

other lands, we anticipate for our community a time of illumination, peace, and glory.

Some of the sermons from the Toronto press which we have seen, are of the very humblest order, printed, we may not say published, because of the occasions on which they had been delivered. The sermon before us was preached before the Presbytery of Toronto, on the occasion, we happen to know, of a Presbyterial visitation in Vaughan—the first of a course of visitations which that Presbytery is about to pursue. It may have been viewed as possessing some importance on this account; but it has solid merits of its own, which justify the judgment on it which the Presbytery had formed when they requested the author to publish it.

In an early age of the Reformed Church of Scotland, Presbyteries met every week or fortnight, and a sermon or critical discourse was a part of their stated exercises. Such frequency of meeting suits not the localities of ministers in Canada, nor, we may say, the general engagements of ministers in our day. But, we are certainly highly culpable, if at our less frequent meetings of Presbyteries, no discourse be delivered, or such a one only, as might be given in the ordinary course of pulpit instruction. Ministerial communion should extend beyond the intercourse which takes place in the ordinary business of Church courts. United prayer and mutual exhortation are most important parts of it; and ministers are most in the way of being instructed, when they have placed themselves at the feet of a brother, who has been previously appointed to address them. The very exercise of the preacher's gifts in such circumstances, coming forth, as he may be expected to do, with the fruit of study and prayer,

has an indirect influence of a favourable kind; as his hearers, through sympathy and emulation, may be excited to cultivate, more diligently, the best gifts.

Mr. George has honoured the occasion of his preaching and the brethren whom he addressed, as his discourse is characterized by depth and originality of thought, and energy and point in the application of the truth. We cordially recommend it to our readers, being assured, that both ministers and people may read with advantage his exposition of the doctrine of the Cross, and the scriptural mode of preaching it. We have, however, objections to some parts of the structure of the discourse, as well as to some of its sentiments and style, which we shall state. Sermons which are submitted to the eye, must be more carefully prepared than those which are addressed to the ear only; if, at least, the preacher would gain a favourable reception to the truths which he brings forward. And it is our duty, not thinking of our vocation as critics, but seeking the same object with the preacher himself—the advancement of Divine Truth—to remind him, when he fails to do it justice in his mode of expounding it.

Our author's text is the declaration of the Apostle: "We preach Christ crucified," 1 Cor. 1-23. He introduces the discourse, with some judicious remarks on the character of the Apostle Paul, in connexion with the opposition which he encountered at Corinth. The Apostle was manifestly the principal instrument which the Lord employed for planting his Church in the world; and his character, even on this account alone, is a most interesting subject of contemplation. The time was, when our orthodox divines generally spoke of the inspired writers as though they had