

his miracles, but to communicate miraculous power to others, when he seized the opportunity to refer to the "soul-stirring strains" which had reached him from a set of pipes external to his own; he observed that charming as was the skill of him "who swept the key-board below him," (and he might have added, and calculated to pay as an investment) yet the organist lacked the power of immediately communicating his accomplishment to the envious crowd of feathered ladies who were assembled in that theatre Ecclesiastical. That which might have been the substantial part of the service, consisted in the fortieth chapter of Isaiah, which as usual, was read as if no exposition of it were needed, and there are circumstances in which, owing to the lack of apprehension, on the part of those who minister, any attempt at exposition is better omitted; such has been the defence set up by a prominent officer in the Presbyterian Church, in conversation with the writer, for the discouragement, if not the prohibition, of any public exposition of Scripture, in that branch of the Church; we venture to conclude that it is time the ministers were sufficiently qualified for their position, to undertake the fearless exposition of the portions they read, but the canny rulers of assemblies, etc., are doubtless aware that such a course as that we advocate, would disturb that slumber of combined ignorance and indifference which might be attended with inconvenient results. It was satisfactory to perceive that Dr. Castle was so far conscious of the desirability of rendering the selected portion intelligible, as, instead of reading ver. 9 from the text, to read, at least in part, from the margin, and consequently to approximate the native beauty of the passage;—"O thou who tellest good tidings to Zion, get thee up into the high mountain; (a) O thou who tellest good tidings to

(a) This might be applied primarily to the Lord's position as recorded in Matt. v. i.

Jerusalem, lift up thy voice against the strong (one), (b) lift it up, be not afraid; proclaim to the cities of Judah, 'Behold (it is) your God.'" The reading of this passage in the margin is—"Proclaim to the cities of the house of Judah, the kingdom of your God is revealed." Persons unacquainted with Hebrew would scarcely expect that the tenth verse relates the progress of Jehovah Jesus, and they who were assembled in Jarvis Street were not enlightened on this subject; neither did they learn that "his reward is (declared to be) with him, and his recompense before him." In order to understand the force and beauty of the portion read on this occasion, it is necessary to remember that the division of Scripture into chapters, is of man's devising; any one who may refer to the sixth and seventh verses of the previous chapter, will perceive that this portion stands in the most intimate and 'comforting' relation to the terrible denunciation of those verses; the times of the Gentiles, beginning with the Babylonish captivity, and extending as they have done, from that period to the present, are in this fortieth chapter, regarded as having terminated, and the kingdom of the rejected Messiah, as about to be established, hence the sublime salutation—"Comfort ye, comfort ye my people, saith your God; speak ye comfortably to Jerusalem, and proclaim to her, that her appointed time is accomplished, that her iniquity is pardoned; for she hath received at Jehovah's hand, double for all her sins." The third verse, "The voice of him who crieth in the wilderness," etc., is remarkable on account of it being quoted by all the Evangelists, in relation to John the Baptist, and is also remarkable on account of that widely extended

(b) When the strong one armed keepeth his palace, his goods are in peace, but when he who is stronger than he shall come on him, and overcome him, he taketh from him his complete armour, etc., Luke xi, 21, 22.