

thanks to him, and to celebrate his mercy.

The description here given of the deliverance of the Jews whether from Egyptian or Babylonish captivity—for some of the features of the description apply to the former, while the Psalm was confessedly written in reference to the latter—may be taken as descriptive in a spiritual sense of the redeemed, the spiritually redeemed, people of God, in all ages;—and the statement—“they cried unto the Lord in their trouble, and he delivered them out of their distresses: And he led them forth by the right way, that they might go to a city of habitation,” is as applicable to sinners now, redeemed by the hand of the Lord, and guided by him to the city of everlasting habitation.

We shall regard the description in its application to God's spiritual Israel.—And the fact of their redemption is first of all noticed. “Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy.”

All the true people of God are redeemed from “the hand of the enemy.” They are redeemed from sin—from guilt—from everlasting condemnation. Satan was the enemy—sin was the enemy—eternal death was the enemy, by which they were held captive. But they are redeemed from each and all of these. Christ paid the price of their redemption—conquering Satan—expiating sin—rescuing from eternal death. “Christ hath redeemed us,” says the Apostle, “from the curse of the law, being made a curse for us.” On their part, they have believed in Christ—they have accepted of the offered redemption—they have submitted to be saved by the interposition of Christ. Christ himself has put forth the strong hand of his grace, and made them free—has made them alive to their state of captivity—and, shewing his power to save, has persuaded them to accept of him as their Saviour. There is thus a work outward from themselves—and a work inward—to redeem them, to set them free. Christ's work outwardly redeems them—his work inwardly makes them accept of the proffered redemption. And not only are they saved from the guilt of a broken law, but from the power of tyrannising sin, and from every spiritual foe. The chains of sin and Satan are snapped, as well as those of the condemning law, while the world and the flesh are made captive by the Redeemer. O, how valuable is this redemption! Redemption from guilt, redemption from

sin, redemption from everlasting misery!—a redemption planned in the mercy of God—executed in his grace—and of which the blood of Christ was the inestimable price.

Being so redeemed, they are described strictly according to the analogy of God's ancient people, whether after the Egyptian, or Babylonish, captivity—but it would seem the former is more especially had an eye to—“they wandered,” says the psalmist, “in the wilderness, in a solitary way; they found no city to dwell in. Hungry and thirsty, their soul fainted in them.”

Such is the description of God's people in this world. The world is a wilderness to them. They have no congenial delights in it. It is barren and waste. No streams of congenial pleasure refresh it; no verdure of moral beauty detains the eye; a spot may here and there be seen, but it is rare: it has no city of habitation in which they would abide; their fellow pilgrims are their only society; they wander in the wilderness, and find no city to dwell in. A thousand dangers beset them—they are scared by the visions which the solitude and the terrible aspect of the desert call up—sounds and shapes of fear haunt them—beasts of prey prowl around their path—illusive sights deceive them; for the world has its *mirages*, as well as the literal desert. Every thing betokens that the world is a wilderness. Hungry and thirsty, their soul faints in them. There is no solid peace and happiness. For want of this the soul faints, the pines, it becomes weak; the people of God are often like to faint by the way. Like the traveller in the desert, overcome by fatigue, hunger, and thirst, and fear, by invading terrors induced through the combined influence of all the hardships and sufferings, as well as the actual dangers, encountered and endured, who covers his face and lies down to die, so the believer in this wilderness world is often faint and like to die. They wander in a solitary way, a way through unbroken solitude, through dreary wastes, through verdureless tracts—they find no city to dwell in. Then they cry unto the Lord and he delivers them out of their distresses. He leads them forth by the right way, that they might go to a city of habitation.

How beautifully is this descriptive of the case of God's people! It is in such straits that they cry unto the Lord. They have no recourse in such extremities but to God: they cry to him: they make