

that of the breaking of the alabaster vase of oil of spikenard, and pouring it on the Lord's head; he referred to the millions in all parts of the globe, who, owing to the arrangement of the scheme of international lessons, were, within a limited period, occupied with the same portion of the sacred narrative, and treated this, in relation to Christ's estimate of the act, and his declaration that "wheresoever this gospel shall be preached throughout the whole world, this also that she hath done, shall be spoken of for a memorial of her." Mr. B. also contrasted the love which relinquished the "very precious" vase for the sake of the Lord, with that comparatively cold, and calculating selfishness which is content to bestow mites on him, while lavish in ministering to individual luxury. The marked enumeration of the concluding days of the Lord's career, corresponding as it does with the period of setting apart the typical lamb, was a feature of the narrative which was not overlooked, hence Mr. B. connected the events of the lesson with the Thursday of what is termed the Passion week. Speculations as to the destiny of Iscariot, like all speculations of that character, appear to the writer to be decidedly idle; of how much importance is it what any man may happen to think on the subject, when the only authoritative words we have relating to it are that "good were it for that man if he had never been born." Mark xiv, 21. The attention of the class was invited to the prominence occupied by the paschal festival, from the time of its institution, as recorded in Ex. xii, to its fulfilment, when "Christ our pass-over was sacrificed for us." In illustration of this, we were referred to Numb. ix, 4, 5, 13; Josh. v, 10; 2 Kings xxiii, 21;

2 Ch. xxx, 1; Ez. xlv, 21. The authenticity of the narrative—the fact that the children of Israel were treated as a pardoned people, in consequence of their slaying the typical lamb—and the fact that they necessarily recognized the veracity of this, was applied by Mr. B. to Christian believers, very few of whom (ministers included) apprehend that their position is that of "acceptance in the beloved," Eph. i, 6. The omniscience of the Lord, as illustrated by the command, "Go ye into the city, and there shall meet you a man bearing a pitcher of water," necessarily formed an interesting feature of the lesson; The "large upper room furnished and prepared," affords a further illustration or the same prescience; that no remuneration was either demanded or offered for the room, at a season when Jerusalem would be crowded to excess, is one of the features of the narrative, to which it was well that attention should have been invited. The remarkable circumstance of the local nearness of Judas to the Lord, regarded in relation to his moral distance from him, is one which is calculated to impress all men with the fruitlessness of what may be termed religious advantages, apart from the action of an invisible Power. The lesson concluded with an exhortation to "purge out the old leaven," etc., that the hearers might become "a new lump" practically, and hence render their lives in harmony with that "unleavened" position, which, if believers, is their privilege to hold theoretically, as regarded from on high, 1 Cor. v, 7. This order of teaching, we may briefly remark, is unknown in the majority of pulpits, but is sufficiently manifest, one may suppose, in the Word of God.

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