

and that could not fail to be beneficial in every way, to all parties concerned; the essays might be less lengthy, and if the minister's "hands were so laboring" as the apostle Paul's did, the said essay would probably be less flowery, and would accordingly savour more of reality than does the present ornate and empty style. In the writer's judgment also, if the supper, instead of being dragged in as a religious necessity (where it is observed at all) were to re-occupy its original place of prominence, the attention of *real worshippers* would be concentrated on the suited object and ground of their worship, and ministers and their essays would necessarily take a subordinate position, but the majority even of Christian persons prefer enslaving themselves to systems of their fellow-men's making, to endeavoring to conform their practice to that which is strictly Biblical; hence they find themselves feeding on husks in preference to "the old corn of the land." It is worthy of note that the Church of Rome has handed down this practice through the vista of eighteen centuries, *all developments notwithstanding*, and so far, her historical testimony confirms the view above stated. Our friend Mr. Tapscott, read (from the revised version) from Mark xiv, 27-42. As in verse 26, we read of their having sung "a psalm" previously to "going out into the Mount of Olives," and that psalm consisted no doubt of the historical and prophetic group—the great Hallel, extending from Ps. cxiii to cxviii—which would be sung with all the "pomp and circumstance" of Temple worship, while the "cornerstone" (Ps. cxviii, 22) was tenanting the tomb, it might have been expected that the reading of such a portion as that above-named,

would have commenced with v. 26. As it fell to the lot of the writer to prove (in the columns of the *Globe*) that the Revisers had blundered with regard to the manuscripts, according to which they have altered the New Testament, he cannot pretend to approve of the public reading of their unhappy production. Mr. Tapscott, in his prayer, showed us that he cherishes the common delusion that the Lord is "to ride prosperously through the world, until the whole race be brought into subjection to his sceptre;" judgment has to enter first, for "as it was in the days of Noe, so shall it be also in the days of the Son of Man; they did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and took them all away." Luke xvii, 26-7. As our friend, the pastor of this Church, has not yet had time to disenthral himself from the kind of tuition he will be likely to have received at McMaster Hall, we are afraid he must be told that he was caught tripping again in his reference to Is. lxxiii, 3. If he will refer to that portion, and to the latter three verses of the previous chapter, he will perceive that we have there a crisis corresponding with that just adverted to,—the deliverance of "the daughter of Zion" "prepared" by a most unmistakeable scene of judgment.—The words our friend quoted, "I have trodden the winepress alone" are an answer to the enquiry, "Wherefore art thou *red* in thine apparel, and thy garments like him that treadeth in the wine-fat?" The concluding portion of the verse proves to demonstration that the whole passage relates to the execution of judgment, and not to the personal suffering of the Lord. It may be well to add that