

pit harangue. This practice was illustrated by Mr. Milligan on this occasion; the exposition of any other book which required exposition would be deemed a matter of course, but the Bible, which supremely needs it, and would become increasingly interesting in proportion as it might be intelligently expounded, is read in a spirit of superstitious, and unreal reverence for the letter of it, and passed with the formal aspiration — "May the Lord bless the reading of his word." The Lord would undeniably be far more likely to bless it if an honest endeavor were made to elucidate it, instead of all the force or the minister being concentrated on his hireling-harangue. Isa. xlv., was the former of the portions read on this occasion, on which portion it was not found possible to say a word; the writer will therefore venture to intimate that it might have been worth while to connect the name of Cyrus with the obvious reference to the then future conquest of Babylon, in the words of Ch. xliii. 27., "Who saith to the deep, 'Be dry,' and 'I will dry up thy rivers.'" The reference to Cyrus having been a shepherd boy in the words of the following verse, "He is *my* shepherd," one would suppose to be sufficiently manifest. See Rawlinson's Herodotus vol. 1., p. 201. For any but a professional minister, the connection between the declaration, "I will loose the loins of kings, to open before him the two-leaved gates," and the fulfilment, about 176 years subsequently, when "the joints of Belshazzar's loins were loosed, and his knees smote one against another." (Dan. v. 6.), for any but the average minister, such a "mating" of prophecy as the foregoing would have possessed some interest. The enumeration of passages, of which there are at least three examples in this chapter, as it is evidently a matter of purpose, is also worthy of notice—*eight* "I wills," extending from the first to the third verse, *seven* occurrences of "there is none else," extending from ver. 5, to 22., and characteristic of any reference to Persia, as witness Ezra. 1. 3, and Dan. vi. 26.

eight occurrences of "who hath declared this?" or similar expressions, extending from xlii. 9. and discoverable at xliii. 9., xliv. 7, 8., xlv. 21., xlii. 10., and xlviii. 3, 5. Then we have the occurrence of "my servant," (ver. 4.), itself an illustration of twofold arrangement by sevens, as noticed in former papers; an allusion to Zabianism similar to Job xxxi, 26, 28., in ver. 7., "I form the light;" the connected, and one would think sufficiently remarkable statement, "I create evil," presumably in the sense of overruling, coupled with the parallel passage in Amos. iii. 6., "Is there calamity in the city, and Jehovah hath not done it?" These, and other features of the chapter, with suggestions, such as "I have raised him up to execute judgment," that being the sense in which Cyrus was "raised up in righteousness," (ver. 13.) "he created it (the earth) not *desolate*, he formed it *to be inhabited*" (ver. 18.) these points would at least have been more instructive to the supposed worshippers at St. Andrew's, but probably less interesting than the operation of sprinkling a baby with "sanctified water," which was one of the minister's performances, and less attractive than a torrent of words which were made to flow from a text, and which would probably be forgotten before another sunset. If the text and its torrent be noticed at all, in this periodical, the notice must be deferred to a more convenient season.

N.B.—As it will soon be necessary to reprint several of the numbers of the "Criticism," in order to supply new subscribers with complete sets of the numbers, and as this entails additional expense, Mr. Edwards will be greatly obliged to any of his readers who may without trouble commend this journal to their friends, if they will kindly do so.

THE CHINESE CLASS.

(SECOND NOTICE.)

It fell to the lot of the writer, on the 9th inst., to learn from a trustworthy policeman, that he had seen certain