

had great pleasure in keeping the commandments of God. He did not reckon it a task; he did not count it a hardship, to be obliged to do the will of God. He saw how holy and just and good God's statutes were—how perfect—how wonderful—how conducive to the happiness of all who kept them. They were wonderful in themselves—their principles—their requirements: they were wonderful in their effects. He kept them diligently: he kept them with care: he kept them because they were God's statutes: he kept them because they gave light and peace and joy to his soul, while they held out to him the prospect of eternal happiness and glory.

Shall not this be our resolution? It will be the resolution of all to whom God's testimonies are seen to be wonderful; to whom God's word has come in its quickening and saving power—who have seen its preciousness—its beauty—its inestimable value. Such will be able to say: "Thy testimonies are wonderful: therefore, doth my soul keep them": "I esteem thy testimonies concerning all things to be right." This is a test by which we may try our character. Are we resolving to keep the testimonies of God?—Have we seen their beauty? their value—their infinite importance—their application to our condition as sinners—our wants as helpless, guilty, wretched, perishing, creatures—who can have no hope but in the salvation provided for us in the gospel—and who must be constantly dependant upon divine grace for the power to keep God's law, to resist evil, to obey and glorify God:—their adaptation to moral and spiritual nature—their wonderful suitableness to our ignorance, our weakness, our guilt—and to every situation in which we can be placed, to every want of our soul, every necessity of our state on this side of time? Have we felt the blessed power of God's word—to enlighten, to sanctify, to comfort? Has that word come home to us in demonstration of the Spirit, so that the testimonies of God appear wonderful—and under their full application to our condition and our wants—are we constrained to say: "thy testimonies are wonderful"? then we will as naturally add: "therefore doth my soul keep them" The admiration of God's testimonies will naturally lead to the keeping of them; and the higher our admiration rises the more will we keep them, and the stronger will be our resolution to do so. That we may keep them more perfectly, let us study

them more constantly—let our admiration dwell upon them. We can never exhaust the study or contemplation of God's testimonies. Here the student must be ever learning. Truth can never cease to satisfy; and truth concerning our highest interests—truth concerning God—is a well of which we can never reach the bottom, from which we may ever draw without exhausting its waters. A truth is as fresh to-day as it was a thousand years ago. But we are ever finding some new application of God's truth. It is ever presenting a new phase or aspect. With our varying condition we find a varying application or meaning. The revelation of God has sounded the depths of truth: it has embraced its wide circumference, and the circle must include, or be consistent with every possible truth. Every new fact, every additional circumstance, every fresh experience, will be found coinciding with this circle. It was the testimony of an aged christian that he had made the scriptures the object of his daily and unremitting study for 70 years—and that he still discovered new traces of the mysterious love and wisdom of God in them. It is because the scriptures, the testimonies of God, are so little studied—so little studied with the desire and the prayer to be improved, that their wonderful character is so little discerned. And how many never peruse them at all. Every book may be read but the Bible. The oracles of eternal truth are allowed to lie unconsulted. The lessons of heavenly wisdom are never resorted to. The communications from the upper sanctuary are regarded with little reverence. The testimonies of God are despised. And though God is thus speaking to us from heaven many thus turn a deaf ear to the voice. And what wonder if God's testimonies are thus not kept! if his revelations—those doctrines which are necessary to salvation are unknown, or but ill understood, or disbelieved—if his laws are trampled upon—his precepts disobeyed—and wickedness is unhesitatingly practised. Sin will be found to be in proportion to the disuse of God's testimonies, or the disregard in which they are held. The unbelief of the heart; the sins of the life are closely allied to the neglect of God's testimonies. Would you correct these?—turn your feet unto these testimonies—Seek to have the estimate of them which the Psalmist had: then will you be able with him to say: "thy testimonies are wonderful: therefore doth my soul keep