

the outset of our peregrinations will be aware that we set out on our journey, on what may be termed the *low road*, we then advanced to a *higher level*, and consequently we are able to say with the Apostle, with regard to our present visit, "and so we went toward Rome." That institution which may be supposed to correspond to "The Three Taverns," in the immediate vicinity of Rome, may probably be visited on the ensuing Lord's Day.

The text selected as the basis of the preacher's discourse was that contained in Matt. vi. 24, "No man can serve two masters," and as the sermon was preached in the presence of the Archbishop, it may be presumed to have been considered orthodox. One of the listeners, however, reserved to himself the right of private judgment in relation to it, and although he could assent to the general statement that "the world is divided into two camps, two hostile armies, &c.," he was constrained to take exception to many subsequent statements, such, for instance, as the application of a title of Antichrist (Lucifer, Is. xiv. 12) to Satan. Regarding the oration simply from a social point of view, and knowing that one of the apparent warrants for the hackneyed terrorism which characterized the discourse is reducible to "age-lasting pruning" (Matt. xxv. 46,) it becomes impossible to believe that any view of the Almighty but that which dishonors Him can result from such preaching. The gift "to see ourse's as

others see us" is not one possessed by this spiritual pastor, otherwise he could hardly have urged the grace of humility on us all in the presence of such an array of purple and fine linen as is not even to be seen in any secular court. Denunciations of idolatry and of the stage, in the midst of a scene which the uninitiated would describe as illustrative of each, sounded oddly enough. We were told that we had become Christ's soldiers by baptism; that if we belonged to the serried Catholic host, we were secure; and yet that many of us were to be seen "flaunting on the devil's parade-ground"—a delicate allusion to King and Yonge streets, as one may suppose. "Grog shops," designated as such by the preacher, were said to be places to which "bad Christians" resort; and such of us as were supposed to be "in the army of the evil one," were said to have wrought so effectually, that if we had worked as hard for the Almighty, we should have done *more than enough* to constitute us saints. She whom "all generations shall call blessed" was said to have trampled on Satan, and we were informed of a short and easy method by which children could conquer him, namely, by making the sign of the cross whenever they should find themselves the objects of his assaults. It can scarcely be necessary to make further comment on the foregoing deliverance, than that it was presumably listened to by a large congregation.