

and devour one another—and yet beneath the external ruffling there are, in many a heart, the affections of heavenly charity—a union of spirit—which the breach of visible fellowship does not destroy. The true communion of believing minds is something deeper far and more secure, than that visible union, which is liable on earth to so many interruptions.—Why should it be deemed strange, that imperfect beings should sometimes judge and feel differently, respecting the complicated affairs of the Church? But, though in some measure repelled from each other by these conflicting sentiments, they may, nevertheless, be drawn more powerfully to their common centre; and division in the christian family, like other afflictions, may be the means of leading its members to walk more humbly with God; and at the throne of grace, at the cross of Christ, in devout and benevolent sympathies, they are united by the most perfect and permanent of all ties, supreme love to the same Redeemer and Lord.

These sentiments were still more deeply impressed upon me, when, after this brief period of fellowship and prayer was ended, I walked out on the long and spacious verandah to indulge my own reflections, and heard strains of sacred music, of the most delightful sweetness, produced by a few voices in the opposite part of the building. A christian family was there engaged in religious worship. They were alone with God—united to Christ. In the Church, the imperfections of its members might create within them some repellency, but the perfection of its supreme Head were all attraction. Here is both the cause of disunion, and its antidote. As the imperfections of christians are mitigated or removed, they will tend towards each other, as they now tend towards Him, who is their salvation and their joy.

We promote the unity of the Church, when we promote love to its common Lord. This affection perfected, will constitute the bond of its unity in heaven—a unity, which will never be disturbed by any of those causes, which so often interrupt it in this lower world.

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## REVIEW.

**CHRIST CRUCIFIED.** *A sermon preached before the Presbytery of Toronto, on February 7th, 1837, by previous appointment of the Presbytery, and published at their request, by the Rev. JAMES GEORGE, Minister of Scarborough. Toronto: Coates—1837.*

The press, like every other form of human agency, has its 'day of small things;' and, in our community, it has not yet attained its day of greatness. A prolific issue of newspapers, which, in general, have nothing commendable either in matter or form, and a few occasional pamphlets and sermons, constitute its principal productions. But, if our population are to follow the career of the parent stock, and cultivate learning, and science, and true religion, we shall in due time possess an indigenous literature, and may yet, by our own contributions to the stock of knowledge, human and divine, make some return for the high advantages with which we have begun the course of social existence. The indications of our future advancement in knowledge and religion are not, in the mean time, very favourable. But, for the present, we forbear touching on these. Suffice it to say, that as 'wisdom and knowledge are the stability of Messiah's times,' and as we believe that these times, be the intervening days of darkness many or few, shall yet shine full on Canada as on all