

SHORT COMMENTS ON THE PSALMS.

PSALM III. Title. *A Psalm of David, when he fled from Absalom his son*—The Syriac version has it "A Psalm of David concerning the blessings of those who are prepared."

1. Lord, how are they increased that trouble me! many are they that rise up against me.

So long as the world is under the dominion of Sin and Satan, the people of God must expect to meet with many enemies, and many troubles. Let them, however, remember that, like the Psalmist, they can find a refuge from them all, in Jehovah's grace and power.

2. Many there be which say of my soul, There is no help for him in God. Selah.

Some of God's most choice people have, like the Psalmist, and like their own adorable Lord, been in circumstances of such deep destitution and suffering that the world has at the time, concluded that they were abandoned of God, and has in a kind of blind compassion, recommended them to cease looking to him for deliverance.

3. But thou, O Lord, art a shield for me; my glory, and the lifter up of mine head.

But, however, the believer may be tempted to unbelief; he cleaves to God as his almighty Protector—he views him as the source of his glory, and the object of his glorying. And he assures himself that God will yet raise him from the dust of death, and introduce him into his heavenly kingdom.

4. I cried unto the Lord with my voice, and he heard me out of his holy hill. Selah.

The God of Zion is known as the hearer of prayer, and his afflicted people do not long call upon him in vain.

5. I laid me down and slept; I awaked; for the Lord sustained me.

In sleep, the believer can neither think of God nor serve him; yet, God's providential care is never for an instant suspended: and, with the light, and the refreshment of every new morning, the believer may well find new reasons for thankfulness and praise.

6. I will not be afraid of ten thousands of people, that have set themselves against me round about.

What to the believer is the number or the power of his enemies, when he knows that God lays such restraints upon them, that, beyond these, they cannot touch even a hair of his head!

7. Arise, O Lord; save me, O my God: for thou hast smitten all mine enemies upon the cheek bone; thou hast broken the teeth of the ungodly.

God's people appeal to him with confidence when they are set upon with persecutors and oppressors: for they know, that in his righteous government, these shall sooner or later, like beasts of prey, be destroyed without mercy.

NOTE.—For "thou hast smitten," "and thou hast broken," in our text we would read "thou smitest" or "thou wilt smite"—and "thou breakest" or "wilt break." What is called the preterite tense of the Hebrew verb is often used "to denote absolute certainty with regard to the future." See Nordheimer's Grammar, § 966, 1.

8. Salvation belongeth unto the Lord: thy blessing is upon thy people. Selah.

"All things are of God"; and he is eminently

the God of salvation. On his chosen Israel, his complacency and love continually rest.

PSALM IV. To the Chief Musician. On stringed instruments. A Psalm of David.

1. Hear me when I call, O God of my righteousness: thou hast enlarged me when I was in distress; have mercy upon me, and hear my prayer.

"Experience worketh hope." And so those who have known God as their justifier, and have been delivered by him from spiritual distress, may on all other occasions, confidently apply to him in prayer for a further experience of his mercy.

2. O ye sons of men, how long will ye turn my glory into shame! how long will ye love vanity, and seek after leasing! Selah.

Believers are sometimes ready to appeal to the ungodly respecting their infatuation in ridiculing that truth in which they themselves find their highest blessedness and honour—and in cheating themselves with lies in the pursuit of the veriest phantoms of happiness.

3. But know that the Lord hath set apart him that is godly for himself: the Lord will hear when I call unto him.

Little do the wicked think, though their ignorance and inconsideration are inexcusable, that the godly whom they ridicule and oppose, are the objects of God's special favour and complacency, and that they enjoy the privilege of access to his presence-chamber at all times.

4. Stand in awe, and sin not: commune with your own heart upon your bed, and be still. Selah.

The dread of sin will impose a limit to passion of every kind. And when night withdraws from our view the visible world; and, with it, many hindrances to meditation, we should often commune with ourselves on the solemn realities of the spiritual and eternal world.

NOTE.—The word translated *stand in awe* is translated in the Greek version which the Apostle Paul quotes in Eph. iv. 26, *be ye angry*. It seems to mean to be affected with passion, as in different places it is used in regard to the passions of anger, grief, fear, and even joy.

5. Offer the sacrifices of righteousness, and put your trust in the Lord.

The Israelites in offering in their season the various sacrifices prescribed by the law, could look with confidence for the favour and protection of Jehovah. We, in appearing before him pleading the sacrifice of his own dear Son, and offering the sacrifice of broken and contrite hearts, and consecrating to him our very selves as living sacrifices, may assure ourselves of all the blessings of his infinite grace.

6. There be many that say, Who will shew us any good? Lord, lift thou up the light of thy countenance upon us.

The desire of happiness is universal: yet, few in pursuing it, raise their thoughts above the creature, to seek it where only it is to be found, in the enjoyment of the loving-kindness and approbation of God.

7. Thou hast put gladness in my heart, more than in the time that their corn and their wine increased.

The joy of the believer flows from communion with God himself; and so, is infinitely more noble and enduring than that of the men of the world

even when their condition is all that their hearts can desire.

8. I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety.

They who happily know God as their friend and protector, will lie down on their beds without any distressing anxieties or fears; and, when he exempts them from external troubles, their sleep will be sweet and refreshing.

TEMPERANCE LECTURES—MR. GOUGH.

On Wednesday, 23rd ult., Mr. Gough delivered his opening lecture in Toronto. The large church (the Rev. Mr. Roaf's in Adelaide Street) was filled with a respectable and eager audience, who preserved a decorous attention throughout, restraining their irresistible bursts of applause to clapping of hands. On the two succeeding evenings the meetings were held in the Wesleyan Chapel, Richmond Street, which, on both occasions, was filled to its utmost capacity.

Mr. Gough's eloquence, is the eloquence of nature. He speaks freely what he believes and feels. He is hampered by no rules of rhetoric, or elocution, but from the overflowing of a mind saturated with his subject, and a heart feeling all its importance, he makes the most stirring appeals to the conscience. From his large fund of anecdote he very happily illustrates his positions.—His language is well chosen and powerful. Indeed he is no ordinary man, and it is a treat to hear him.

Mr. Gough lays no claim to originality—yet he is original—not so much in the matter as in the manner of treating his subject, and his mode of expression. He has great command of language—enunciates distinctly and with rapidity, and being restrained by no rules, his imaginative mind ranges over an unlimited expanse, and passes at a bound from the absurd and ludicrous to the solemn and awful.

The cause of Temperance is sometimes damaged by the intemperate and ill-advised advocacy of professed friends and volunteer lecturers—not so in the present instance. The Committee in Toronto have acted wisely in securing the services of Mr. Gough, whose manner is attractive, his descriptions inimitable, and his powerful appeals such as must tell favourably on every intelligent mind.

It has been suggested that efforts should be made to retain Mr. Gough in Canada, in the same way that he was employed for a time by the friends of Temperance in the State of New York. Where is there a field standing so much in need of his services, or which promises more abundant returns?

To the Editor of the Record.

MY DEAR SIR,—

Fresh evidences of the great destitution which exists in this part of the Province, as to religious ordinances, are constantly presenting themselves to our notice. Great fields of usefulness are opening up, summoning us to action, and calling forth our most untiring energy. Our church has, I believe, a great and effectual door opened to her, and I trust she shall never consider her work done, until she hath fully entered and taken possession in behalf of her Master.

Some time ago this portion of the field to which