

examine, and send forth successful evangelists to preach the gospel to the poor. They can conduct schools of religious education, for those young persons to whom religion is, beyond all others, the all in all; and they can open a place, and show a way, of repentance to the returning penitent. Have those not the genuine medicine of the Great Physician, who have proved that they can heal those whose disease is sorest? Are these no ministers of reconciliation, when they can point to thousands whom they have reconciled? Surely they possess all the inward life, and all the influential motives of Christianity? There is no work of the Church which these combinations of denominations cannot do.

Let them work on a while, for a common good, against a common enemy—forgetting ancient antipathies, as the French and English are doing before Sebastopol. Perhaps, after a while, another question will come upon the carpet:—What further need is there of denominations? Separate independent organisations, on the same soil, may be, and perhaps are desirable; but why need they be bitter to each other? nay, why need they not feel and act in everything like full Christian brethren? Why may they not recognize the approval, which the unseen Eternal Spirit has already pronounced, in the life that he has shed, and the blessings that he has given, to the exertions of all? Why may they not cast away their exclusive pretensions and longing for sectarian pre-eminence; join in each other's prayers or liturgies; sit, or stand, or kneel (as the case may be) at the table which each spreads before the common Lord of all, and so, by that simple act of charity, be one?—*North British Review*.

PSALM XI, TRANSLATED, AND ANNOTATED, BY REV. JAMES LILLIE, M.D., &c

*To the Overseer. David's.*

1. In Jehovah I trust; how say ye to my soul,  
Flee to your mountain as the sparrow?
2. For lo! the wicked are bending the bow,  
They have fixed their arrow on the string,  
To shoot in darkness at the upright.
3. For the foundations will be destroyed,  
What have the righteous accomplished?
4. Jehovah is in the palace of his holiness.  
Jehovah! in the heavens is his throne.
5. His eyes behold, his eyelids prove the sons of men.  
Jehovah, the righteous is proving,  
And the wicked and the lover of violence,  
Abhorred hath his soul.
6. He will rain on the wicked snares.  
Fire and brimstone and hurricanes,  
Are the portion of their cup.
7. For righteous Jehovah, righteousness loveth,  
The upright shall behold his face.

It is generally supposed that this psalm belongs to that troublous period of David's life, between his leaving the home of his father Jesse, and his sitting down on the throne of Israel. This interval was passed in constant dangers, in flight, in concealment, in exile. All the power and malice of Saul, were constantly employed in seeking his life.

The psalm, like most, is addressed to the Overseer, whether of the music, as is generally believed, or of all things, as has been suggested by Weiss.

The 1st verse expresses the confidence of David in Jehovah, and a remonstrance with his timid, disheartened counsellors, advising that he should betake himself to flight.

The 2nd and 3rd verses contain the reply of his advisers. They describe, in verse 2nd, in highly figurative terms, the imminence of the peril, the murderous malignity of David's persecutors, and the secrecy and subtlety of their machinations.

In the 3rd verse they declare their conviction that public affairs are going to ruin. The great principles of truth, justice and piety—the very foundations of society