

of the service as a part which the children should understand, is an endeavour so commendable that it is to be hoped it will be widely followed, for ordinary services cannot fail to be largely unintelligible, and consequently irksome to them. Mr. Hogg illustrated the Almighty's anticipative providence by a narrative of a certain father having told his children that God had been many thousand years preparing the breakfast of which they were partaking; the gist of the story being that the coal employed in boiling the porridge involved in its development, the providential forethought of the Almighty; the dispensational aspect of the psalm as "touching *the king*," who in the first verse is predictively described as "rejoicing in *thy strength*, O Jehovah," and in the concluding verse is exhorted to "be exalted in *his own strength*," this aspect of the psalm was of course unnoticed, and it only remains, in passing, to indicate that *the king* (of kings) is himself addressed from the eight verse onwards.

The service at this Church was conducted by the Rev. John Hogg, and inasmuch as lengthy prayer preceded what is regarded by most non-Romish churches as the principal object of their assembling—the sermon—one cannot but comment on what is so generally observable in the supplications of such persons—their lack of apprehension of their relation to their Maker,—in this case, as in the last Presbyterian Church visited, the supplicant, regardless of the Apostle Paul's teaching on the subject (Col. ii. 13.) prayed that "our sins might be taken away," and that "our feet might be taken out of the horrible pit, and from the miry clay;" such petitions indicate unmistakably how little anyone who presents them can understand his own relation to God (as a believer), and consequently how little he is able to instruct others on that important subject. The Holy Spirit was addressed in prayer by this gentleman; without any Biblical sanction for such a proceeding,

and was said to "reprove" instead of to "convince" of sin. The sermon, which happily was of an order far above the average, was based on Esther vi. 1-3. Mr. H. commenced by stating that "Ashasuerus," the title of the king whose acts are recorded in the book of Esther, was a dynastic, and not a personal designation; that owing to the ruthlessness of character displayed in the narrative of the king's acts, in the book of Esther, it is generally considered that the king who sent Ezra and Nehemiah from Babylon is identical with Xerxes; how they who entertain such an opinion, in view of the opening verse of the seventh and eighth chapter of the book of Ezra, and the first verse of the second chapter of Nehemiah, it is hard to say. The argument however depends on the character of Xerxes, who shortened the shadow of his engineers, because the current destroyed the bridge they had constructed across the Hellespont, and scourged the sea because it was refractory, etc.; it remains for students to decide if a name can be swept from off the roll of Scripture by an argument of such a character. Our attention was next directed to Haman, the Amalekite, as the personage second in importance to the king, in the Persian court. Mr. H., observed that the circumstance of Haman being an Amalekite accounted for the sullen hatred which Mordecai would be likely to entertain toward him, and which at least would show itself in the lack of that obsequiousness which a man of Haman's character and position would be likely to expect, and this in its turn accounts for the remorseless hatred on Haman's part, which led him not merely to devise the murder of Mordecai, but the extermination of the race to which he belonged; the narrative presents the most amazing view of the unbridled power of a despot which history affords; the word alone of the king, attested by his signet necessary, to consign hundreds of thousands of his fellow-mortals to unresisting slaughter! Ha-