

for the first of a series of *selected sermons* (v. 19 of 2 Peter 1); the former of these related to the word "established," which should be substituted for "sure," and the latter to the pointing of the last line—"until the day star ("the bright and Morning star") arise"; it is worth while, when a man is aware of the desirability of so doing, to read part of the fifth verse as follows, and *that* for two reasons—"supply to your faith, courage, and to courage-knowledge"; the reason for the first alteration in the passage is that the apostle catches up the thread of the first thought, in the eleventh verse, when he says, "for so an entrance shall be *supplied* to you abundantly"; the reason for the second is, that "courage" to confess is the manifest need of all who have ever realized what it is to believe. "Ye shall never stumble." would be preferable to "fall," in the 10th verse, and "magnificence"—the magnificence of the future kingdom, which the three favored disciples were privileged to witness, Matt. xvii, 1-3—should be substituted for "majesty" in v. 16; the sense in which "no prophecy of the scripture is of any private interpretation" is that it is not an explanation put forth on the authority of unaccredited individuals, see 1 Cor. ii. 13, and v. 21 of this chapter.

As it is the writer's practice to attach more importance to the portions of Scripture which are read in most of the churches, than he does to the other features of the service, he has only space to observe that the various acts of wor-

ship in this assembly, devolve on several of the members of the community; the church in James-st. has recently discovered (or may be supposed to have discovered) that its worship may be conducted more "decently" and in better order, by the intervention of "elders," hence that rush for the platform which once characterized it, has been abated, and an elder nominates the persons who shall conduct the several portions of the service; two or three consequently pray, one of them quite inaudibly to any one three yards away from him; another is supposed to be qualified to read, and others to address the assembly; that the several portions of the service are apt to require an interpreter, may be gathered from the subjoined lines from the first hymn which was sung on the 15th inst.:

"The first-fruits of a blessing prove
To all the sheaves behind"—
"This day I must to God appear," &c.

That the readers are not necessarily profoundly versed in Scripture, may also be gathered from the circumstance of one of them having announced that he was about to read *the first chapter* of Obadiah. The weekly "breaking of bread," and contributing, as the supposed result of "laying by them in store," 1 Cor. xvi. 2, is in one sense Scriptural, but we should like to see the celebration of the supper characterized by more reverence, the perpetual repetition of the words of institution omitted, and the self-complacent glorying in the rectitude of the proceedings likewise.

(To be continued in our next.)