon Ephesians ii. 14.

"Hath broken down the middle wall of partition," or rather, "the middle wall of the enclosure."

Φραγμὸς would seem to imply that the fence was more or less transitory or temporary, to be removed at the will of the owner.

The allusion may be either—

- a. To the wall built between the Gentile and Jewish courts in the temple; or,
- b. To the veil screening off the Holiest of Holies; or,
- c. To the safeguards mentioned in Ps. lxxx., which separated off their own land from the nations around them—or all of them.

Now, the object of Jesus Christ in breaking down this wall is to effect an union, wider and greater than could possibly take place under the old conditions.

How accomplished—the *Incarnation* the first step; the junction of human and divine, God and man united. Here are two so long separated united in one.

The breaking down the barrier of death by His own dying and resurrection. We know now the living and dead are only two states of man's existence.

The breaking down the mountain of guiltiness before God by His own personal sacrifice; the perfect surrender of body and soul and spirit to the will of God—God's justice is satisfied, man's acceptance secured.

The breaking down the ceremonial law; it had served its purpose; a wider plan, a nobler ideal must now take its place—not minute ceremonies but deep abiding principles—not one temple but the wide world He is to be worshipped in.

The breaking down the special Jewish privileges and flinging wide open the gates of salvation to a

ransomed world, united to Him by covenant, by faith, by sacraments; as a mighty band of brothers are we to move on into His eternal presence.

ALFRED GILL.

### Exposition of Ephesians iii. 15.

"Of whom the whole family in heaven and earth is named."

In this passage there are three points which call for notice,—

(1) The phrase "of whom," which is in the Greek ἐξ οὗ, literally "out of whom," R.V. "from whom." οὗ here refers to πατέρα in v. 14, which, according to the best authorities, closes that verse—the phrase τοῦ κυρίου ἡμῶν κ.τ.λ. of the *Textus Receptus* being an addition. The name borne by πᾶσα πατριὰ is derived from God as Father. His Fatherhood is its source.

(2) The word πατριὰ itself calls for attention. It occurs three times in the New Testament—St. Luke ii. 4, Acts iii. 25, Eph. iii. 15 (the present passage), and is always rendered by the R.V. "family" or "families." In the margin the Greek is there said to mean "Fatherhood." An attempt is thus made to show the English reader the verbal connection between πατέρα (v. 14) and πατριὰ. In the LXX. πατριὰ is often used for the Hebrew מִשְׁפָּחָה (cf. Ex. vi. 15; Lev. xxv. 10; Ps. xxi. 30, etc.).

(3) "The whole family." A question of translation underlies the interpretation of this phrase, and so of the whole passage. The adjective (πᾶσα) translated in A.V. "whole," usually means "every" when it is used without the article, as it is here, and "all"—"the whole of the object which it qualifies"—when the article is used. Accordingly, the R.V., with the support of many commentators both ancient and modern, translates πᾶσα πατριὰ "every family;" and (i.) the meaning