

that this psalm was said to have been composed by David after the victory over Goliath, and the suitability of it to such a circumstance, or to the position of David's greater son, who, "by the breath of his mouth will destroy the lawless one" (2 Thess. ii. 8. ; Is. xi. 4 ; Rev. xix. 20), the suitability of the psalm to such circumstances is intelligible, but when one finds the surpliced fraternity, and the fashionable ladies of "Holy Trinity," singing, "Blessed be Jehovah, my rock, who traineth my hands for war, my fingers to fight," one is apt to enquire who they contemplate pummelling. Availing one's self of the authorized version, and looking around one in such an assembly, one need be at no loss to find an application for the fourth verse, "Man is like to vanity"; very like, one says to one's self, but if one happen to know better than the crowd of mummers assembled there, one is aware that the passage should be read, "man is like to vapour, his days are as a shadow passing by." It is easy to perceive with what eagerness they who rely on the assurance that "His feet shall stand in that day on the Mount of Olives," Zech. xiv. 4. ; it is easy to apprehend with what eagerness they, *on the spot*, and in the midst of the final "travail" of Jehovah will exclaim, "Bow thy heavens, O Jehovah, and come down ; touch (on) the mountains and they will smoke. Send forth lightning and scatter them ; shoot out thine arrows, and discomfit them ;" but how much have the congregation of "Holy Trinity" to do with all this ? They will do well to enquire into the meaning of their utterances. The "new song" of the 9th verse, in common with all the other "new songs," will obviously derive its vocal inspira-

tion from the circumstance of the Almighty, 'giving victory to kings,' &c. If the congregation of "Holy Trinity," after praying that Canadian sheep "may bring forth thousands and ten thousands in their streets," should, on emerging into Yonge St., happen to find ten thousand ewes in the act of lambing, they might possibly regard the circumstance as an answer to their supplications (see ver. 13), and as the sheep would doubtless occupy the side-walk, somewhat inconvenient to boot. It so happens that "pastures," should be substituted for "streets," but the consummate ignorance of the whole system is further illustrated by the subjoined verses, which should be read as follows :—"That our captains may be strong, that there be no breaking in (of the enemy), and no going out (of the people) into captivity. Happy is the nation which is in such a case ; Happy is the nation whose God is Jehovah." It is needless to say more of the sermon, which was delivered by the Rev. Wm. Farncome, than that in attempting to explain the meaning of "repentance," he omitted to state that *a change of mind* is the essential meaning of the word, and he *did* state that *the Lord Jesus repented of sin*. The reverend gentleman probably was dreaming of such a possibility in connection with the Lord's baptism, which ordinance he graciously submitted to, in the character of representative head of the nation, and in order "to fulfil all righteousness." Matt. iii. 15.

THE SCRIPTURES AND CHRISTADELPHIANISM.

The Christadelphians develop the malady which extends to us from the third century, and finds its manifestation in the following formula :—"Baptism is essential to salvation," and as every delusion is in-