

much to recommend it. Divisions clear and marked were always a strong point with John Ryle, who, before he was made Bishop of Liverpool, was a very popular preacher. On one occasion Mr. Ryle preached in St. Bride's Church, London, on Acts xvii. 16, and he divided his sermon thus :

First. What Paul saw.

Second. What Paul felt.

Third. What Paul did.

Such a division fixes itself indelibly on the memory of the listener ; and it seems a pity that it has become less common among preachers.

Take, for example, the following divisions for a sermon which were given us by an old college tutor, who seldom preached himself, as one way of impressing the incidents of the conversion of Lydia upon the memories of people.

Observe :

Her feet were guided—to the place of prayer.

Her knees were bent—in the worship of God.

Her ears were opened—to listen to the truth.

Her heart was opened—to receive the truth.

Her mind was opened—to attend to the truth.

Her mouth was opened—to confess the truth.

Her hands were opened—to minister to the truth.

We have never seen these divisions in any book, and we rather think they were original with the old tutor. We do not see that they are in any way forced ; and it must be admitted that, for a purely extempore sermon, these seven divisions are admirable pegs whereon to hang a discourse so as to assist the preacher to take up each point as though it sprung readily from his mind.

### A Correction.

IN our December number we published a sermon that came to us without the name or address of the author. As the chirography looked like that of Rev. Dr. S. V. Leech, from whom we were expecting a manuscript at that date, we gave to him the authorship. He says, "I never saw this excellent discourse before it was published in this month's splendid issue of the *HOMILETIC*." If the writer of it will communicate his name, we will be glad to give him credit for the composition.

## SERMONIC CRITICISM.

D. E. H.—Your sermon on "Preaching Christ," founded on the text 2 Cor. iv. 5 : "We preach not ourselves, but Christ Jesus," etc., illustrates the un wisdom of cutting in two a passage of Scripture for the purpose of emphasizing what may be a truth in itself, but taken from its connection is only half a truth. It is undeniably a fact that the apostles preached Christ, and that the ministry of to-day is also to preach Him. But this is not what the apostle was emphasizing in the above passage. A true paraphrase of what he sought to impress would be : "We preach not ourselves as Lord, but Christ Jesus, and ourselves your servants for Jesus' sake."

In other words, he declared that there is but "one Lord," not "lords many," in the Church or kingdom of God. There could be no stronger declaration of the truth that the assumption on the part of any of lordship over the heritage of God is a usurpation of the prerogative of Christ. If an apostle could lay no claim to lordship neither can Priest, Prelate or Pope, Conference, Convention or Assembly.

P. T. S.—Your argument for full assurance of faith from Rom. xiv. 5 ignores the context. When the apostle wrote, "Let each man be fully assured in his own mind," he was not discuss-