

that no one will look with disfavour on those antiquated curiosities, styled respectively—Shovel hats, and “aprons;” that no one will covet his neighbour’s (Episcopal) breeches, white ties, or professional cassocks, etc., even though they should regard them as “works of supererogation.”

BLOOR STREET METHODIST CHURCH.

With some degree of weariness of the need of finding fault with the condition of things in the southern portions of our *diocese*, we sought relief among *the northern lights*, and are glad to be able to say that we did not seek in vain; the Methodism in which we participated on the first Lord’s day of the present year, connected as it was with its annual “covenant service,” appeared to great advantage when contrasted with that exhibition of it which we witnessed in the same church, during the absence of the pastor, some months ago. Owing however to the Rev. Dr. Cochrane selecting Psalm xxxii, as the subject of “the lesson” for the day, we are constrained to contrast the teaching of that portion of Scripture—“Blessed is he whose transgression is forgiven”—(which one may presume involves a consciousness of the fact) with the tone of the minister, as expressed by the words “we *shall* obtain forgiveness;” religious doctors appear to us to be as little possessed of the power of administering healing balm to man’s spiritual maladies, as physical doctors are, in regard to those of his body; in that branch of the ostensible Church, of which Methodism is supposed to be a reformed portion, we have four, conflicting remedies for man’s spiritual malady; (1) “I acknowledge one baptism for the remission of sins.” (2) “The most comfortable sacrament of the Body and Blood of Christ. . . . *whereby alone* we obtain remission of our sins.” (3) “By His authority (that of the Lord Jesus Christ) committed to me, I absolve thee from all thy sins. (4) “*He pardoneth and absolveth* all them that truly repent, and unfeignedly believe His holy Gospel.” The casuistry which attaches to the foregoing statements, regarded as in connection with the portions from which they are severally quoted is too obvious to need comment, but they at least possess the merit (so to speak) of being definite, whereas the mental mist of most teachers outside the Greek, Roman, and Episcopal Churches, though necessarily less defined, is scarcely less dense. We cannot pass this psalm without once more commenting on the singular fact of the connected thoughts of certain consecutive psalms; “My bones are consumed” (Ps. xxxi. 10) is a thought re-echoed in Ps. xxxii. 3, “When I kept silence, my bones waxed old through my *groaning* all the day long.” Again, in Ps. xxxi. 20, “Thou shalt hide them (those who trust in Thee) in the secret of Thy presence, from the *plots* of man,” is a sentiment repeated in Psalm xxxii. 7, “Thou art my hiding place.” Instead of the unfortunate rendering of v. 9, “whose mouth must be held in with bit and bridle, *lest they come near unto thee,*” we must substitute “because they will not draw near to thee.”

Dr. Cochrane selected the latter part of the eighth verse as the subject of his address—“I will guide thee with mine eye;” in the course of his remarks he took occasion to refer to the marginal reading of the passage—“I will counsel thee, mine eye shall be on thee,” and urged the consideration on his flock that the guidance of the Almighty was their supreme need, in all circumstances; for their encouragement, he commented on the readiness of perception of sympathy in the mutual relation of mother and child, and used that promptitude as an illustration of Divine tenderness. That feature of the service which resulted in those standing up who were requested by the minister so to do, possessed a two-fold interest, partly on account of the many whose rising was supposed to involve decision for God; and partly on account of the minority who had the courage, under these circumstances, to retain their seats.