

Though one cannot say that the execution is worthy of so grand a design, it is no more than just to admit, that the volumes first published were prepared with care and taste, and contain many of the finest master-pieces of the Pulpit Orators of other days. In the supplement, now before us, we are disappointed. It certainly contains a few fine sermons, such as Adolphe Monod's Discourse on "God is Love," the younger Krummachers on the "Abandonment of Christ on the Cross," Dr. G. W. Bethune's animated sermon on "Victory over Death and the Grave," Dr. Guthrie's on the "New Heart," and Mr. Spurgeon's on "Songs in the Night." These five discourses, and perhaps five others of more than ordinary merit, contained in this volume, give it an undeniable value. But a book which offers us fifty-eight sermons chosen from the productions of all the living Divines of Europe and America, ought to show a much larger proportion of real homiletic models. It is satisfactory, however, that the Preachers selected are all men of good evangelical standing, with the exception of Athanase Cocquel of Paris, and Dr. Huntington of Harvard University.

Nine of the Sermons given are by German Divines, and eight by French and Swiss. These are followed by eighteen American, eight English, eight Scottish, four Irish, and three Welsh discourses. Ample as is the proportion of American Preachers allowed by the patriotic Editor, the selection might still be considerably improved. We could spare three or four of the Sermons in this department, which in no wise surpass the standard of respectability, in order to make room for Dr. Thornwell, Dr. Plumer, Dr. Tyng, Dr. Alexander, Dr. Cheever, or Mr. Henry Ward Beecher, not one of whom appears in this collection. The eight preachers in the English department are well chosen. A few more might with advantage be added, such as the Bishop of Oxford, Dean Alford, and Mr. Close of Cheltenham. Of the eight Scottish preachers in this collection, three reside out of Scotland, viz., Drs. Duff, Hamilton, and Cumming, and, one Dr. James Buchanan, has for several years ceased to be a preacher, confining himself to his duties as a Professor of Theology. The remaining four are Drs. Guthrie and Candlish of Edinburgh, Mr. Caird and Dr. John McFarlan of Glasgow, all men of high mark. But might not room have been made for a few more of Scotland's great preachers? Glasgow alone might supply several names worthy to stand with those above mentioned, e. g. Dr. Miller, Mr. N. McLeod, and Mr. Ker. Ireland is inadequately represented by Dr. Cooke, Arch-Bishop Whately, and Dr. A. King. Dr. Cooke's eminence no one will dispute, but he is not alone and unapproachable among the Irish Presbyterians. Arch-Bishop Whately, justly celebrated as an Author, has no reputation as a Pulpit Orator. And Dr. King, though a man of useful vigorous qualities, can scarcely be held entitled to a place among the great preachers of his age or country.

In the Irish Department we find the name of our friend Dr. Irvine of Hamilton, C. W., with a sermon by him on the "Self-evidencing power of the Truth." It is a substantial discourse, and fitted to interest and instruct an audience. We cannot but remark, however, that the preacher fails to bring out the distinct idea of his text, which is, "He that believeth on the Son of God, hath the witness in himself." (1 John, v. 10.) The preacher does not tell, what is the truth so witnessed, which the context proves to be the truth, 'that Jesus is the Son of God.' Neither does he explain, that the 'witness,' is that which is given by the Spirit, the water, and the blood, or clearly point out, how the believer has within himself this triple sacred witness.

Of the three Welsh preachers selected by Mr. Fish, we must confess that we know nothing. The Welsh pulpit has possessed men of real originality and eloquence; and we believe that there are not all extinct. But we cannot recognise them in the three specimens before us.

The volume is enhanced in value by several portraits of living Divines. Those