

eternal debtors to mercy. And a great part of our most humbling discipline is designed to keep us in our right and no less blessed standing. "He that trusteth in the Lord, mercy shall compass him about."

It is interesting to follow the line of thought of the Spirit of God—if the expression may be allowed—to see the connection between one part of His utterance and another. It is of great advantage to have a solid substratum of Christian doctrine, such as we frequently find in the Protestant confessions of faith. But this, however valuable to detect error and to prevent headiness and high-mindedness, does not meet the need of the soul. The soul is not satisfied with an accurate theory; it needs the truth to be applied in its wondrous variety. In this Psalm the Spirit of God is not treating a subject, but rather carrying out into its blessed results the oracle with which the Psalm commences. The "righteous" are not previously mentioned in the Psalm; and if we were to take our own thought of righteous, instead of the thought of the Spirit, we should sadly mistake. But the comment of the Holy Ghost Himself, by the mouth of His apostle in Rom. iv., immediately leads us to connect the last verse of the Psalm with the first verse, and to identify the righteous here spoken of with those whose blessedness is declared in the oracle with which this Psalm commences. And thus, too, we see that the Holy Ghost, throughout the Psalm, is describing the blessedness of those to whom God imputes "righteousness without works;" and closes all, with calling on such to "be glad in the Lord and rejoice." Just as, by the apostle, He says, "Rejoice in the Lord alway; and again I say, Rejoice" (Phil. iv. 4). There is a time coming

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