

The first chapter of Luke, from the 57th verse, was read on this occasion; it would have enhanced the interest of the portion, had we been informed that when "*they were calling the infant John, Zacharias*, after the name of his father;" the meaning of the name "*Zacharias*" is, "whom Jehovah remembers;" the proof of Jehovah "remembering" was afforded by Zacharias' mouth being opened immediately that he named the child "*John*," the equivalent of "*Johanan*," which means "*Jehovah is merciful*;" Zacharias had been one of the many who have prayed, (v. 13), and yet have not believed (v. 18), he had therefore to suffer until he did believe (v. 20), and when he had realized that the angel Gabriel's words "were fulfilled in their season," then he discovered the prophetic pregnancy of the name he bore; he learned that his Jehovah indeed *remembered*, and stereotyped his conviction, when "he asked for a writing-table, and wrote, saying, His name is *John*"—"Jehovah is merciful." The ministers of the Episcopal Church, even if they were competent to expound Scripture,—which for the most part, they are not, would, if they were to attempt it, be held accountable for the ecclesiastical misdemeanor styled "brawling;" the practical wisdom which seals their lips is however quite intelligible, for attempted exposition, might lead to reflection, and that might result in enquiry, and enquiry might prove highly inconvenient. Mr. Jones selected his text from Matt. viii, 34, "And behold, the whole city came out to meet Jesus; and when they saw him, they besought him that he would depart out of their "coasts"—neighbourhood. The sermon could not be said to teach anything save one gross blunder; the Lord was said to have "preached about the streets," whereas unfortunately for his well-to-do representative, it was expressly predicted of him, that "his voice should not be heard in the street." Is. xlii, 2. Matt. xii. 19.

THE KNOX PRESBYTERIAN CHURCH,

QUEEN STREET WEST.

The service in this Church was conducted by the Revd. H. M. Parsons on the 1st. inst. The Knox Church, be it said to the Berean honor of the ministrations therein, is the first Church in Toronto, in which the writer has observed that rustling of the Bible leaves, (when a reference was made to portions of the sacred volume which invited reference) which affords an unmistakeable evidence of the practice on the part of the minister, to exalt the Bible as supremely worthy of all the attention that can be bestowed on it; the unaffected solemnity of the whole service, regarded as an act of worship, and not from a critical point of view, contrasted most favorably with some of the debasing burlesques which, in these latter days, court popularity at the expense of truth and even decency. As the writer takes the liberty to exercise that right of private judgment for which the covenanters fought, he will not be expected to endorse all that reached his ears on this occasion; he may therefore be permitted to observe,—what he thinks the minister would, if like David, he were disencumbered of his (Presbyterian) panoply—that such a psalm as the ninety-ninth, with the singing of the paraphrase of which, the service commenced, though suitable for Israel, when Jehovah-Jesus sat "between the Cherubim," and specially suitable when "the people" will have reason to "tremble," as sung by Christians in the present day, is simply illustrative of the period when their Puritan forefathers thought themselves at liberty to apply the judicial butcheries of the Old Testament to the times in which they lived; this confounding of dispensations which differ, inherited as it is from the Puritans, characterizes all the Churches which profess supreme allegiance to the Bible, except those assemblies in which