

love one another; and may purity and holiness, to a higher degree than hitherto, characterise them all.

Toronto, Dec. 21, 1850.

A SABBATH IN HAMILTON.

[FOR THE RECORD]

On the 24th of November, a lovely Sabbath morning, I found myself in the Queen city of Western Canada. The sky was clear, the air pure and invigorating, and the sun shed his cheering rays and dispensed his genial heat upon the calm scene around. Even external nature seemed to invite to contemplations befitting the day of holy rest. Small parties of cheerful, neatly dressed children, were tripping lightly, with bibles in their hands, to the different Sabbath-schools, one of which is connected with each congregation. Nothing appeared in the quiet streets to disturb serious thought. Following one of the juvenile companies, I came to the Presbyterian Church, a very chaste substantial stone building, in an eligible situation on one of the streets leading to the Lake. In the basement story, which is used for a lecture-room, the Sabbath-school had assembled. Here, indeed, was a spectacle calculated to elevate the devout mind. Over 150 young persons, divided into small classes, each under a regular teacher, were busily engaged with the same lesson—the history of Joseph. Everything went on smoothly. A grave-looking, but affable gentleman, chief magistrate of the city, and who commands universal respect, in the capacity of superintendent, passed from class to class, speaking a word of encouragement or counsel to every one, as the case might require. Another gentleman, of a ruddy, benignant countenance, with an active business-like air, saw to the arrangement of the classes, and with the aid of a genteel-looking young man who kept a record, received and distributed the books of the Sabbath-school library. Toward the close of the exercises the newly appointed pastor, a young man, with a very pleasing, intelligent countenance, and gentlemanly bearing, came in, and after a short practical address, dismissed the school with prayer. Please advise your readers who may have the opportunity, to drop in and see the order and regularity of this truly model school. All the teachers are members of the church. The text-books used are, the Bible and Shorter Catechism, which latter, among the Presbyterian people, holds a place second only to the Bible itself.

A little before 11 o'clock, the teachers, children and spectators, ascended to the church, where the congregation had begun to assemble. We missed the church-going bell to announce the hour of prayer. When the steeple of Knox's church is completed, this necessary appendage will be forthcoming. The church, which holds about 1000 persons, was filled. The Rev. Mr. Gale, who had formerly been the minister, had been invited to introduce the pastor to the congregation. He conducted the services with peculiar solemnity—alluding to the removal of the late pastor by death—and noticing the good hand of God, in so soon giving them another.

R. B.

Mr Gale chose for his text, Mark xvi. 15, 16. The sermon throughout was solemnly impressive, especially when the preacher expatiated on the fearful doom of gospel-despisers, and tenderly and affectionately besought all to be reconciled unto God.

After an interval of an hour and a half, and punctually at three o'clock, the Rev. Mr. Young commenced the afternoon service and his ministry in his new charge. Solemn reflections no doubt pervaded many minds. The most unthinking could not be indifferent to the events of the last few months. The newly appointed pastor evidently felt the solemn responsibility which he had assumed, and, his thoughts penetrating thro' the vista of time, reached to the account which he will one day be called to render of his stewardship. After very appropriate devotional exercises, and (according to good old custom) the reading of the scriptures, Mr. Young read for his text, John xxi. 15: "Lovest thou me more than these? Yea, Lord." Mr. Y. directed attention to the question of our Lord—stating that no one can be truly a follower of Christ who does not sincerely love Him—that the conduct of the professing people of God, is often such as to make their love to Him extremely doubtful—which he illustrated by the case of Peter—and that there is room for admiring gratitude to God, for his patient forbearance and gracious methods of recovering and restoring his people. The answer of Peter was characterised by humility, decision and solemnity. The various points were illustrated with a delightful degree of precision, clearness, and simplicity; and the lessons of Divine instruction were enforced with earnestness and faithfulness. After the blessing had been pronounced, a considerable number of the office-bearers and members of the church held a prayer-meeting, for invoking the blessing of God on the means of grace.

On reflecting upon the proceedings of the day, and contrasting the circumstances of a people so highly privileged, with those who have silent Sabbaths, and whose eyes do not behold their teachers, I feel how true it is, that they who are high in privilege *should* be high in praise.

Every thing connected with the exercises of the day—the faithful and impressive declaration of the truths of God—the comfortable church—a large and attentive audience—the decorous behaviour—the attractive but solemn singing, in which all the congregation joined—and the atmosphere of prayer—all combine to make one look back upon them with pleasure, and regard as not unprofitably spent, a Sabbath in Hamilton.

SHORT COMMENTS ON THE PSALMS.

ERRATA.—At page 22, of last Record, in the title of Psalm V, instead of "Title 7. The leader, &c.," read "Title. To the leader, &c.," In the comment on verse 2, before "addresses," insert "he." In the comment on verse 3, instead of "the realising," read "no realising."

In the comment on verse 7, the last sentence is by mistake marked with inverted commas, as if it were a quotation. In the same page a few other unimportant mistakes occur.

PSALM VII. Title. Shiggaion, (i. e. probably a Hymn.) by David, which he sang to the Lord, because of the speeches of Cush, the Benjamite.

1. O Lord my God, in thee do I put my trust: save me from all them that persecute me, and deliver me.

He who knows Jehovah as his own God, and commits himself absolutely to him, may confidently appeal to him against persecutors, however malignant and powerful they may be.

2. Lest he tear my soul like a lion, rending it in pieces, while there is none to deliver.

"Satan goes about like a roaring lion seeking whom he may devour." And those who persecute the people of God, and seek their destruction, plainly prove themselves to be his children.

3. O Lord my God, If I have done this, if there be iniquity in my hands.

There are many cases in which the pious, like David, may appeal to God from the judgment of calumniators, and persecutors; while like him too, (see psalms cxliii. 2.) they will deprecate God's sitting in judgment on their character and conduct, with a view to a final retribution at his hands.

4. If I have rewarded evil unto him that was at peace with me; (yea, I have delivered him that without cause is mine enemy.)

It is interesting to mark in the meekness of David, when under persecution, the lineaments of "the divine nature," which has been perfectly developed only in Jesus, his great antitype, "when he was reviled, he reviled not again—when he suffered, he threatened not"

NOTE.—Some modern translators properly render the latter clause, "if I have spoiled him, that without cause is mine enemy." In the Syriac it is, "if I have afflicted, &c."

5. Let the enemy persecute my soul, and take it; yea, let him tread down my life upon the earth, and lay mine honour in the dust. Selah.

The holier the believer becomes, the more will he loathe even the thought of sinning; and hence the vehemence, with which, like the Psalmist, he may sometimes be found repelling calumnious accusations.

6. Arise, O Lord, in thine anger, lift up thyself because of the rage of mine enemies; and awake for me to the judgment that thou hast commanded.

From the circumstances in which the kingdom of God is set up in our world, every prayer for its advancement virtually seeks the infliction of vengeance on those who obstinately oppose it. His elect are crying day and night unto him, and he will ere long avenge them.

7. So shall the congregation of the people compass thee about: for their sakes therefore return thou on high.

All the nations and tribes of the earth shall yet be gathered together before God for judgment, and then, indeed, he will appear on the throne of his glory.

8. The Lord shall judge the people: judge me, O Lord, according to my righteousness, and according to mine integrity that is in me.

God shall be manifested as righteous Judge of all; and though his people, in reference to their own actual deservings, cannot cast themselves on his absolute justice, but only on his mercy, they may yet plead for deliverance from enemies, on the ground of their being free from the sins which have been laid to their charge.