

she thought she had them. It is written in the prophets—and Christ, the Lord of the prophets, condescends to endorse the saying, ‘In Gospel days they shall be all taught of God.’ I will not disparage, I will not part with, I will not explain away the saying which tells me that my own soul is under Christ, the Priest of my sanctuary; and that when, in faith and prayer, I draw nigh to God, I do so in virtue of the one Sacrifice once offered, and in the power of the Holy Ghost given to all who ask Him.” These words, uttered twenty years ago, are just as suitable now; and so are the rest in this volume, because they deal with subjects of everlasting importance. The next volume bears the superscription *Sundays in the Temple* (3), and consists of twelve sermons preached between Advent, 1870, and Whitsunday, 1871. It is somewhat strange that the title of the Whitsunday sermon should be the “Resurrection;” but it is very suitable, as it is on the subject of the prophet Ezekiel’s vision of the dry bones. The sermon on Inspiration in this volume is remarkable; and this is Dr. Vaughan’s testimony on this subject, “No testimony was ever stronger or more comprehensive to the inspiration of the Bible. . . . (i.e., than St. Peter’s testimony, 2 Pet. i. 19, which is the text). Every part of it, St. Peter declares, is due, not to man, but to God. Every part of it has its Divine purpose, and every writer his Divine mission. And he speaks, we remember, of the first half of the Bible. . . . We fearlessly claim for the entire volume that which St. Peter writes of the half.” But Dr. Vaughan does not advocate the theory of verbal inspiration; he calls that a theory “as dangerous as it is gratuitous.” And he truly says that “God is not honoured by those extravagances of a well-meaning piety, which would force upon the faith of the Church theories repugnant to her reason.” The volume which appears to come next in chronological order is that entitled *The Presence of God in His Temple* (4), consisting of fifteen sermons preached between November, 1871, and June, 1872. These do not contain anything that call for especial remark beyond that depth and earnestness which makes all the Dean’s sayings and writings so valuable. The volume entitled *Christ the Light of the World* (5), and that which sets forth the *Characteristics of Christ’s Teaching* (6), contain discourses extremely suitable for private reading. In *Plain Words on Christian Living* (7) will be found discourses on the Christian use of food, of society, of domestic service, and other interesting matters. *Earnest Words for Earnest Men* (8) is a volume of addresses showing the relation of the Gospel to the Poor, to the