

with flowers; this may be said to have been decorated with defective taste; the effect of the whole, however, was exceedingly pretty, and the circumstance of both fruit and flowers having been contributed by the children alone, and the ultimate destination of both being the hospital for sick children on Elizabeth street, enhanced considerably the interest of the festival. When however, our thoughts are directed to the instruction conveyed, in connexion with all this, it will be necessary to make considerable abatement in the terms of praise; ecclesiastical cripples, one might suppose to have come into the world with a crutch under each arm, so absolutely dependent are they on those supplications which they are wont to carry in their pockets; hence, whether they are called to visit the sick, or induced to offer a sacrifice of thanksgiving and praise, they advance on the crutches of their ritual to the altar of the Most High; every kind of anachronism and confusion is the inevitable result; the service in question furnished ample illustration of this fact; Ps. cxlviii was the "proper" psalm for the occasion; it is pre-eminently an Israelitish psalm, and awaits its fulfilment, according to a prediction in the body of it, (v. 13) when the name of Jehovah-Jesus alone shall be exalted. In order to apprehend this, it will be well to refer to Psalms viii, 1, and xxxiv, 3, to Is. xii, 4, and lii, 13: it will be necessary also for the writer to repeat (what has been stated in a previous paper) that the word "name" is a Jewish name for the Messiah, and that the word rendered "saints" (v. 14) is always applied to Jewish saints.

The fifth verse of this psalm, read in the light of Heb. i, 10, confirms the statement as to its Messianic application; the psalm is looped up at either end, in common with those other strings of pearls adjoining it, with "Hallelujahs," and they await their fulfilment, not at the harvest festivals of this sin-blighted dispensation, but when the "harvest of the earth" has ripened, (Rev. xiv, 15), and when men will have realized that "God hath highly exalted\* him, and given him a name which is above every name, that in the name of Jesus every knee shall bow, of those in heaven, and of those in earth, and of those under the earth, and every tongue will have confessed that Jesus Christ is Lord, to the glory of God the Father." Phil. ii, 9-11. Are they doing so now? Let the teachers of "Holy Trinity" enquire at Albert Hall, and they may hear sentiments of the following cast—"He who assumes the existence of a God, assumes too much."

\* This word "exalted" will be found in the latter three of the passages cited from the Psalms and from the prophet Isaiah. The space at our disposal will admit of but a brief notice of the address to the children, which was delivered by the Rev. — Paterson. The rev. gentleman spoke from 1 John iii, 13, "My dear children, let us not love in word, neither in tongue, but in deed and in truth." The address was unfortunately too gushing to be true, and that in more respects than one; the poor children were plied with the delusion that they had been "baptised into Christ;" they were therefore the spiritual children of the clergyman of the parish; their parents were said to pray for them, etc., etc. The ecclesiastical tradition that the Apostle John, when old age had overtaken him, used to go about, leaning on a staff, and addressing all comers with, "Little children, love one another," was the best of several stories which served to make up the address: the distinct tendency of the service as a whole, was to induce a devout recognition of the Almighty's goodness and love in vouchsafing a bountiful harvest, and so far was unexceptionable.