

manly tone, its vigorous common sense, its uncompromising truthfulness.

Who that knew the late Dr. George would expect anything else from his most ordinary utterances? We never met him, but those who had that pleasure have spoken to us so much of his noble character, and his influence on them for good, that we opened the book as we open the letter of a friend, and the first thing looked on and gazed at was the photograph of the rugged, lionine face, with eagle-like beak and eye, on the first page.

All the sermons are good. The excellence is not such as the votaries of yellow-covered literature are likely to appreciate. There is nothing of the sensational or the heterodox about them. Half the ability would make "unsound" sermons or lectures quite the rage. But Dr. George had ability enough to see through the clap-trap of would-be original theologians, and to be satisfied with the good old gospel and the good old way. He had something to say, and he said it without striving for effect or attempting to split the ears of the groundlings. His English is pure and his thought clear. He has an honest hearty contempt for rebels and traitors in Church or State, and is not afraid of using strong language in the pulpit when he feels strongly.

We would like to quote freely from the volume, but it is as difficult to quote from sermons that are well compacted together as it is to illustrate a house by exhibiting a stone or two dug out of the wall. Besides, there is an even, sustained excellence about them that makes us unwilling to select one part in preference to another. Still, one or two specimens of clear thought and vigorous language, we cannot refrain from giving. Here is a paragraph from the sermon on Christ's Incarnation and Death, p. 29:

"Redemption shows to all creatures that the reign of God is the reign of justice.

It is a simple definition of justice to say that it is the preserving of rights, holding sacred what, in the nature of things, belongs to God. . . . As Supreme Governor of the Universe, its peace, happiness and moral beauty are rights of God. When men, therefore,

talk, and oftener think than express it, how easy it is for God to pardon sin unconditionally, they little understand what they say. Yes, it were easy for God to grant unconditional pardon, if it were easy for Him to give up His rights as Creator, Law-giver, and Judge of the Universe. . . . But, say some, He may punish or not as He chooses. Yes, if He choose to give up all His rights as Creator, Lawgiver, and Sovereign Ruler—cease to act by fixed principles, and act arbitrarily, and leave all rights to be supplanted by wrongs."

In his sermon on the duties of subjects to their rulers, preached during the rebellion of 1837-8 in Canada, when he and his parishioners did good service to the State, he is not afraid to speak boldly of what traitors deserve, although to save themselves some were in the habit of denying the lawfulness of war. Such men, he says, "ought to go a step further, and deny the use of all Civil Government. For in such a world as ours—and we must just take men as they are, not as we could wish them to be—a Government without force will very quickly be resolved into a number of persons who bear titles, wear certain symbols, play their respective parts in a national pageant, complacently hear, and impotently announce opinions. If contending parties choose to listen, good; if not, the matter, as far as the Government is concerned, is at an end. But if force is used by those in authority, in order to carry out their decision, and if violence must be employed in giving effect to law—in defending the innocent, or in bringing the guilty to punishment—whether this shall be the work of five men, or if fifty thousand, the principle is the same. . . . Pity it is that John the Baptist did not understand this matter better, so that, instead of telling soldiers "to be content with their wages," he might have told them in plain terms that they were murderers. We wonder much what these persons would have said to St. Paul, when he accepted a guard of Roman soldiers to protect him from the daggers of assassins, on his way from Jerusalem to Cesarea. On more occasions than one did this Apostle find that human law would