

and by a tender reference to the forty years' unblemished labours of the preacher's beloved predecessor. The text was selected from Gen. xxii. 14. "And Abraham called the name of that place Jehovah-jireh, (Jehovah will see to it, or provide)." The latter part of the verse, as it stands in the English, is perfectly unintelligible, but assumes an entirely different aspect, when read thus, "Because it shall be said, there is a day in which Jehovah shall be seen in the Mount."

In the twenty-first number of this journal, the writer traced the successive stages of prominence of this "mount of Jehovah," from the incident of Abraham's sacrifice thereon to that of David, on the threshing floor of Araunah, and thence to the erection of Solomon's temple on the same site. The Dean observed that man's sense of the need of his Maker's intervention in his behalf is traceable throughout Scripture, and cited the testimony of Job, (which happens to be that of Elihu, Ch. xxxiii. 24.) "Deliver him from going down to the pit:" It is too much to assume that "the pit" involved more than the grave, but he might have traced the same truth to Cain and Abel, the one ignoring it (as shown at length in No. 9 of this journal) and the other recognizing it so manifestly as to be said "yet to speak" to us through the vista of antediluvian centuries; the truth of redemption is even dimly set forth by the substitution of the skins for the fig-leaves of our first parents, moral nakedness being depicted by physical, in their case. As our word "propitiated" when used in connection with the

death of Christ, involves the idea of the Almighty needing to be appeased it would have been better, in the writer's judgment, had the Dean stopped to explain that the idea of the mercy-seat, in its relation to the ark with its enclosed law, is the essential meaning of the word rendered "propitiation." With this slight abatement, the sermon, as a kind of manifesto of the preacher's sentiments, gave no uncertain sound, and left little to be desired; the characteristic thought of it was, that the Almighty having not withheld the greater bestowal—the gift of his Son, he would with him also freely give us all things; "the Very Reverend" gentleman misapplied the title "King of kings, and Lord of lords," which exclusively attaches to the Messiah, by connecting it with God the Father, but that kind of confusion is characteristic of persons in his position, and arises inevitably from that kaleidoscopic mode of treating Scripture which is traceable to the period of the Reformation. The practical teaching of the sermon may be said to have been embodied in the familiar words quoted by the Dean

Thou art coming to a king,  
Large petitions with thee bring,  
For his grace and power are such,  
None can ever ask too much.

There would be no Christian person present on the occasion of the delivery of this sermon, but would rejoice in the promise it gave of the cardinal truths of Christianity being faithfully upheld, and reduced to practice by the newly appointed Rector of the Cathedral of St. James

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