

the charm of novelty. The first portion of Scripture read extended from Gen. vi. 5 to the end of the chapter; that portion contains one of the most perplexing statements in the whole Bible, but that statement was passed without comment; the passage occurs at the 6th verse, "It repented Jehovah that he had made man on the earth, it even grieved him at his heart." The only explanation of the passage that seems possible is the following: as God is unchangeable (Mal. iii. 6; Jas. i. 17) and cannot repent (Num. xxiii. 19; 1 Sam. xv. 29), such expressions are used of Him to denote that He resolves to act as men do, when they repent of a thing, and seek to undo it. To repent is (primarily) to change one's mind. Dr. P. selected the ninth verse of Gen. vi. on which to base his sermon—"These are the generations of Noah; Noah was a just man, perfect in his generations, and Noah walked with God." This verse is naturally divisible into two parts—what Noah was, and what he did, and a fluent phraseologist could and did find much to say on the subject, without saying anything that was not known probably to all his hearers before. He combated the common notion of a *just* man, as being inadequate to express that idea of *righteousness* toward God and man, which is the meaning of the passage. The word "perfect" occurring in the text, served as a peg on which to hang certain observations on a favourite Methodist tenet, styled "perfection"; but divided, and subdivided as the simple historic portion, "Noah was perfect in his generations," may for pulpit purposes be, it is reducible to "Noah was upright in his day," and the "perfection" of Abraham, Job, &c., admits of similar explanation; the marginal rendering of Gen. vi. 9, gives the word "upright." The favourable judgment of Noah, notwithstanding his recorded fall, as was in some measure explained, is traceable to his being regarded from the point of view of grace, or of pardon; Noah's sacrifice, in common with that of all other persons, testi-

fied to his faith in the promise of a Redeemer, hence the Almighty speaks of him in terms corresponding to those in which He spoke of Israel, of whom, notwithstanding their habitual transgression, He was pleased to state that He "beheld no iniquity" in them. Num. xxiii. 21. The Apostle Paul, on the same principle, speaks of the Corinthian Church, spite of its seething corruption, as an "unleavened" lump. 1 Cor. v. 7. There are circumstances connected with the genealogy of Noah, of sufficient interest to warrant digression, in order to explain them; the story of the fall, with a comment thereon, is traceable in the meaning of the names of the first four of our progenitors, as they successively appeared on the stage of the world—Adam—*man*—Seth—*placed*—Enos—*in misery*—Cainan—*lamentable*. The narrative of the recovery, though less distinctly traceable, is probably in some sort conveyed in the names which extend to that of Noah. To return to the consideration of the sermon which, though elaborate, and of a high order, the writer has not deemed it necessary to reproduce, it must suffice to observe that it naturally concluded with an exhortation to imitate Noah in "walking with God." This course would necessarily involve reconciliation and communion on our part, and guidance in the effort to attain to holiness of life; guidance in regard to work undertaken for God, and ultimate guidance to His immediate presence. It tells a sorry tale for the intelligence and culture of that section of the citizens of Toronto which frequents "the crowded house" (and we might say *houses*) to the north of "The Metropolitan," that such masses of the people should prefer the indecorum and impurity of the one, and the haberdashery of the other, to the solid and eloquent disquisitions of the pastor of "The Metropolitan." In concluding this notice, the writer must however remind his friend that he lacks Biblical authority for praying *to* the Holy Spirit, and wishes him God speed at the same time.