

9. Oh let the wickedness of the wicked come to an end; but establish the just: for the righteous God trieth the hearts and reins.

The progress of Christ's kingdom in the world, is analogous to that of its progress in the individual soul. There is in both cases the destruction of sin, and the implantation and growth of the principles of holiness. These are the things for which we should pray, and we may encourage ourselves in doing so, from the consideration that Jehovah is at once perfect in rectitude and omniscient.

10. My defence is of God, which saveth the upright in heart.

They are truly well protected to whom God himself proves a shield-bearer. And, if the Psalmist, as here, took encouragement in God, from the consideration that he is the Saviour or deliverer of the upright in heart, we may infer that, in order to the exercise of confidence in him in any case, the suppliant must be conscious that he is single-minded and sincere in approaching to him.

NOTE.—The expression is literally "my shield is upon God."

11. God judgeth the righteous, and God is angry with the wicked every day.

The fire was kept burning continually on the altar of Jehovah—an emblem of the aspect which his character as a righteous judge, bears to the wicked.

NOTE.—The marginal rendering of the first clause is to be preferred, "God is a righteous Judge," so the prayer-book after the ancient versions. And the latter clause may be rendered "God burns with anger continually." It is worthy of remark, however, that the ancient versions have read *Et* in this clause not as the name of God, but as the negative particle, and hence, they give the sentence a different turn. Thus the Syriac, "He is not angry continually, and he does not repent." It connects the first clause of the 12th verse with the 11th.

12. If he turn not, he will whet his sword; he hath bent his bow, and made it ready.

Well may it be said, woe to the impenitent sinner—the man who striveth with his Maker,—the weapons of vengeance are to be found every where by God.

13. He hath also prepared for him the instruments of death; he ordaineth his arrows against the persecutors.

The retributions of Jehovah on his obstinate enemies, are the deliberate acts of his government, not the result of blind and impetuous passion—"Tophet is ordained of old."

NOTE.—The last clause may be rendered as does Gesenius, whom others follow, "He shooteth his burning arrows."

14. Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood.

Sad case of the sinner, whose plans and labors likened here to the conception and travail of a woman, have been mischief and iniquity! What can the issue be but disappointment and confusion?

15. He made a pit, and digged it, and is fallen into the ditch which he made.

Divine retribution on the wicked, is the more signal when they are involved in the ruin which they contrived for others.

16. His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate.

Jehovah's righteousness is seen in harmony with mercy, in rewarding the benevolent plans and labours of his people. The same righteousness shall be manifested apart from mercy, in requiring all the malignant schemes and enterprises of the ungodly.

17. I will praise the Lord according to his righteousness, and will sing praise to the name of the Lord most high.

All holy men who contemplate the retributions of Divine justice on individuals, or on communities, will be led with the redeemed, whom John in vision saw standing by the Crystalline sea, to sing in praise, "great and marvellous are thy works, Lord God Almighty, righteous and true are thy ways, thou King of Saints. Who shall not fear thee O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee: for thy judgments are made manifest,"—Rev. xv. 3. 4.

PSALM VIII. Title. *To the Leader of the Music on the Gittith (probably a stringed instrument). A Psalm of David.*

1. O Lord our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens.

All right faith and worship are implied in an intelligent use of these words—"Jehovah, our Lord." The believer knows nothing on earth comparable to the manifestation which God has made of himself in his works and in his word. Yea the glory of that manifestation eclipses, in his view, the splendour of the luminaries of heaven.

2. Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.

God is eminently glorified, when little children, and those who have the simplicity of little children, comprehend his perfections and render to him a tributary homage. The artless expression of the piety of such has often abashed the proud blasphemer and the scoffing infidel.

3. When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;

Glorious works of Jehovah—the heavens fashioned by his fingers—the moon and stars which light up the boundless vault of night, fixed in their places by his ordinance!

4. What is man, that thou art mindful of him? and the son of man that thou visitest him?

The more we know of the variety and grandeur of Jehovah's works, the more we must admire his condescension and love to our feeble and polluted race, in occupying his counsels with our salvation, and in revealing himself as he has done in his word.

5. For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

An inspired interpreter could detect in this verse a description of the second Adam; while ordinary readers would see in it only the first Adam. (See Heb. ii. 7.) It was the condescension of the Son of God that while on earth he was made lower than the angels. It is to the glory of the human nature that in it he now sits on the throne of universal dominion.

6. Thou madest him to have dominion over

the works of thy hands, thou hast put all things under his feet.

The type and antitype are both here. The first Adam with a dominion over the lower creation. The second Adam with a dominion that is unbounded—"there being nothing that is not put under him"—He only being excepted, which did put all things under him.

7. All sleep and oxen, yea and the beasts of the field.

Man received no such power over his fellows, as that which he received over the bestial creation.

8. The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.

The inspired Psalmist here evidently refers to the original grant of the lower creation that was made to our common parent and representative; and the speciality of the grant is instructive.

9. O Lord our Lord, how excellent is thy name in all the earth!

Jehovah's name is the memorial of his character, and this character is fully unfolded in the great work of redemption. The believer desiring that it may be universally known, to the glory of God himself, and for the salvation of men, prays: "Let thy name be hallowed." And yet also, anticipating the time when it shall be known and rejoiced in by all tribes and peoples, he adopts the adoring exclamation: "Jehovah, our Lord, how excellent is thy name in all the earth."

MONTREAL.

R.

### THE MONTREAL CONTROVERSY.

MR. EDITOR,—

It appears to me that the controversy at Montreal, betwixt Messrs. Brownson and Lord may be settled at once by appeal to such facts as the following. They are furnished by the *London Times*, and they are irrefragable. When will Popery and its advocates learn to speak the truth?

Sincerely yours,

A PROTESTANT.

Toronto, Dec. 14, 1850.

### PROTESTANT ULSTER AND ROMISH CONNAUGHT CONTRASTED.

From the Synod of Thurles, it is no little relief to pass to the late proceedings (in connection with the visit of the Lord Lieutenant) at Belfast. In the former place, surrounded by a desolation unparalleled in Europe, a conspiracy of priests aided by a set of foreign meddlers, resolves that the people under their influence shall remain as ignorant, as perverse, and as wretched, as they are at this moment. In the latter place under the very same laws, and with no greater opportunities, we behold a population educated, industrious, thriving and happy. On this side the Atlantic, no community can show so rapid a development of arts and manufactures during the last twenty years, or so great an increase of population and wealth, as the City of Belfast. The contrast is so striking as to assume a providential character, as if designed for the express purpose of convincing mankind that prosperity under heaven, depends on the man and not on the soil, the situation, or even the political condition.—Hardly a good reason can be assigned why Galway should not at this day present the same busy scene as Belfast. The latter city has to import from Great Britain every ton of iron and coal that she wants for her factories or foundries.—Flax, the staple manufacture of Belfast, can be