

to the house of instruction. While your children are brought up under the blessings of a Christian education, we trust that in the land of your adoption you will not forget the God of your Fathers. Love and serve him; remember the Sabbath day to keep it holy; and when the bell, with its solemn tones, calls you to the house of God, remember your brethren who are in bonds, and let your prayer ascend to God, that he may, in his own good time, break every yoke and let the oppressed go free; that he may turn both the hearts of Masters and Servants from the bondage of Satan to the service of the one living and true God.

(Signed) J. C. PECK,  
J. B. VASION,  
On behalf of Committee.

2.—Reply by the Raleigh Settlers.  
Raleigh, C.W., 17th Dec., 1850.

To the Coloured Inhabitants of Pittsburgh:

DEAR BRETHREN,—We have received your letter dated the 23rd Nov., and the bell presented to the Rev. W. King for the Academy at Raleigh. We are delighted at all times to hear from the friends that we have left in a land of pretended freedom, and although separated in body, we are present with you in spirit; and we fondly hope that our prayers often meet before the throne of God for mutual blessings. We will endeavour to observe and practice the advice which you have kindly given us, by loving and serving God, and obeying the laws of our Sovereign. We will not cease to implore the Divine Blessing on that Government which has given us liberty not only in name but in reality. The bell has been raised to the place erected for it, and for the first time the silence of our forest was broken on last Sabbath morn, by its joyful peals inviting us to the house of God. We would return to you our sincere thanks for this memorial of your kindness, and we trust that while its cheerful peal invites us to the house of prayer, we will then remember our brethren who are in less favourable circumstances; and our constant prayer will be that the bible, the gift of God to man, may no longer be withheld from you by the unrighteous acts of professed Christian Legislators; that the power of the oppressor may be broken, and that those who have long been held in bondage may be set free.

(Signed) ISAAC RILEY,  
WM. A. JACKSON,  
On behalf of the Coloured Inhabitants of Raleigh.

Inscription on the bell:—"Presented to the Rev. Wm. King, by the Coloured inhabitants of Pittsburgh, for Academy at Raleigh, C. W."

3.—Address to the Rev. Wm. King, with present of Books and Maps from the Female Association at Pittsburgh, on behalf of Raleigh.

Allgheny City, 25th Nov., 1850.

To the Rev. Wm. King:

DEAR SIR,—We have long felt a deep interest in the spiritual improvement of the Coloured population. It gives us great pleasure to hear of the effort now being made by the Presbyterian Church of Canada to improve their moral condition. We rejoice that they have found with you what our own law denies them here—a home and an asylum.

We feel it a duty to aid you in giving the gospel to those persons whom our law has driven from us. As a token of the interest we feel in your School and Mission, I have been requested by the Ladies of Allegheny City to present you with "the Presbyterian Library," and five Missionary Maps for the Sabbath School; hoping that these may be the means, in the hands of God, of leading some young men of piety to devote themselves to the cause of Christ in a foreign land; and the prayer of the Committee is, that God may bless your efforts in training up a native

ministry to preach the gospel to their own people both here and in Africa.

(Signed) HARRIETT C. MARSHALL,  
ELIZA DEAN,  
And others, on behalf of the Committee.

4.—Reply by the Rev. W. King  
Raleigh, Canada West, }  
16th Dec., 1850 }

To Mrs Harriett Marshall, Mrs Eliza Dean, and others of the Committee:

I have received your letter of the 25th ult., together with the valuable present of books and maps that accompanied it. For some time I have felt the want of a suitable library to supply the pupils attending the Mission School with wholesome reading; your donation has in a great measure supplied the defect. I trust it will prove a blessing to the youth who attend both the day and Sabbath School, and fondly hope that by the blessing of God some of them will become what the donors earnestly pray for—Missionaries to their own people. I would return you my sincere thanks for the interest you have taken in our Mission, and the substantial manner in which you have shown it, and for the many acts of kindness and hospitality which Dr Burns and myself received during our short sojourn among you.

WM. KING.

The latest intelligence from Raleigh is of the most encouraging nature, and Mr. Rennie, who was the teacher during last summer, is now in Knox's College, Toronto, and will be happy to give more minute particulars to any who desire information as to the progress of the School. Mr. Alexander McLachan, one of the Students, is at present teaching the School, under the superintendence of our indefatigable and excellent Missionary, the Rev. William King; to whom any communications may be sent regarding the settlement, and who will be ready to give prompt replies. His address is—"The Rev. Wm. King, Raleigh, C. W."

SHORT COMMENTS ON THE PSALMS.

PSALM IX. To the Leader of the Music upon *Muth-labben*.—A Psalm of David.

NOTE.—Conjectures are various as to the meaning of "upon *Muth-labben*." Gesenius makes it "to be sung, in the manner of virgins, by the boys" Alexander, in his recent work, prefers "after the manner of (*the song or poem called*) Death to the son." The old interpretation, "on the death of the Champion," (*Goliath*), seems as reasonable as any; and the subject of the psalm seems to favor it.

1. I will praise thee, O Lord, with my whole heart; I will shew forth all thy marvellous works.

Praise from every creature, praise at all times, and that with the entire energy of the offerer, is Jehovah's rightful due. The wonders which he has done in creation, and the higher wonders of his spiritual kingdom, furnish themes for endless praise.

2. I will be glad and rejoice in thee: I will sing praise to thy name, O thou most High.

They who know God aright, find their highest satisfaction, their purest and most intense enjoyment, in contemplating his character, and in holding communion with him: so that praise becomes the natural utterance of their feelings.

3. When mine enemies are turned back, they shall fall and perish at thy presence.

When God comes forth, as he ever and anon does to execute judgment on those who are his enemies, and the enemies of his people, they are speedily overthrown, and they shall all perish everlastingly.

4. For thou hast maintained my right and my cause, thou satest in the throne judging right.

It is through an exercise of grace on God's part, that his people are permitted to appeal to his justice against their enemies. And, though it has sometimes seemed from the power and success of these enemies, that the appeal was disregarded, he has yet never failed to prove himself to be the avenger of his people.

5. Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name for ever and ever.

In every age God has thus been executing judgment on wicked nations. And the kingdom of Christ shall not be fully established in the world, without manifestations of the retributive justice of Jehovah, of the most solemn and awful kind,—thus it is said of him whose name is THE WORD OF GOD, as he goes forth to the destruction of the beast and the false prophet—an event this certainly future,—"Out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God."—Rev. xix. 15.

6. O thou enemy, destructions are come to a perpetual end: and thou hast destroyed cities; their memorial is perished with them.

What can await the enemies of the people of God—how vast soever their resources and munitions may be, but an utter overthrow! Their very names, if not preserved in the records of the triumphs of God's Kingdom, must pass into everlasting oblivion.

NOTE.—Our version improperly makes this verse an address to the enemy—it is not so, but a continuation of the address to God, contained in the foregoing verses. It should be rendered thus, "As for the enemy, completed are his destructions," so in substance, the marginal rendering "the destructions of the enemy are come to a perpetual end." The Septuagint, Syrac, and Vulgate agree in rendering the clause, "failed for ever are the swords of the enemy."

7. But the Lord shall endure for ever, he hath prepared his throne for judgment.

Change is an attribute of the creature—unchangeableness an attribute of Jehovah alone.—And as responsibility belongs to all rational creatures, so the right and authority for judgment are his. The time for judgment may seem to be protracted, yet it never in reality lingers.

8. And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness.

Before the period of the final judgment, Jehovah, in the person of his Son, shall reign over the whole earth—all its tribes and people acknowledging him as their Lord, and submitting to his laws. That shall be eminently a reign of righteousness.

9. The Lord also will be a refuge for the oppressed, a refuge in times of trouble.

When Messiah's reign over men is universal, discord and violence shall disappear. Until that happy time, those who, under oppression or dis-