

Dan. vii. 13, 14, and Jude 15, provided the person so referring were adequately instructed in scripture, would go far to teach an average congregation more than they are likely to know. In Eze. xxxiv. 15, we have this same judge described as "feeding his flock, and causing them to lie down," bearing the while His covenant title "*the Lord Jehovah.*" (Heb.) This necessarily connects itself with Jno. x.4, wherein we read of His "putting forth his own sheep," and again with the types, where we read (Numb. x 33,) "And the ark of the covenant of Jehovah went before them in the three days journey to search out a resting place for them." The emphatic repetition of the statements "I am the door," (vs. 7 and 9) and "I am the good shepherd," (vs. 11 and 14 with the triple declaration respecting the "laying down of life," (vs. 15, 17, and 18,) and *this* in its various aspects, one might have supposed to be of sufficient importance to demand comment. The reading of vs. 14 and 15 as follows, renders them far more intelligible—"I am the good Shepherd, and know my sheep, and mine know me: even as the Father knoweth me, and I know the Father;" &c. The delicate subject of "the hireling fleeing because he is an hireling and caring not for the sheep" (v 13.) is one on which it is needless to make further comment than that the greatest bane of the professing church consists in certain persons receiving calls to "enlarged spheres of usefulness," accompanied by the consideration of an extra thousand a year. It would have been too much to have expected the Professor to wax eloquent on so essentially sublunary a subject as this, and accordingly he reserved his forces for what himself, and probably a section of his hearers regarded as the grand feature of the performance, namely the essay; the writer's objection to that composition, like the essay itself, is divisible into *three heads*, it was characterised by platitudes, was unedifying, and erroneous

in more respects than one. It was according to custom, hung on the peg of a text, that text consisted of Ps. xxiii. 4. The inevitable *three divisions* consisted of (1) the case anticipated, (2) the confidence exhibited, (3), the reason assigned. It is fair to presume that the Professor will rejoice that it brought home to the heart of *one* of his hearers, a familiar passage of Scripture with renewed power; that passage is "What is the chaff to the wheat? saith Jehovah." Jer. xxiii, 28. It did not appear to have occurred to the professor that this world *may* be "the valley of the shadow of death," on which the sweet psalmist descants, hence he adopted the more general idea that the phrase applies to the article of death through which most christians as well as others, expect to pass; he was doubtless referring to the precarious condition in which the wife of the regular minister was lying at the time, and which to the disappointment probably of that gentleman's hearers, necessitated his temporary absence; the circumstance gave occasion to the Professor to ventilate those pious blasphemies which are but too characteristic of most pulpits; said blasphemies coolly attribute all sickness and suffering to the arbitrary will of the Almighty; "the Shepherd may lead through severe sickness, disease" &c," were the words of the preacher on this occasion. Does he not know that sickness is the mere penal brand of transgression, on the part of some person (not always that of the sufferer) of some Divine law? Such twaddle as that of the Almighty leading us through disease, &c., may be a very convenient theory to propagate, in the interest of the medical profession, but it is more than time it was banished from the pulpits of the day. Akin to the afore-mentioned twaddle, is the ordinary teaching with regard to the declaration of Moses, in Psalm xc. 10. "The days of our years are threescore years and ten," &c. This language was applied by Moses to the Israelites'