

as suppliants to God, and in some of its malignant forms, leads them even to deny his existence.

NOTE.—The rendering of the latter clause, in the margin, is to be preferred to that in the text, "*all his thoughts are, there is no God.*"

5. His ways are always grievous: thy judgments are far above out of his sight: as for all his enemies, he puffeth at them.

God often permits the wicked to prosper in their courses. And his forbearance is readily perverted by them to aggravate their spiritual blindness; so as that the divine counsels and procedure become more and more hidden from them. And with their pride, their contempt of all opposed to them, increases.

NOTE.—The first clause is rendered by many translators, ancient and modern, "*his ways are always prosperous,*" and in this they follow, and it is believed properly the Targum.

6. He hath said in his heart, I shall not be moved: for I shall never be in adversity.

They who can say in their heart there is no God, may easily persuade themselves that their peace and prosperity, such as these are, shall always continue.

7. His mouth is full of cursing and deceit and fraud: under his tongue is mischief and vanity.

What a picture of the man who hates at once God and his neighbours—his tongue is all the time giving utterance to what is either profane and malignant, or has only the semblance of good!

8. He sitteth in the lurking places of the villages: in the secret places doth he murder the innocent: his eyes are privily set against the poor.

Persecutors and tyrants have often been found shedding the blood of their fellow-men, and hunting after the excellent of the earth to destroy them, as men do beasts of prey.

9. He lieth in wait secretly as a lion in his den: he lieth in wait to catch the poor: he doth catch the poor, when he draweth him into his net.

Persecutors are described here and in other passages of scripture, by the same emblem, as Satan; nor need we wonder at this, seeing that they are his children and servants, are animated with the same malice against the people of God, and employ similar wiles to gratify it.

10. He croucheth, and humbleth himself, that the poor may fall by his strong ones.

Malignant passion prompts to the exercise at once of strength and cunning. How dreadful are those enemies of God's humble people who have both!

NOTE.—Some with the prayer book version, such as Ostervald, render the word for "poor," "*the congregation of the poor;*" so the word for "strong ones," is variously rendered "*his arms,*" (Ostervald), "*his mighty fangs,*" (Gesenius), "*his paws,*" (Noyes.)

11. He hath said in his heart, God hath forgotten: he hideth his face; he will never see it.

Men soon come to shape their beliefs according to their predominating affections. Hence, the doctrine of Epicurus, concerning a God withdrawn from any care and cognizance of the affairs of men, finds a ready reception with many.

12. Arise, O Lord; O God, lift up thine hand: forget not the humble.

The tempter would whisper to the people of God, when they are smarting under oppression and persecution, that God does not concern himself

with them, but, rejecting every such suggestion, they flee to him as their refuge, and plead with him to maintain his cause and their own against their proud and cruel enemies.

13. Wherefore doth the wicked contemn God? he hath said in his heart, thou wilt not require it.

How desperate the infatuation of the wicked! Contrary to what many desire in their hearts, and avow with their lips, they shall be brought to know that Jehovah is a righteous judge, and that they must pass before his dread tribunal.

14. Thou hast seen it; for thou beholdest mischief and spite, to requite it with thy hand: the poor committeth himself unto thee, thou art the helper of the fatherless.

While God is slow to anger, he marks the crimes into which the wicked run in the abuse of his long-suffering. And the retribution will not, in the end, be the less terrible, that it has been delayed. There are times when his humble people find encouragement in this consideration. And they are the more emboldened to commit themselves to him, when they think of the care with which, in his Providence, he watches over the fatherless.

15. Break thou the arm of the wicked and the evil man: seek out his wickedness till thou find none.

The prayers of God's people do either directly or indirectly, call for divine vengeance on the wicked; and that vengeance in its final inflictions, shall terminate for ever the spread of sin in the universe.

16. The Lord is King for ever and ever: the heathen are perished out of his land.

When the Kingdom of God is fully established in the earth, the wicked shall disappear from it.

17. Lord, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear.

God's people, when under affliction, may be sorely tempted, to think that he has forsaken or forgotten them; but they have only to persevere in calling upon him, to know sooner or later, that he fulfils the very desires of his people, and in this way abundantly comforts them.

NOTE.—What a truly pregnant expression, "*thou hast heard the desire of the humble*"—a good warrant this for the sentiment of the poet:

"Prayer is the soul's sincere desire,
Uttered or unexpressed."

"*Thou wilt prepare their heart,*" rather with the margin, and almost all other translators, "*thou wilt establish;*" or "*thou establishest their heart*"

18. To judge the fatherless and the oppressed, that the man of the earth may no more oppress.

In the progress of Messiah's reign, "he shall break in pieces the oppressor," (Psalm lxxii. 4.) and the unprotected and poor shall dwell in safety and peace.

NOTE.—There is some diversity of opinion regarding the construction of the last clause. Gesenius would render it, "that man may no more terrify them from the land." But it seems on the whole better to connect "from the earth" with "man," as our version and others, ancient and modern, do. There is both spirit and truth in our metrical version:—

"That man that is but sprung of earth,
May them oppress no more."

HISTORICAL NOTICE OF PRINTING.

The first paper-mill in America was erected in Boston, in 1730, the Legislature of Massachusetts granting aid. The first type foundry was established at Germantown, Pennsylvania, several years before the revolution, from which the bible and other works were printed in the German language. As late as 1810 there were but three type foundries in the United States. The first printing press in the Colonies, and for twenty years the only one in North America, between the Gulf of Mexico and the frozen ocean, was established at Cambridge, in 1638. It was nearly a century later (1727), before the Virginia colonist permitted a press to be set up. Rev. Jesse Glover procured the press used at Cambridge, by contributions of friends of learning and religion, in Amsterdam and England, but died on his passage to the New World. Stephen Day was the first printer, and as such received a grant of three hundred acres of land. The third book published was the "*Psalm*" in metre." In 1661, the New Testament and Baxter's call, translated by Elliot into the Indian language, were printed, at a cost of some £1200. The title reads thus: "*Wauku Wautastamen tum Nul Lordum Jesus Christ Nuppoquohwassuancum.*" The whole bible was printed in 1663. The nation speaking this language is now extinct. The first newspaper printed in the North American colonies was called the Boston News-Letter, and was issued in 1791, by John Campbell, a Scotchman, who was Post-master and a book-seller at Boston. Sometimes it had one advertisement, and often none. After fourteen years, when three hundred copies were sold, the publisher announced that his weekly half sheet being insufficient to keep up with the foreign news, he should issue an extra sheet each fortnight, which expedient he announced, after a year has enabled the "News-Letter" to retrieve eight months of the thirteen that it was behind in the news from Europe; so that those who would hold on till next January (five months), might expect to have all the arrears of intelligence from the old world "needful to be known in these parts." After sixteen years, the publisher gives notice that copies of the News-Letter would be printed on a whole sheet of writing paper, one half of which would be blank, on which letters might be written, &c. Such was the infancy of newspaper enterprise in this country.

Could John Campbell look into the office of the American Messenger, and see its edition of one hundred and twenty-five thousand copies rolling off from the press, or step into the office of one of our "dailies," with a four cylinder press issuing its eight or ten thousand sheets an hour, what would be his emotion? How would our mercantile community, who can hardly wait for the lightning, that they may get the news, like the promise of instalments of European intelligence 13 months old? Should not we be grateful to God for a free press?—And should we not be untiring in our efforts to spread its blessings, and the blessings of a free gospel through the world?—*American Mes.*

URINION OF DR. HAWES.—No habitual reader of novels can love the Bible, or any other book that demands thought or inculcates the serious duties of life. He dwells in a region of imagination, where he is disgusted with the plainness and simplicity of truth—with the sober realities that demand his attention as a rational and immortal being, and an accountable subject of God's government.

More than twenty years ago, I knew a little boy occasionally to wander away on a lone hill, and under a tree to read the Bible, and then kneel down and remain a long time in prayer. Then I said, some day that child will stand on the walls as Zion's watchman. He is now a successful missionary.

R.

Montreal, Feb. 13, 1851.