

Jehovah, and keep his way" (v. 34.) The word "judgment" occurring as it does in vs. 6, 28, and 30, must give place to "rectitude" in order that the several passages containing it may become intelligible; the similarity of the modes of expression of the sacred writers is worthy of notice, and of this we have more than one example in this psalm; the first is all but a repetition of the first verse of the psalm, and occurs in the Proverbs of David's son, see xxiv. 19; the second is the correspondence between Jer. li. 10, and the sixth verse of the psalm. As nothing is more remote from realization at present, than the prospect of "the meek inheriting the earth," (v. 11.) it is, or ought to be, manifest that this psalm points to the period indicated in corresponding words, in Matt. v. 5. The correspondence of the prediction that "the Lord (Jesus, as indicated by the type of the title 'Lord' v. 13,) shall laugh at the wicked," with the only other statement of the kind, at Ps. ii. 4, is another element of interest. "Upright conduct," would be an improvement on "conversation," in the fourteenth verse; our phrase "shivered to atoms" would be the counterpart of the Hebrew word, tamely rendered "broken," in the 15th and 17th verses. The heirdom of the earth instead of "the land" (v. 34.) is the heritage of Israel, but this was not apprehended by the translators of the psalms. It must suffice to add that this is one of eight psalms which in whole or in part are acrostic. It could be gathered from this gentleman's prayers, in common with those of his ministerial brethren generally, that he has not sufficiently imbibed the teachings of the Apostle Paul to know that the sins of believers are forgiven (Col. ii. 13); this teaching of the Apostle necessarily involves the principle of gradation in instruction on divine subjects, and that is precisely what they who unconsciously derive their teaching from the Puritans have to learn. The reverend gentleman's supplications "for the world," characteristic

as it was of the system he represents, contrasted strikingly with the recorded petition of One whose authority it may be presumed he will acknowledge, who, according to John xvii. 9- "prayed not for the world." Possibly the prayer for the world is traceable to "enlarged views," "new lights," etc. We now come to the views enunciated in the sermon, the text of which was Matt. x. 29, 30. "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your father. But the very hairs of your head are all numbered." That confusion of ideas which finds its expression in the phrase "Christian countries" was early broached, and is itself traceable to a lack of apprehension of the Almighty's estimate of these countries; that estimate may be obtained by reference to the prophecy of Daniel; we have there the successive kingdoms delineated by a divine hand; the kingdoms to which governmental power has been entrusted from the time that it was transferred from the hands of the chosen people; it is remarkable that the first three, Assyria, Persia, and Greece were of such a nature that animals could be found in the kingdom of nature to symbolize them; hence the lion which the pride of Assyria selected as a fitting representative of its prowess and strength, the Almighty selects to depict its ferocity and bloodthirstiness; the bear adequately symbolizes Persia, and the graceful leopard, the kingdom of Greece; but when we come to that kingdom which is the patriarch of the "Christian countries" of our own day, when we reach the Roman kingdom, the Lord goes beyond the limits of nature in order to describe it, according to his own estimate; we have therefore, through the instrumentality of Daniel's vision, the fourth or Roman kingdom described as "a beast, terrible, and strong, and oppressive; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with its feet; and it was diverse from all