

***"With my whole heart have I sought thee;
O let me not wander from thy commandments."***

Psalm 119:10

Attention to the word, however important (ver. 9), can never be practically effective without earnest prayer. Indeed this is the character of the Lord's people, "a generation of *seekers*" (Ps. xxiv. 6); and yet how much do we lose of the comfort of our religion, and obscure the glory of our profession, by neglecting to bring "*our whole heart*" to this work! When sin is vigorous, and our spiritual affections are dull, and various hindrances combine in prayer, at this crisis strong faith is needed to overcome and to persevere. But here the soul too commonly yields to the difficulty, and contents itself either with heartless complainings, or with just sufficient exertion to quiet the voice of conscience, and produce a delusive peace within. But the Lord will not be found thus. His promise is not to such seekers as these; and if we are satisfied with this state, we must look for a very scanty measure of spiritual success, accompanied with the total absence of spiritual enjoyment. In a far different spirit David could appeal--"*With my whole heart have I sought thee.*" And this assurance, instead of producing self-confidence, will, so far as it is genuine, invariably show itself in a prayerful acknowledgment of our weakness--"*O let me not wander from thy commandments.*" Yet the feeblest desire and attempt to seek the Lord is the Spirit's rising beam in the heart, a "day of small things" not to be "despised." (Zech. iv. 10.) It is distinguished from every other principle by the simplicity of its object--"*This one thing I do. One thing have I desired of the Lord; that will I seek after.*" (Philip. iii. 13. Ps. xxvii. 4.) My God! my Saviour! *with my whole heart have I sought thee.* "This desire of my soul is to thy name, and to the remembrance of thee. With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early." (Isa. xxvi. 8, 9.)

When the soul is thus conscious of "following the Lord fully," there is a peculiar *dread of wandering*. In a careless or half-hearted state, wanderings are not watched, so long as they do not lead to any open declension. Secret prayer will be hurried over, worldly thoughts unresisted, waste of time in frivolous pursuits indulged, without much concern. Not so, when the heart is *fully* in pursuit of its object. There is a carefulness, lest wandering thoughts should become habitual. There is a resistance of the first step, that might lead into a devious path. The soul remembers the "wormwood and the gall" (Lam. iii. 19), "the roaring lion," and the devouring wolf; and in the recollection of the misery of its former wandering, dreads any departure from the Shepherd's fold. This blessed state of mind the flock of Christ should cherish with godly jealousy. Yet let it be remembered, that daily progress in the heavenly walk is not maintained by *yesterday's* grace. Humble and dependent prayer must fetch in a fresh supply continually--"*O let me not wander from thy commandments.*" 'Lord, I feel my heart so prone to wander. My affections are often scattered to the ends of the earth. "Unite my heart to fear thy name." (Ps. lxxxvi. 11.) Concentrate every thought, every desire, in thyself, as the one object of attraction.'