

or that it will be the necessary outcome of involuntary forces resident within the character, or even of the exercise of a conventional watchfulness of the outgoings of life. Read the biographies of the eminent exponents of holiness in modern times, and see if the priceless gift came without a wrestling exercise, or a keen concentration of emotion and desire. Listen to the intensive words of Jesus: "Strive to enter in at the strait gate, for many shall seek to enter in, and shall not be able." "Labour . . . for the meat which endureth unto everlasting life." Think of the intense feeling, the whole-hearted searching of the disciples at Jerusalem, from Ascension to Pentecost, and then ask if it is reasonable to expect great blessing without great desire. No! there will be a painful longing, a "hunger and thirst," an agony of spirit, an all-absorbing desire, a breaking up of the depths of the soul's feeling, ere the blessing is grasped or received. Such all-mastering desire there will be, spread over a greater or concentrated intensely upon a lesser space of time, as the mental light or temperament varies in each individual. We are quite aware that this human antecedent is not in the nature of things an absolute condition imposed by God. He asks a yielding and a trusting; but man's nature is sunk so low, the fetters of the soul are so heavy and hard, the bolts and bars of chronic unbelief are so many and so strong, that struggle, intense energy and effort are needed to bring the ordinary soul to believing ground when so great a salvation is the gift sought for.

2. It is said of them in the third verse, that "*They also do no iniquity.*" No iniquity! Read it ye who "hug your chains, for sin and Satan plead; and say from sin's remains you never can be freed." These persons were, in a proper and a distinct sense, saved and *free* from sin. Will it be said that the moral requirement of those days related only to the external, that Christ first laid the claim of God on the motives, and therefore that "doing no iniquity" was simply keeping the letter of the divine law as then existing? We answer that in that law is contained the great commandment, "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might."—Deut. vi. 5. A lower standard than that of the third verse certainly did not satisfy the psalmist himself, for in the eleventh verse we find him reaching after it, and indicating the only means of its attainment. "Thy word have I hid in my heart, that I might not sin against Thee." This is the