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| The Man, Abel | A. Dryburgh |
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THE WORSHIPPER

One of the important, if not the most important of subjects, is worship. Yet worship seems to be one of the most neglected aspects of Christian life. The late William Trew once said, "Worship is our greatest privilege." Yet we have failed in the greatest thing.

Genesis begins the Old Testament with the thought of worship. Abel, Noah, Abraham, and Jacob were all worshipers. Sadly, Malachi ends the Old Testament with Israel robbing God of His worship: "If then I be a father, where is mine honor? And if I be a master, where is my fear?" (Mal. 1:6). If I be a great king, Where is my worship? (from Mal. 1:14).

Matthew's gospel begins with worship. "Where is he that is born King of the Jews? For we have seen his star in the East and have come to worship him," (Matt. 2:1). "When they saw the star, they rejoiced with exceeding great joy," (2:9). When they saw him, they "fell down and worshiped him," (2:10). Matthew ends with the thought of worship. "And they came and held him by the feet and worshiped him," (28:9). When the eleven "saw him, they worshiped him, but some doubted," (28:17). The Revelation begins with the thought of worship: "He has made us kings and priests (a kingdom of priests) unto God and his Father," (Rev. 1:5). Revelation ends with the thought of worship: we are told to worship God (22:9).

Contrast between Abel and Cain

To get a true picture of Abel, you must contrast him with Cain. Three things marked Cain:

1. A wrong approach to God
2. A wrong answer to God
3. A wrong attitude towards his brother.

Jude writes about the way of Cain (Jude 11). It was his own way in contrast to Abel; Abel had God's way. The way of Cain would take him farther and farther from God. The way of Abel would bring him nearer and closer to God. "There is a way that seemeth right unto a man, but the end thereof are the ways of death," (Prov. 14:12, 16:25). The way of Cain is seen in Gen. 4:3. "Cain brought of the fruit of the ground an offering unto the Lord". "Abel, he also brought of the firstlings of his flock and the fat thereof. And the Lord had respect unto Abel and to his offering: but unto Cain and to his offering he had not respect." In 1 Jn. 3:12, we mark the contrast again: Cain was of the wicked one; his works were evil, but his brother's righteous. Evil works marked Cain, righteous works marked Abel.

We see again another contrast in Heb. 11:4. "By faith Abel offered unto God a more excellent sacrifice than Cain." Again, we see the same contrast in Gen. 4. Cain was a tiller of the ground, but Abel was a keeper of the sheep. "The Lord had respect unto Abel and to his offering, but unto Cain and to his offering he had not respect." See Prov. 15:8:9: "The sacrifice of the wicked is an abomination to the Lord, but the prayer of the upright is his delight. The way of the wicked is an abomination to the Lord, but the Lord loveth him that followeth after righteousness." Abel was a man that was righteous. We read of the blood of righteous Abel (Mt. 23:35).

This emphasizes the importance of one's state and one's condition. After Paul saw sinners saved and assemblies planted, his chief concern was threefold: The salvation, the safety, and the state of the assem-

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bly. We see this in the Philippian epistle. "Work out your own salvation with fear and trembling," (Phil. 2:12). "To write the same things to you, to me is not grievous (irksome), but for you it is safe," (3:1). He sent Timothy to them that "I might be of good comfort when I know your state," (2:19).

We read about washing before worship in Gen 35:2: "Put away the strange gods that are among you and be clean, and change your garments." To come into the house of the Lord and worship, there must be reality, there has to be purity, and there has to be freshness. In 2 Sam 12:20, David arose from the earth, washed himself, anointed himself, and changed his garments before he came into the house of the Lord and worshiped. Before Ruth spent a night at the feet of Boaz, she washed herself, anointed herself, changed her garments, and then communed with Boaz, (Ruth 3:3). In Num. 8, we read about serving in the work. But first, we read about washing. In John 13, we read about washing before we read about witness in John 15.

People that know God, trust him (Ps. 9:10): "And they that know thy name will put their trust in thee." People that know God, serve him. "... Know thou the God of thy father, and serve him with a perfect heart and with a willing mind," (1 Chr. 28:9). People that know God, worship him. The God that appeared to Jacob and that answered him, the God that was with him, was the God that Jacob worshiped. The application to us is, "Be thou diligent to know the state of thy flocks, and look well to thy herds" (Prov. 27:23).

HIS MORE EXCELLENT SACRIFICE

The phrase "more excellent" is mentioned three times in the Hebrew epistle. In Heb. 1:4, Christ has a "more excellent name" than angels. In 8:6, it is a "more excellent ministry", and in 11:4, we read of a "more excellent sacrifice". The more excellent sacrifice of the Hebrew epistle is not Abel; it is Christ.

The contrast in Heb. 11:4 is between Abel and Cain; the contrast in 12:24 is between Christ and Abel: "the blood of sprinkling that speaketh better things than that of Abel". The blood of Abel called for vengeance, but the blood of Christ clears the guilty. The thought, "more excellent sacrifice" is that it is better, more acceptable, richer, and more pleasing to God. Christ is the altar, the priest, and the sacrifice of the Hebrew epistle. The truth that goes through Hebrews is the supremacy of Christ; He is superior to angels, to the work of His hands, to prophets. He is superior to Adam, superior to Mo-

ses, superior to Joshua and to Aaron, and to every Old Testament sacrifice. They could not make the comers thereunto perfect, (10:1). They could not take away sin, (10:4). With such sacrifices God found no pleasure in them, (10:6). "But this man, after he had offered one sacrifice for sins, forever sat down on the right hand of God," (10:12).

(Continued)

The Importance of "The BOOK"

Joel Portman

We cannot over-emphasize, and we should not minimize, the importance of "The Book," the Word of God, in any way. There is no book of this world like it, nor can any human writing compare with that which God has breathed out (2 Tim. 3:16) and given to men. To neglect or reject it is to suffer spiritually and eternally, and to lose the needed power and ability to resist the devil and judge the flesh. Neglect of God's Word will result in failure to progress in Christian life and walk.

Notice, please, some of the practical results of "the Book" in the lives of believers:

It Preserves God's People

Joshua 1:8

Joshua faced, as we often do, a crisis in his life that resulted in stress and increased responsibility. He was left, after Moses' death, to lead Israel into the land, defeat the inhabitants of that land, and to divide the land among God's people. He only had the Pentateuch, the first five books that Moses wrote, but the Lord reminded him that by applying its truths to his life continually, it would preserve him and make him prosper in this important work. This book of the law was to be

1. His **Spiritual Food**... "not depart out of thy mouth." He was to feed upon it at all times, ingesting and digesting it for his own spiritual good. As a result, it would regulate his speech and feed his thoughts, giving him needed power among the people.

2. His **Constant Food**... "meditate therein day and night." Reading, by itself, was not sufficient; the full food value was derived from his thinking on it, allowing the Word to dwell in his mind and to become a part of his character.

3. His **Practical Food**... "observe to do according to

ALL that is written therein.” He must put it into practice in his life, guiding his decisions by it, and living in its power daily. He must not choose which parts he preferred or would rather obey, but he must practice the entirety of the book that God had given him.

4. His **Productive Food**... “make thy way prosperous (going forward and succeeding) and then thou shalt have good success” (intelligence, wisdom, prudence). All this would come through the personal application of his heart to the truth of the Word of God and his application of that Word to every aspect of his life.

The same is true for us today; we have great needs, pressures are real, issues must be faced, and decisions have to be made. God's Word properly appreciated and used will preserve, direct and prosper the way of a believer.

It Restores Believers

2 Kings 22:8 (2 Chron. 34:14)

Josiah's ascension to the throne of Judah clearly took place during an ebb in their spiritual history. After Hezekiah's death, Manasseh and his son, Amon had perpetuated evil practices among God's people for most of 57 years. Likely Josiah had never seen a copy of God's Word and it had never been read to him, despite the command of God in Deut. 17:18. Considering those conditions, it is remarkable that he did that which was “right in the sight of the Lord, and walked in all the way of David his father...” (22:2). Perhaps those who knew the Word of God had instructed him, including his mother, who was evidently a godly woman.

In his efforts to repair the breaches of the temple, Hilkiah found “the book of the law in the house of the Lord” (22:8). Possibly this was the original that had been put by the ark (Deut. 31:24-26), and it had been put there by Moses (and the Lord) anticipating Israel's rebellion against the Lord after his death. This had come true.

However, notice the effect of his finding the book of the law of the Lord.

1. He was **Convicted** (“he rent his clothes”, v. 11). He recognized the severity of God's Word and the seriousness of their departure from the Lord. It produced concern, which was an indication of his sensitivity to the Word and receptiveness to its truth. He applied its judgments personally (v. 13) and feared the consequences. This kind of response

was vital in order for any recovery to take place personally and corporately in Judah.

2. He sought **Counsel** from God. He sent a messenger to seek further knowledge of God's mind and to learn what he could and should do. They consulted with Huldah, a prophetess in Jerusalem, and she told them that the truth of God was established and would be carried out because of their sin. She also gave him assurance that the Lord saw his response to Divine truth, and his days would end in peace, though the judgments would come afterward.

3. He **Commenced** recovery (2 Kings 23). His was no stoical reaction, neither did he rest on that assurance (as Hezekiah seemed to do (2 Kings 20:19). He gathered the people, read the book to them, made a covenant before the Lord and caused the people to stand to it. He cleansed the house, eradicated the more serious expressions of idolatry in the land, and even penetrated into former Israel in his efforts (23:15-19). He re-instituted the Passover and caused a return to principles and practices that they had not practiced since the days of the judges. God records that “he turned to the Lord with all his heart and with all his soul, and with all his might, according to the law of Moses”. His response was a contrast to that of his son, Jehoakim, who burned the Word of God by Jeremiah, the prophet (Jer. 36:23-24. God noted Josiah's response and blessed him in his days.

This was the last recovery, the last period of restoration and blessing, all because of a young king whose heart responded to the truth of God's Word. The same response in our hearts will produce similar conditions!

It Instructs Saints

Nehemiah 8:1, 13:1

These were days of recovery from Babylon, and the people had accomplished much toward rebuilding Jerusalem and reestablishing the worship of Jehovah. Now they gathered to hear the Word of God, and its reading caused further results in their lives through understanding the truth. Spiritual exercise must be based upon the truth of God's Word, and further attention to its truths will also enhance and strengthen that exercise.

In Neh. 8, the reading caused **Joy** because they understood the Word that was read and explained to them (8:5-8). Understanding God's Word produced gladness of heart, and greater fellowship among the people (v. 12), and then resulted in renewed celebration of the Feast of Tabernacles. It had possibly been

1000 years since this feast had been celebrated in the days of Joshua (8:17), so it indicates that their response to the truth that they learned brought them back to the original practices of Israel. This is always a desired effect of understanding God's Word; it will revive desires to practice again that which is God's mind for His people.

In Neh. 13, reading the book of Moses resulted in their **Separation** from the heathen (13:3) and subsequent actions continued the work to purify them in their associations (13:6-9), practices (13:10-22) and personal lives (13:23-27). This great cleansing among them resulted from their application of the truth personally. The mention of the "wood offering" at the end (13:31) seems to suggest renewed strength for the fire of their zeal and increased ability to worship the Lord. These responses by God's people will always bring added honor to our Lord and increased exercise in each of those who belong to Him. Separation and purity of heart and life coupled with renewed zeal for the Lord will certainly enhance the worship of saints because it will direct our hearts and souls toward Him once again.

It Comforts Hearts

2 Timothy 4:13

This last chapter of Paul's last recorded epistle is very personal in his appeal to Timothy. It begins with his **Charge** that was intended to instill determination in Timothy in view of his responsibility in Paul's absence. To "preach the word" was essential since with the apostles gone, only God's Word remained to stabilize and strengthen God's people. He was reminded by Paul that his time to do this would be short, since very soon, the ears of his listeners would no longer receive the proclaimed truth of God but would seek more palatable and appealing materials.

Paul also reminds Timothy of his **Course** that had been centered on pleasing God and which would result in his receiving the "**Crown** of Righteousness," a reward for faithful service to the end. His service was ending and his future was certain, so with this in view, he is seeking to strengthen Timothy for the fight which lay ahead.

As to his personal needs, he longed for Timothy's presence to provide **Communion** in the form of fellowship with his spiritual son. He desired the **Cloak** to provide warmth for his body in the cold Rome prison. In addition, he required the books, especially the parchments, to give him **Consolation** and spiritual food for his soul during the lonely

days while he waited the moment of his departure to be with the Lord. The books and parchments likely represent different forms of the Scriptures that he had available, all precious to his soul.

"The books" remind us that there is nothing written by men that will substitute for the comforting and encouraging effect of God's Word. There are the psalms that relate to the experiences of saints and the pathway of our Lord, there are the prophecies that anticipate His coming, His work, and His future reign in righteousness. One can see how these Old Testament writings would be precious to Paul and cause a deep longing in his heart to have them to read.

Paul preferred the books and the parchments to the Greek dramas, the novels and other writings circulating in his day that are often prized and read by men now. He chose God's Word to all that men had written. In 2 Tim. 3:16 he had reminded Timothy that "all scripture is God breathed" and had efficacy to meet every need of the man of God, and certainly Paul had proven that in his life and service.

Our preference and choices when we have the opportunity to read certainly reveal the condition of our souls. One should ask the question whether we also have such an appetite for "the books" as Paul did, or whether, like those concerning which he warns Timothy in 4:3-4, who prefer other materials to God's Word. May we cultivate and prize the precious, unchanging truths of the Book that we might, like Paul, be preserved and maintained in faithfulness to the Lord until the end.

It Reveals Christ

Luke 4:17

This passage reminds us that God's Word, from both Old and New Testament, has the purpose of revealing Christ. The Jews had studied and read the scriptures without being able to recognize Him when He came. They "searched the Scriptures," but did not understand that they were those that spoke of Him (John 5:39). When the Lord read from Isaiah's prophecy (Isa. 61:1-2) in the synagogue, He was showing them that He was the fulfillment of Scripture, and that those Scriptures revealed Him, but their only reaction was to reject Him as well as His words.

To read God's Word without seeing Christ is to miss the primary purpose for which they were written. Luke closes his gospel by telling of the two travelers who were sorrowing, and He "expounded unto them in all the scriptures the things concerning himself,"

(Luke 24:27). He also speaks of the sorrowing disciples whose hearts were cheered as "he opened their understanding, that they might understand the Scriptures," (Luke 24:45). We can see Him in every part of the scriptures, if we are looking intently to discern Him. He is found in the types and shadows, whether they be men, sacrifices, animals, fragrances, plants, or other elements of creation. We see Him in the Psalms as the Spirit of God anticipates His holy life followed by suffering and inward feelings He endured.

The prophets anticipated His coming through their predictions of when, where and how He would be born, then give foretastes of His perfect service to Jehovah and the pleasure He would bring to God through His life and death. One could continue indefinitely to consider all the ways by which the scriptures speak of and unfold to us the person of our Lord Jesus. He is there, sometimes hidden, sometimes clearly seen, but always being the One who the Holy Spirit delights to reveal to His own.

May this stir our hearts to appreciate "**The Book**" and to devote ourselves to its reading and study more so that similar results might be seen in our lives for the honor of our blessed Lord.

Wanted – a Man

T. Ernest Wilson

"And I sought for a man . . . that should make up the hedge, and stand in the gap .. .but I found none", Ezek. 22. 30.

Ezekiel was a prophet who had been taken captive to Babylon with king Jehoiachin in 599 B.C. when he was twenty-three years old. Seven years later he started to prophesy and continued for twenty years. He was contemporary with Jeremiah who remained in Jerusalem - both were priests as well as prophets. Jeremiah was the man of tears, but Ezekiel looked beyond present conditions to the ultimate triumph.

His book divides into three parts: chapters 1-24 describe conditions in Judah which brought on the captivity. The central portion, chapters 25-32, shows that God would deal with the pagan nations that were jubilant over the fall of the house of Judah. The last part outlines the coming restoration. Ezekiel was prepared for his ministry by the tremendous vision of the throne and the Shekinah glory recorded in chapter 1; he mentions this repeatedly in his book.

In chapters 20-22, he divides the nation into four classes, the priests, the princes, the prophets and the people, exposing the failure of each class. The priests ignored the difference between the holy and the unclean; the princes abused their authority and were like wolves devouring the prey; the prophets daubed their hearers with untempered mortar, seeing vanity and divining lies; while the people were engaged in violence and oppression. In this dark background comes the word of the Lord through Ezekiel, "I sought for a man".

God's Provision in a Dark Day: a Man

First, there were Enoch and Noah; then Abram was called out of Ur of the Chaldees, and Moses at the Exodus, Joshua stood in the gap for God, while in the dark days of the Judges, God had His men. There was then much failure, but the main lesson of the book of Judges is that at each critical period, when things were drifting into chaos, God had His men ready.

Similarly, church history provides many examples. Athanasius of Alexandria stood for sound doctrine against the flood tide of heresy; Luther protested against the abominable abuses of the papacy; John Wesley preached the Gospel of God's grace. Then we may mention John Nelson Darby, who learned the truth of the one body of Christ and its glorified Head, thereby separating from the evils of denominationalism.

Revival and its Backwash

A consideration of these men and the associated revivals shows that they all follow a pattern. First, in the prevailing darkness and apathy, God raises up His man and many are led into the light. As long as he lives, spiritual conditions prevail, though sometimes at a decreasing tempo. A few generations after his death, the revival degenerates into a movement with a downward trend. Spirituality gives place to intellectuality and finally ends in repudiation of the truth which the man who led the revival preached and practiced.

Where do we Stand Today? During the past one hundred years, many New Testament assemblies have been planted in most parts of the world. The men who founded them were men of conviction. There was a genuine desire to follow the scriptural principles of gathering. Many of these men suffered severely, both socially and financially; they were ostracized by life long friends because, unable to continue with organized religion, they separated

from it. But today, many of their children and grandchildren think differently. We have arrived at the third generation, in which some have slipped right back to what their fathers had left. It is regarded as intolerant bigotry to expose or criticize either popery or clerisy. History is surely repeating itself.

Among assemblies, admittedly, there is much weakness and failure. There is always the tendency to go to extremes. Some have formed sectarian circles of fellowship with centralized control. Others are in the process of breaking down all hedges, allowing no line of demarcation between inside and outside. The two extremes are mutually antagonistic and have little or no fellowship with each other.

But there is a path of balanced truth. The New Testament autonomous assembly still functions, and we believe it will until the end. But a lot depends on the leaders. Where we have men of spirituality and conviction, who hold the truth in love, and who refuse to be swayed by current superficial propaganda, we have the basis for spiritual progress. But where these are lacking, there is nothing to stem the tide of decay. Where are the men to stand in the gap? Will you be one?

"The Gentleness of Christ"

John 21: 15-22

anonymous

This is a very touching narrative, and comes closely home to our hearts. There is a background to this lakeside picture which heightens the moral beauty of the scene.

The upper room at the last supper, where the self-confidence of the apostle vaunted itself in a boastfulness and a depreciation of others by his saying, "Although all shall be offended, yet will not I. If I should die with thee, I will not deny thee in any wise," throws into relief the deep probing questions of the morning by the lake. The crowded hall of the high priest's house at night with its fire of coals, its weakness and threefold denial, contrast vividly with the quiet lake-side and the threefold confession of loving attachment to his Master.

But one great Figure is the same; one strong tender Heart is common to both pictures; through all the lights and shadows of the terrible tragedy of that dark night in which He was betrayed by one, denied by another, and forsaken by all, the atmosphere of the gentleness of Christ pervades the whole. To Judas the traitor, the reproof and dis-

missal from the apostolate are given in such gentle terms that none at the table knew for what intent He spake; to Peter, ignorant of his own weakness and boastful of his ability, "Simon, Simon, I have prayed for thee that thy faith fail not, and when thou art converted (or, restored), strengthen thy brethren," is the utterance of the Lord who knew him fully.

At the high priest's house, when the recreant apostle has thrice denied with oaths and curses that he ever knew his Master, then the Lord turned and looked upon Peter. No upbraiding, no reproaches, no scathing denunciation, but a look, one well believes, of such infinite pity and sorrow for His poor, craven-hearted follower, that Peter went out and wept bitterly. Who amongst the followers of the Lord Jesus does not know something of this — the gentleness of Christ?

Now, on this calm, peaceful morning, the same holy Master awaits His follower, and, thoroughly dealing with him, restores and reinstates him to office.

But note the gentleness of the Lord as He trusts the restored man again, and entrusts to him a yet greater share of His interests. This gentleness made Peter great, and in after days we find this apostle teaching the lessons learnt that day. Cf. 1 Peter 2: 21; 1 Peter 5: 2 4.

It is interesting to observe that the inquiry of the Lord is not "Lovest thou My sheep?" but "Lovest thou ME?" Then, "Feed my lambs"; "Shepherd my sheep," "Feed my sheep" incidentally reminding us that no amount of affection for the sheep will guarantee sufficient impetus to maintain a course of unwearyed service to them. The people of the Lord are sometimes difficult to get on with; they have moods and opinions and are sometimes apt to be very trying; likewise the pastors or shepherds, being human, may magnify themselves and not their office, or cease to be ensamples to the flock of God, and so the relationship fails of its divine intention.

But the Unchanging One to Whom Peter realized his eternal indebtedness, Whose love had entirely won him, Whose gentleness had made him great, with unerring wisdom touches the vital question of all true service, whether towards the people of God or to sinners needing salvation, "Lovest thou Me?" thus presenting Himself as the sole object for the heart of the servant, and the sufficient motive for the most arduous, unwearyed, patient, willing service to man.

One further thing calls for notice in this incident, namely, no sooner is Peter restored and reinstated

to office, than a hint of the old disposition appears. The final words of commission have been spoken by the Lord, and the emphatic injunction, "Follow Me" has been placed upon him, when he, turning about, began to be occupied with another disciple.

An eye off the Master, and on a fellow disciple leads to an outburst of curiosity. The turning about, and the occupation with some other one than the One he was called to follow was and is the cause of the mischief. John, the disciple whom Jesus loved, was probably morally and spiritually the best of the apostolic band, but anyone or anything that diverts the gaze of the believer from his Lord is a hindrance to the close following of His steps.

So the Lord in His tenderness rebukes the incipient wandering of this one, who once before "had followed afar off," with, "What is that to thee? Follow thou Me."

There is but one Lord, and He the sufficient object for the heart of the saint; and the Lord here briefly indicates what is the life-long occupation for Peter, and for ourselves, "Follow thou Me."

"Oh, guard my soul, Lord Jesus,
Abiding still with Thee;
And if I wander, teach me,
Soon back to Thee to flee;
That all Thy gracious favour
May to my soul be known,
And versed in this, Thy goodness,
My hopes Thyself shalt crown." W.G.T.

A Throne of Grace

Franklin Ferguson

Our ever gracious God and Father has made loving provision, by "the throne of grace," to meet the weaknesses and supply the needs of His children here below. Read Heb. 4:14-16.

"Having then a great High Priest, who hath passed through the heavens, Jesus the Son of God, let us hold fast our confession. For we have not a High Priest that cannot be touched with the feeling of our infirmities; but One that hath been in all points tempted like as we are, yet without sin. Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help us in time of need" (R.V.).

Infirmity is feebleness, failing, a want of strength. In itself it is not sinful. The apostle Paul in referring to Christ's strength being made perfect in his (Paul's) weakness, says "Most gladly therefore will I rather glory in my infirmities"; how could he glory in them if they were "besetting sins"? Sin calls for punishment; infirmity appeals for help.

Our great High Priest is touched with the feeling of our infirmities, for in all points He was tested as we are, sin apart. He became a real man, with human feelings and sympathies, but with this difference – in Him was no sin and He knew no sin (1 John 3:5; 2 Cor. 5:21). As "the man Christ Jesus" He could feel tired with a journey; could feel the discomfort of His surroundings; understood the pang of hunger and thirst; knew the feeling of loneliness; wept at the grave of a loved one; felt the sharp arrows of criticism and false imputation; experienced the relentless opposition of Satan: in short, He was no stranger to all that goes to make up human experiences of life, right well knowing its varied trials and sorrows. He could never break down, whatever the test; and His perfect knowledge of our every circumstance gives the fullest confidence in coming to Him. He will not fail the least of us, but at our cry will hasten to assist, pouring His comforts into our soul, giving power to the faint and increasing strength to them that have no might (Isa. 40:29).

Drawing near "with boldness" implies the speaking all one thinks; and that perfect love which casteth out fear (1 John 4:18) emboldens us to use all holy frankness. The "mercy" we shall receive, means kindness, beneficence; in the Psalms where the word so often occurs it may be rendered loving-kindness, as in the Newberry Bible. "Mercy "is not mercy for the past, but present kindness full of love, alleviating the suffering, cheering the tried, and strengthening the weak. The word "grace" is graciousness, and indicates a friendly willingness to help in time of need.

"Let us therefore draw near" to this "throne of grace," where there is abundant mercy for all the children of God, and we read "His mercy endureth for ever" (Psa. 107:1). Then shall our mouth be filled with laughter and our tongue with singing as we come from "the throne of grace," saying, "The Lord hath done great things for us, whereof we are glad" (Psa. 126:2-3).