

# **SOME ASPECTS OF THE BLESSED LIFE**

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Some aspects of the blessed life by Mark Guy Pearse

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**MARK GUY PEARSE**

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THE BLESSED LIFE**





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OF



THE BLESSED LIFE.

BY

MARK GUY PEARSE,

AUTHOR OF "THOUGHTS ON HOLINESS," ETC., ETC.

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SOME ASPECTS  
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BLESSED LIFE.



CHAPTER I.  
HOW THE BLESSED LIFE BEGINS.

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful: but his delight is in the law of the Lord; and in his law doth he meditate day and night."—PSALM I. 1, 2.

BLESSED—this is the first word of the book of Psalms, and this is the key-note of all its songs. Here, as frontispiece, is set the picture of the blessed man, and here is the beginning of the blessed life. The after history follows it through many changes, through troubled days and gracious deliverance, until at last it reaches the land where sorrow and sighing are fled away, and, day and night, praise fills the holy temple.

Very full of meaning is the background of

the picture. There are three groups, having little to do with each other yet bound together by dreadful bonds; so that the first group is ever moving on to become the second, and the second goes on in turn to become the third. The first group is of men who are walking and talking; as if of unsettled thoughts and of unsettled ways. The second group stands busied, as if thought and way were now decided and being carried out. Then the company is broken up, and the ungodly who walked in counsel, and the sinners who stood in their ways, sit, each by himself, in the seat of the scorner.

Walking, standing, sitting—these are the three stages; counsel, way, seat—these are the three degrees. Ungodly—without God—this is the first character; sinners—actual transgressors and rebels—this is the second character; the third is the scorner; he ever sitteth alone.

But are there any such hard and rigid lines as these marking off men from each other? There are lights and shades of character; good points that mingle with the evil; is it not the mistake of theology to classify and la-