

menced his discourse than, in commenting on the cessation of the manna, and the entrance of the Israelites into Caanan, he intimated they would "go for the unleavened cakes," etc., on arriving in the promised land. That the mind of the "learned divine" is of the "fast-driving" order, especially as regards one faculty thereof, is manifest from the following considerations; he so far gave the rein to his imagination as to inform us that there are many persons in Toronto who shrunk from the "sacrifice" involved by the occupation of a pulpit; had the foregoing sentiment escaped the lips of a pastor less connected with investments in the land of the Temperance Colonization Society, it would not have been so suggestive of that activity of the imaginative faculty involved by "a mile in 2.40." Another illustration of the "fast driving" sentiment, which has evidently possessed the mind of this D.D., was that some of us were alleged to be "capering madly on the brink of the eternal pit." It is perhaps not surprising that in view of such sentiments as those just expressed, the reverend gentleman should have had some experience of what he describes as "poor, sickly, slipshod faith," and of sermons "shooting through the soul," which form of expression may be taken to mean "missing the mark." Much of the phraseology of the preacher

was as entirely beyond the comprehension of ordinary mortals, as it was foreign to the teaching of Scripture; "the membership" were exhorted to "cross the Jordan to-night," the same "membership" was to be doubled on that occasion; they were to "eat the fruit of the land of Canaan, in order to get full salvation;" with regard to the question of the building of the schools, they were to avoid the example of the faithless Israelites who maintained that they "were not able" to take possession of the land; in order to convey to his hearers an adequate idea of his devotion to Methodism, the Dr. informed the congregation that "he loved his wife better than any other woman." The Lord's table was represented as "a channel of saving influence to our souls," and if we "desired to flee from the wrath to come," we were to betake ourselves thither as to a city of refuge. Nine-tenths of the congregation did not appear to desire to flee, etc., in that direction, as the church was all but empty when the table was spread. There was one sentiment which escaped the minister, which the writer can cordially endorse, and with that he must conclude this notice. "If pulpit men would return to the plough or to the shop whence they came, society would, in numerous cases, be the gainer."