

ventional invocation of the Divine blessing supplemented the reading of the two portions above described, and was calculated to suggest the idea that *one* way to secure the desired blessing is to *work for it* (by means of study); *that* however is more arduous, and less popular than a tame invocation of it. Mr. Laird selected his text from Rom. i, 16, "I am not ashamed of the gospel of Christ; for it is the power of God to salvation to every one who believeth." The reverend gentleman thought fit to propound the theory that this utterance of the Apostle was the result of altercation between himself and the sages of Rome, but in so doing, he appears to have forgotten that he had taken it out of the heart of a letter addressed to Christians; he appeared to regard himself as under the necessity of making statements which would set admiring hearers agape at the profundity of his research, hence the next grand disclosure related to the "chief-justiceship of Judea," an office which the Apostle was supposed to have discharged when the turbulent Jews "*did the execution of Stephen*," we read of their "casting him out of the city, and stoning him;" and of "the witnesses laying down their clothes at a young man's feet, whose name was Saul," but until the arising of this new light from Elm Street, we had not read of the theory of the chief-justiceship, and *that* erected on the statement that "Saul was consenting to his death," Acts viii, 1. Paul however was supposed to have "come down from among the rich," and consequently to have made sacrifices, which, according to the teaching of this individual, is no longer needed when a man becomes a christian; the time is past, he told us when it could be said that there were "not many wise men after the flesh, not many mighty, not many noble" among Christians; the rulers of men, who for some fifteen centuries, have deemed it more politic to patronize, than to persecute Christians,

were said by this gentleman, to figure among the Christian galaxy, and by way of clap-trap illustration of this assertion, we learned that the proudest title of the most exalted lady in the world is that of "Defender of the Faith;" the reverend gentleman did not probably stop to ask himself how this would apply to the monarch who first received it, and to the intervening successors of bluff Harry. we have only room for one more suggestive disclosure, made by this gentleman's "lantern"—he deigned to acknowledge that "there may be men who seek Church position for individual gain"—a possibility this, of which there will be few who will entertain much doubt.

THE WAITING ROOM.

GRAND TRUNK STATION.

(SECOND NOTICE.)

Mr. Salmon, on the occasion referred to in last week's issue, based his remarks on Acts xi, 1, dwelt at some length on the fact that the sweet story of grace was a communication to be *received*, and cited several passages of Scripture in illustration of this statement, especially that part of the Apostle Peter's speech to "the apostles and brethren who were in Judea," in which he relates how Cornelius had been bidden by an angel to "send men to Joppa, and call for Simon, whose surname is Peter; *who shall tell thee words*, whereby thou and all thy house shall be saved." The evangelist—for this service purports to consist mainly of a proclamation of the glad tidings—dwelt on the simplicity, the beauty, and *the brevity* of the "words" which resulted from Peter understanding from the vision of the "four-footed beasts of the earth," etc., that he was no longer at liberty to regard the Gentiles as "common or unclean;" This simple, yet forcible announcement, commencing with the words "Of a truth I perceive that God is no