

when "all the earth" will be called upon to "rejoice before the Lord," even after He shall have made known His salvation, and after His righteousness shall have been openly shewn to the heathen (Ps. xcvi). But *we* wait not for circumstances. Knowing the Lord, we can and ought to rejoice. And wherefore is it that others judge, through us, of the Gospel, as though it were a system of privation and renunciation, instead of one of the richest acquirements? Is it not that we try to be glad in ourselves, or in circumstances, instead of in the Lord?—and thus we are subject to much variableness, instead of living by faith in the Son of God: learning what He is of God made unto us: and what we are, and what we have, in Him. In the most truthful confession before God of what we are, we can still "rejoice in the Lord." Before He shews Himself publicly—before He manifests in glory to the eyes of all what the sons of God really are (Rom. viii. 19)—believing, we can rejoice with joy unspeakable, and full of glory. And wherefore our deplorable lack of such joy? Is it not that we fail in discerning and carrying out the blessedness of "righteousness without works?" We do not know it experimentally; we do not see its moral beauty; it does not shine with increasing lustre on our souls;—because they are not exercised as they should be before God. We are, somehow or other, more occupied with that which displays us before men, than that which displays God to us. Hence, we drink not at the Spring Head of joy. O that we could practically tell out to others that God Himself had made us happy, that we "joy in God" (Rom. v. 11).

And again, the upright in heart are connected with the blessedness declared in the first verses of this Psalm. We read of one whose "heart was