

have too much evidence for believing that such persons exist in our Church—she, out of her comparative poverty, always found something to lay at the Saviour's feet, or, like her sister of old, had always some box of ointment to break to anoint his head. When the proposal to build a new brick church was started, she was among the first to declare her willingness to do her utmost to accomplish this desirable object, cheerfully and joyfully giving her \$60, besides \$10 towards procuring a complete communion service, as her contribution. It was her great wish to see the new church, and be present at the opening services, but this privilege was not granted. She was then laid prostrate by a painful and lingering disease, which has finally dissolved her connection with the clay tabernacle, at the age of 54; and though not permitted to visit the new sanctuary, in the erection of which she took a deep interest, she is now in the sanctuary above, and free from all disease and pain—to suffer and sorrow no more. During her last weeks, her sufferings were often great, but she endured them with exemplary patience. Altogether, she possessed the elements of a noble and amiable and dignified character. Living, as she did, in a quiet country district, and naturally averse to display or publicity, what she did was done with Christian kindness and humility. In short, she felt the force of the Saviour's words—It is more blessed to give than to receive. Her remains were followed to the grave by an unusually large retinue of friends and neighbours. Her death was improved on the following Sabbath by a discourse on the words of Paul—For to me to live is Christ, and to die is gain. The apostle lived on the principle of making Christ his all in all, the object of his faith and love—his friend and companion, with whom he held constant and familiar fellowship—his exemplar, whom he sought constantly to imitate—his Redeemer, through whose merits alone he looked for grace now and glory hereafter—his Divine Master, who had called him to the work of the ministry, which it was his constant desire to fulfil that he might glorify that gracious Master—and as his only hope. At the same time, Paul regarded death as gain or highly advantageous, because through it he would be made perfect in heaven—would be delivered from his present trials and sorrows, and would enter on the enjoyment of eternal life in all its fulness. It cannot be doubted that in all this was depicted the current of Miss M.'s thoughts and feelings, although in a humbler and less conspicuous sphere. P.

PSALM XVI.

This psalm, like the 8th, is what is called "personally Messianic." There is not much difficulty in the exposition of it unless in the 10th verse, and that arises from mis-translation.

The last clause of the second verse, and the first of verse third, teach that the mediatorial work of the Lord Jesus does not benefit God, but His people—those whom He, in His kindness, makes saints.

Verse 10, both in the psalm and Acts ii. 27; which is a quotation from it, is made by our version to teach the Romish notion of Christ's descent into hell—which notion we find taught also among ourselves in what is called the Apostle's Creed—and thus to lend a measure of countenance to His having preached in person to "the spirits in prison," and to be one of the pillars of purgatory. The usual way of meeting the difficulty which these passages seem to present, is by asserting that the Hebrew *sheol* and the Greek *hades* do not mean hell, but the state of the dead. Yet the