

unto vanity. The solemnities of existence, their awful responsibilities, are unthought of. They seek for pleasures, but not for those that endure. They are self-pleasers, but in the end they will find that they have ruined themselves. They have no moral reality in them; they swim with the current, vote with the majority, it may be for Baal, it may be for Jehovah. "They have lifted up their souls unto vanity." In the summer of life, they were merry and thoughtless. The butterfly life was pleasant, and they never asked the question, "What does God require of me?" And now "the harvest is past, the summer is ended, and they are not saved." Nothing has been laid up for the many years of eternity. Their bubbles have collapsed, the moth and rust have corrupted their treasure: all *was* vanity. It is not so with the righteous man. He is bound to the living God; his feet not on the sands, but stayed on the Rock of Ages. He is a real man, and not the appearance of one; he has not "lifted up his soul unto vanity."

● Again, the Christian must be one who hath not "sworn deceitfully." Many a man makes a covenant with God, and comes to Him as His people come, and yet all the time he is really serving the devil. Before men he took the sacramentum or military oath, and swore to be a true soldier of the cross; but all the while he pays secret allegiance to another prince, and when the opportunity comes, he openly deserts. O, false swearer! Christ sought you as His spouse, and as far as men saw, the espousals took place; but you were faithless to your vows and dishonored Him, abandoning yourselves to other loves, your own lusts. But in point of fact there is no quality that so marks off the subjects of God's spiritual kingdom from those who are "outside" as the being true men, not false swearers. The unrighteous are necessarily false: they are the followers of him who was "a liar from the beginning;" and so "the words of their mouth are iniquity and deceit."

Ver. 6th. "Such is the generation of them that seek Him, that seek Thy face, O Jacob."

Blessed be God that His people are *such*, that they are marked off by such characteristics, instead of being angels and devils indifferently. There would be no mercy, no love in God treating the good and the bad alike. Thank God "the law is holy, and the commandment is holy and just and good." (Rom. vii. 12.) Sinners will not be allowed to "stand in the congregation of the righteous." And such a generation God always will have, a true seed to serve Him. Few and widely scattered at times does this seed seem to be; but God never allows it to die out from the earth. And on every individual of that chosen generation is their Heavenly Father's eye fixed. He knoweth them every one, though they may not know each other. They all meet and are one in Him; for they

all "seek Him;" and "he that seeketh, findeth."

"They seek thy face, O God of Jacob," seems to be the best interpretation of the last clause of this verse. And most fully is he termed God of Jacob in connexion with this fact of His generation seeking after if happily they might find Him. For thus did Jacob seek and find Him, and received a blessing: he wrestled with God and prevailed. And it is with reference to the same idea, that of the members of the Church of Christ, "one shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel." (Isa. xlii. 5.) This characteristic of the spiritual mind, the seeking of God, is often dwelt upon in Scripture. It is the natural relation in which the soul should be with God, yet it is a great blow to the selfish pride of humanity. It obliges us to come out of ourselves, and to acknowledge our own self-insufficiency. But God grant that we, each of us, may do so in all faith and humility. O God! grant that in our seeking we may readily find Thee!

What benefit will one of this generation receive from God? "He will receive the blessing from the Lord, and righteousness from the God of his salvation;" i. e., he will get the blessing of righteousness, and consequently of salvation. And he needs no more, and asks no more, than this blessing: it alone maketh rich. He is conscious that he has no righteousness of his own; therefore he desires it as the highest gift of God. His spiritual nature, rooted in Christ, makes him a subject of the eternal kingdoms; and day by day it feeds on Christ, the bread of life that came down from heaven. Still, on earth, righteousness in him struggles with carnality: on that great day, however, the righteous Judge will give him the perfect "*crown of righteousness*."

The Psalmist has finished his teaching. God's kingship over all; the obedience due by all unto Him. God's fatherhood in the spiritual region: our sonship. Such are his themes. And now borne up on the heights of his subject to the very gate and atmosphere of heaven, he bursts forth into a rapturous appeal—an *hallelujah* of praise, mingled with a mighty summons unto all to admit the King.

III. "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of Glory shall come in. Who is this King of Glory? The Lord, strong and mighty, the Lord mighty in battle. Lift up, your heads, O ye gates; even lift them up, ye everlasting doors; and the King of Glory shall come in. Who is the King of Glory? The Lord of hosts, he is the King of Glory. Selah!"

The great procession has defiled through the streets of Jerusalem, up to the summit of