

distracting the minds of the people by the different interpretations of difficult passages by various expositors, he has simply stated what, after careful consideration, he had reason to believe to be the mind of the Spirit. In saying this, however, he does not mean that all his interpretations are undoubtedly correct, nor does he desire that every one who may read this book should, without any question, accept all his views; for such implicit confidence in any man with regard to religious matters would be idolatrous credulity. We are forbidden to call any man master, or to be so called, "for one is our Master, even Christ." The author has also excluded extracts from the learned criticisms on the authorized version and the Greek text which abound, because, since scholars have ready access to these, they would not thank him for introducing them in such a work as this, and to the common reader such lumber would be a useless annoyance, if not worse. Guided by these views, he hardly consulted, while writing these sermons, any expounders of the epistle but two, namely: the eminent Puritan, Dr. Thomas Goodwin, and the late Dr. Hodge, of Princeton, to both of whom he is not a little indebted. Hoping that the perusal of these sermons may help in the preservation of sound religious principles among the people, and also promote the spiritual edification of the devout reader, they are now given to the public with the author's prayer to God for their success.

D. B. CAMERON.

ACTON, *August, 1886.*