

bestowed much time on their consideration, as he described them as "of but little use"; their medicinal properties would probably be the last idea to be "considered" in relation to them. "The Kingdom of God" (v. 33) which the disciples were exhorted to seek, was of course represented to be "spiritual," but as that is a subject on which the gentleman enlarged, to whom we listened in the evening, it is needless to comment on it, on the present occasion.

COOK'S PRESBYTERIAN CHURCH,
QUEEN STREET EAST.

The service at this church was conducted by the Revd. John Kirkpatrick, on the evening of the 27th ulto. The attention of the congregation was invited to the subject of Egypt, from the stern old paraphrase of the psalm, the metre of which necessitated "thou preparedst a room for the vine," etc., to the end of the service. The first portion of scripture read, extended from Ex. xii. 31-42. It was satisfactory to hear some attempt at exposition in the course of the reading, but one or two points were omitted in this first portion, which should not have been; the former of these was the incidental acknowledgement on the part of the Egyptian monarch of his inferiority to the leader of the monarch's enslaved people; this transpired in the request, (v. 32) "and bless me also;" "without all contradiction the less is blessed of the better," Heb. vii. 7. The second oversight was the more culpable, inasmuch as anyone who aspires to the work of the ministry ought to know that the foolish rendering of the thirty-fifth verse, "the children of Israel borrowed of the Egyptians jewels of silver," etc., is a subject of perpetual carping on the part of ignorant objectors to the Bible; "a workman who needeth not to be ashamed" should therefore anticipate such an objection by reading the word "borrowed" "asked" or "demanded," or otherwise

should explain that it ought to be so rendered. Mr. Kirkpatrick commented on the fact that the British troops are at the present time devastating the territory formerly allotted by Pharaoh to the children of Israel, and on the comparative insignificance of the number of the warriors of today. Among the statements which *might have been made* on the latter part of the portion read, is the fact that Josephus gives the period of the Israelites' sojourn in Egypt, both as two hundred and fifteen years, and as four hundred and thirty; the solution of the two statements being afforded by the Septuagint, and by the Samaritan Pentateuch, each of which insert the words "and in Canaan," after the word "Egypt," in the 40th verse. It was to have been expected that in reading Ex. xiv., a minister possessing the requisite amount of cultivated intelligence would not have passed the "hardening of Pharaoh's heart," (vs. 4, 8, 17), without informing us that the word "hardened" should rather be "strengthened," "encouraged." The indication that Moses had been supplicating (presumably) in silence, afforded by the enquiry on the part of the Almighty, "Wherefore criest thou to me? speak to the children of Israel that they go forward," etc., one might have supposed to be worthy of a passing notice; that the "angel of God who went before the camp of Israel, even the pillar of the cloud," etc., v. 19, was none other than the Messiah, is sufficiently manifest from Acts vii. 30-34, and Mal. iii. 1. The circumstance of this national triumph being celebrated in the Psalms (lxxxvii. 4, and lxxxix. 10), and in Is. li. 9, is itself a sufficient answer to those who endeavour to derogate from the miraculous character of the passage through the sea (v. 26). The retributive character of the destruction of the Egyptians, in relation to the monarch who had said (Ex. i. 22), "Every son who is born, ye shall cast into *the river*," is another of the many lessons deducible from the portion read on that occasion; that the whole transaction was moreover