

use of the word in this Psalm ; with its intended application to the Lord's supper on this occasion, the passage has no shadow of connection. The *traditional* application of the passage—"I have trodden the wine-press alone," to the sufferings of Christ, any one who may refer to Is. lxiii. 3, and to the context, will perceive (as we have been obliged to observe before) is utterly inapplicable ; for in immediate connection with the passage quoted we have "I will tread them in mine anger, and trample them in my fury"—expressions which obviously indicate future judgment, and that (as is always the case) in connection with merciful deliverance, for immediately afterwards, we read in v. 4, "for the day of vengeance is mine heart, and the year of my redeemed is come." The conservatism of human nature is such, that when once a given line of teaching gains currency, it appears to require a sort of moral earthquake to shatter it, and *this*, as the doctors teach us, quite as much in physical as in spiritual matters ; accordingly we found our pastoral friend assuring us (according to the teaching of the Reformation and subsequent eras) that the promise of Christ's return to the earth—the promise of Christ's coming to us,—means *our going to him* ; one need not wonder at the hopeless confusion which prevails among Christians, when one finds the *coming* of one person authoritatively pronounced to mean the *going* of another ; as little need one be surprised at the stolid indifference which characterizes the mass of church-goers, for people will not be interested in what they cannot understand, and what with mistranslation and misinterpretation, they must indeed be remarkable phenomena, if they can pretend to understand what is usually presented to them in the name of Christianity.

The most striking thought suggested to us, in relation to the subject of the crucifixion was, that there were three classes present on that tragic occasion, who severally acted (as did the soldiers) *without conviction*, (as Pilate), *against conviction*, (as the Jews) *from conviction* ; Mr. Smith also remarked that the Lord never complained of his bodily suffering ; one of the features of the ministration which did not commend itself to the writer was the apparent habit of paraphrasing the Lord's words ; this can scarcely be attempted by anyone without derogating from their simplicity and dignity ; another ministerial habit which may be regarded as faulty was the perfunctory mode of treating the grandest truths ; on the other hand, the general invitation to Christians who might belong to other bodies to approach the table, which was properly described as *the Lord's table*, and not that of a sect, was not the less commendable for being not unusual ; the suitability of the promises which were read while the communicants were engaged in celebrating the supper, struck the writer also as an interesting feature of the celebration ; the paraphrase of Matt. xxvi. 26-29, and hymn 256 appeared to him to be exceptionally good.

Our rev. friend quoted during the administration of the supper, the familiar utterance—"My kingdom is not of this world" (John xviii. 36), and like many of the same school, he appeared to regard the passage as entirely conclusive in respect to any prospect of the Lord's inheriting "the throne of his father David," (Luke i. 32) ; if David's throne were a spiritual throne, then, no doubt, the throne of "the Root and the offspring of David," will be exclusively spiritual likewise ; but in the absence of any proof of a spiritual reign of David, we feel it incumbent on us to rely on the testimony