

fellow-worshipper's sins "blotted out;" it may nevertheless be desirable to add that provision for *daily adjustment*: of which all Christians must be conscious, is made on the same principle that it was with Israel of old, and finds its expression in the words, "If we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John, i, 9.) It thus becomes necessary to dilate on the elements of Christianity, because gentlemen who have been swift to arrogate to themselves the preposterous figment, designated "D. D.," have not as yet learned their alphabet. Similarly might the prayers "for the Spirit" be dealt with, had we space and time, and the kindred subject of the Evening's discourse in the same Church—"Take not thy Holy Spirit from me;" but until persons learn to discriminate between the Old Testament and the New, and between the several portions of the latter, hopeless confusion and contradiction will be the inevitable result. They who were supposed to be "destitute of the comforts of this life," and yet were assumed to be present, were kindly remembered in prayer; in what corner of this carpeted and cushioned edifice they might happen to be accommodated, we didn't enquire, but it is probable, that they occupied less room than did the choir. The pastor of the church, who was so considerate for the invisible destitute, has probably spent more time in committing his essays to memory, than he has to the study of Scripture, otherwise he could hardly have treated such a passage as "The Word of God is living and powerful, *and* is a discerner of the thoughts and intents of the heart, neither is there any creature that is not manifest in His sight,"—he could

hardly have treated this as relating to the written word, which he did. This gentleman's "M. A." and "B. D." conspicuously posted up in the vestibule of the Church, appears to the writer to occupy about the same relation to those whom they concern, as that cabbage does which we have been accustomed to see extended at the end of a fork, by the rider of a donkey, in front of that quadruped's nose; the cabbage is found to stimulate the following, and unless it happened to be frozen, would probably exceed the worth of the degree. To save appearances, two portions of Scripture were read at this service, Ps. LXXXIV, and 2 Pet. iii. As respects the psalm, the reading of which was intended to lead us to conclude that we were assembled in an "amiable tabernacle," it must suffice to observe that some exposition of it, was given in No. 23, of the "Criticism," and as of course any attempt at elucidation of either portion, was not to be expected from a "B. D.," we must say a few words on 2 Pet. iii. "Sincere mind is preferable to "pure," v. 1; "The earth coming into existence," instead of "standing out," etc. v. 5, "loss" instead of "perdition," v. 7, (see Rev. xx, 4, 5.) "with the Lord," is equivalent to "in the sight of the Lord," and the passage stands related to the concluding words of the epistle, where we have the expression "to the day of the age," instead of "for ever," "a great crash" is preferable to "noise," v. 10, "conduct" to "conversation," v. 11, "a benefit," is better than "salvation," v. 15, and "unrestrained" would be more suitable than "wicked," v. 17. It must suffice to add that the phrase "the day of the Lord" is uniformly applied to that aspect of Christ's arrival which is connected with judgment. That