

misapprehension of it, and of its immediate context, which has been disseminated from the days of the Puritans; that the context itself indicates a wider scope for its application, is manifest, unless such persons as Dr. Castle can demonstrate that the combined operation of such institutions as Jarvis Street Church and McMaster's Hall are operating so effectually on Ontarian society that "every valley (in the moral world is being 'exalted' by their means), and every mountain and hill is being laid low;" for our part, we must confess to the conviction that neither "the soul-stirring strains" of the piper below the pulpit, nor the forced and spurious eloquence of the piper above, will exercise any perceptible influence in rendering "the crooked places (of this world) straight," or the "rough places plain;" that this is the case, and that the passage extends, in its bearing, to a yet future period, is manifest from the former part of the fifth verse, which is omitted by Luke (ch. iii. 5) because he knew he was not writing of a time when "*The glory of the Lord should be revealed.*" That a second preparation of the way of the Lord is as plainly declared as words can communicate it, will be evident by reference to Mal. iii. 1, where we read that "The Lord (Jesus) whom ye seek, shall *suddenly* come to his temple, even the angel of the covenant, whom ye (Israelites) delight in." Did the Lord *suddenly come*, on his first presentation in the temple? Was "every valley exalted" by his coming? Was there any reason to say, "But who may abide the day of his coming?" &c., Mal. iii. 2. *One of the results* of his coming is that "he will purify the sons of Levi," the priests, who, from the day this was indited, to the present, have always been most in need of purification. It is observable that the prophet Malachi states, in close connexion with the foregoing declaration, that Jerusalem, and the house of Judah are to be presented as an offer-

ing to Jehovah; and as Dr. Castle and the like of him tell us that Jerusalem is the Church, we may presume that Jarvis St. Church, Cook's, which is placarded as "for sale," and that styled Old St. Andrew's, when its mortgage is paid off, *with the "houses of Judah" which they severally contain*, will all be presented as offerings to Jehovah! Some aid may be obtained from the Apostle Peter, in the understanding of that portion of the chapter which he cites (1 Pet. i. 24, 25); in contrast with the perishable flesh, which "is as grass," he observes that "*The Word of the Lord endureth for ever.* And this is *the Word*, which by the gospel is preached to you;" the same eternal person, as the writer apprehends, of whom the Apostle John writes, when he declares that "In the beginning was the Word, and the Word was with God, and the Word was God." This by connecting it with Is. xl. 8, "The grass withereth, the flower fadeth, but *the Word of our God shall stand for ever,*" appears to throw a reflex light on that singular prophetic conversation between John the Baptist and the Lord Jesus, which extends from the sixth to the eighth verse. Prophecy is full of epitomes, and this chapter of Isaiah furnishes several illustrations of the fact; a fact the more intelligible when one reflects that it is dictated by one, with whom the remote future is as the present. Of cases of studied enumeration of sentences in this chapter, we have several instances, *eight* of them in vs. 10 and 11. The order of creation is observed in the first three sentences of the twelfth verse, and we have *twelve* sentences extending from v. 12 to 14. "Rectitude" should be substituted for "judgment" in v. 14, *seven* more sentences occur in vs. 15 to 17. If v. 22 be read as follows, it will become intelligible,—"He who sitteth over the circle of the earth, (and the inhabitants thereof are as locusts),* who stretcheth

* So named as hiding the sun.