

ment idea of the four first verses is intended to be the ruling idea of the whole psalm. Most literary compositions give the key-note of their intended melody in their first sentences or paragraphs, if not in a formal preface or introduction. Many of the psalms illustrate this remark very decidedly; and most intelligent readers of the Bible have noticed how Luke, both in his gospel and in the book of Acts, tells in his first verses what he designs to do in the whole composition. If we claim, therefore, that the psalmist had the thoughts of holiness as a human realization, and the means of its attainment as the dominating consciousness of his soul while writing, we do not fear the charge of forcing the text out of its connection, or even of bringing a pet theory to the record, and accommodating the words of inspiration thereto. The portion already alluded to reads as follows:

1. "Blessed are the undefiled in the way, who walk in the law of the Lord.
2. Blessed are they that keep His testimonies, and that seek Him with the whole heart.
3. They also do no iniquity, they walk in His ways.
4. Thou hast commanded us to keep thy precepts diligently."

We premise, first, that the psalmist contemplated a certain class of beings in the words of the first, second, and third verses, who possessed certain attributes of character, attributes that are described in very positive and distinct language. We remark again, that these beings were neither angels nor glorified men, for the writer of the psalm identifies himself too closely with them for the maintenance of any such supposition. They were therefore human persons, in this present life, down here in the midst of crowding temptation, living the physical and social life of their fellows, with appetite, passion, taste, prejudice, sensibility, like the race in general. But what is this that is said of them?

1. They seek God *with the whole heart*, verse 2. Let the personal experience of the twentieth verse illustrate the emotional part of this whole-hearted seeking, "My soul breaketh for the longing that it hath unto Thy judgments at all times." This earnestness is in perfect accord with common sense, with experience, and with the New Testament. If men would attain or obtain true holiness, they need not expect that it will fall like a snowflake upon their almost unconscious heads, or that they will imperceptibly glide along the river of life and experience into it as into a convenient haven,