

negative side of moral perfection, the low-water mark of holiness, which is, the entire absence of rebellious feeling towards God. When we in the noon-tide light of Christian privilege sing, "Scatter the last remains of sin," do we ask for any more than these persons experienced?

3. But the first verse describes them as "the undefiled in the way." For "undefiled" the margin reads "perfect, or sincere," and Dr. A. Clarke tells us that "perfect" is the proper meaning of the original word. This adds emphasis, endorsement, and added fullness to the freedom from sin already spoken of. The word "perfect" contains a hint of the positive side of the matter to be by and by developed. The inspired penman was not mentally moulded by any scheme of metaphysical theology which would damp the ardour of his desire for holiness, or clip the wings of his soaring faith for full salvation, or compress the expanding of his soul to a dwarfed consistency with the doubting axioms of some "great" divine. No! the inspiration that favoured and guided his pen was that of the Spirit of Holiness.

4. We have also within the compass of those verses language that brings the *positive* side of holy character fairly into view. The first verse tells us that they "walk in the law of the Lord," the third verse "they walk in His ways." "Walking in" indicates that they are inside God's territory; the boundary of sin's kingdom is, as it were at a distance from them. By that parallelism of structure which prevails so much in Hebrew poetry, we apply the gauge supplied by the former member of the verse to this expression. The idea of *perfection* is applicable therefore to the "walking," and indicates, in addition to the purity of motive and freedom from sin just presented, the positive one of active obedience to the law of God. The "law" prescribes the things to be done, the "way" indicates the "how" and the manner of doing them. He, therefore, who walks in the law and the way of the Lord will lack nothing of that perfection of obedience which is the ideal of a religious life. He will jubilantly sing, in the words of another psalm, "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings." All this is anticipated by the psalmist himself in the 32nd verse, when he says, "I will run the way of thy commandments, when thou shalt enlarge my heart."