

the young Theophilus has found his ecclesiastical habitation and his congenial home.

A 'D. D.' called the 'Rev.' James Hamilton, a Wesleyan, is the author of the above. He is more than half right respecting a 'denominational zoology.' Systems of religion not so old as the Christianity of the New Testament gather much of their force and influence in being specifically adapted to certain classes of mind and natural temperament. The founders of these systems having stamped their mental and moral image upon them, they are all suited to captivate distinct classes mentally and morally like those who founded them. Hence, as we find the lion, the elephant, the monkey, the fox, the elk, the beaver, the white bear, and the sea-horse in different countries and climes, so we discover these systems meeting with greater or less favor according to the intellectual caste, moral tone, and social predilections of the people where they are presented. Genuine Churchism works vigorously among the aristocracy, John Calvin's decrees are powerful among sedate fatalist reasoners; Congregationalism flourishes among men whose fathers have had enlarged conceptions of civil and ecclesiastical liberty; New Lightism must have a good degree of speculation and fancy to work to advantage; Methodism spreads where feelings predominate. Dr. Hamilton's idea of denominational zoology is therefore not so far astray.

But the gospel of the apostles has an influence much more perfect than such systems. It is divinely adapted, not to one class of men, but to all classes and conditions. Its appeals reach the honest logician, the man of warm social temperament, the high, the low, the rude, the learned—all who can be moved by the arguments, motives, and love of God. And it links each to each, and throws a bond of perfectness round all, not by narrow peculiarities, but by the celestial cement of Jesus' authority, mercy, and philanthropy.

D. O.

CURIOUS SERMON FROM A CURIOUS TEXT.

JESSE LEE.

Preaching without notes was a great innovation on New England customs. The Established ministers averred that Lee could preach only a few sermons which he had learned by heart. One of those ministers, a sour, morose, and tyrannical bigot, whose oppression in the collection of his salary the people had often felt, gave permission for Lee to preach in his church on condition that he should use a text to be given him after the people had been collected, and the introductory services were performed. To this Lee consented. No-