

student from making the acquaintance of nearly all those ancient worthies, even if he is conscious that he can never become intimate with more than a few of them."

"I am saying that it will be found a great gain even to turn over the pages of an ancient Father. A single afternoon, at intervals, spent with the best edition of the works of each of the following :—Justin Martyr, Irenæus, Hippolytus, Tertullian, Origen, Cyprian, Clement of Alexandria, Athanasius, Ambrose, Hilary, Basil, Cyril of Jerusalem, and his namesake of Alexandria, Gregory of Nyssa, his namesake of Nazianzus, Jerome, Epiphanius, Chrysostom, Augustine. A single afternoon, I say, so spent, by a fair scholar, of a curious and inquiring turn, cannot fail to be prolific in advantage."

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"But does it follow, because the ancient Greek and Latin Fathers are our best teachers, that we should be neglectful of the works of our own great English Divines?"

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"Than Bishop Andrewes, there perhaps never lived a profounder Theologian, nor one whose writings are better deserving of notice. Men are invited to make trial of his Passion sermon on Lam. i. 12 ; his Whitsuntide sermon on St. John xx. 11-16 ; the two on v. 17 ; and another on 1 St. John, v. 6. Let them not be repelled by the antiquated idiom, or diverted from the point by the quaint manner of the writer. If they will read steadily and thoughtfully on to the end, they will inevitably have recourse to Bishop Andrewes again."

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"Lord Bacon records his persuasion :—"That if the choice and best of those observations upon tests of Scripture, which have been made dispersedly in sermons by the space of forty years and more, leaving out the largeness of exhortations and applications thereupon, had been set down in a continuance, it had been the best work in Divinity which had been written since the Apostles' time. The exegetical strength of Anglican Divinity, in fact, is not to be sought for in commentaries—a department in which we are clearly deficient—but in the sermons and treatises of our noblest Divines."

On this entire subject of the elucidation of Scripture, however, there seems to exist such a grave and growing misconception, that the reader's attention is respectfully invited to the remarks which follow :

To *interpret* the Word of God, is the true function of a Divine ; to write a series of *critical remarks* upon it, is the office of a secular critic. "The work of sacred interpretation has grown less and less, the labour of secular criticism more and more popular among us ; and the prevailing