

the ministry is not restricted to a single individual. There are of course exceptions to this rule, and it is one of the privileges of the Knox Church to be ministered to by a gentleman who apprehends these truths. One might have expected some comments to have been made on Ps. xxxix, and on other portions of Scripture which were read during the service; and as the word "Selah" constitutes a part of the several psalms in which it occurs, and is introduced in order to emphasize the portion which precedes it, we can scarcely be at liberty to omit it; it is remarkable that on the two occurrences of the word in this psalm, it supplements the statement that man is altogether (as vapour); the type in which the word "Lord" is printed in the seventh verse, indicates that it was "The Root of David" who was addressed when the Psalmist exclaimed, "And now, Lord, what wait I for? *my hope is in Thee.*" The third portion of Scripture read during this service and intended presumably to constitute a link with Ex. xx, and the psalm above named, was Heb. i. to ii. 4, and of this, one cannot but observe that the successive quotations from the Old Testament, in that portion, being as they are, the quotations of inspired men, are necessarily invaluable as throwing light on the several portions quoted, we venture to consider that attention should be invited to facts of this nature, in passing, and that

an aspect of the Lord so sublime as that which (in the Greek) describes him as "the offshining of the Father's glory," and consequently conveys the idea of eternal and inseparable relationship, should never be publicly passed in silence.

Certain infants were said to have been "baptized" on this occasion, but happily for the little mulers, were not "buried in baptism;" that phrase would appear to many minds, to preclude the possibility of the ordinance having ever been intended to apply to infants; the most plausible of the arguments in favor of such an application, was employed on this occasion, that of the supposed parallel with the initiatory rite of the Israelites; but as the characteristic feature of Christianity consists of a "telling of words, whereby thou and *all thy house* shall be saved," we think it obvious that the "words," (and consequently the deliverance) applied only to those who could understand them. To assume that the first two centuries of this era could roll by, without a single reference to "the baptism" of a baby, if such a practice obtained, appears to the writer to be assuming too much; that man's natural love of ordinances should lead him, in the third century, when the church had greatly advanced in corruption, to "baptize" *one baby*, is on the contrary, entirely intelligible. Lack of space necessitates the postponement of any comment on Mr. P.'s sermon.

MEDICAL CRITICISM, by the same Author, sold at Hawkins & Co.'s, 67 Yonge Street. Price, 50 Cents.