

## A DISCOURSE OF MERCY RECEIVED.

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*Thy vows are upon me, O God: I will render praises unto thee. For thou hast delivered my soul from death: wilt not thou deliver my feet from falling, that I may walk before God in the light of the living?—Ps. LVI. 12, 13.*

THIS psalm was penned by David when he was in a notable affliction, when the Philistines took him in Gath. David had fled from the fury of Saul to Abimelech, otherwise Achish, king of Gath, a city of the Philistines, 1 Sam. xxi. 10, 12, 13, where he changed his behaviour. Whether this was penned at the same time that the 34th Psalm was, or before, is uncertain. Perhaps before; for it is said, 'When they took him in Gath.' Though David fled thither for the preservation of his life, yet being known to be that famous person who had been celebrated in the songs of the Israelites, as slaying his ten thousands in the slaughter of Goliath, 1 Sam. xxi. 11, he might perhaps be apprehended as a suspected person, coming thither upon design; or else from desire to revenge themselves upon him for the slaughter of Goliath, who was their countryman and citizen; for he was of Gath, 1 Sam. xvii. 23. And some appearance there is that it was this, by Achish his speech to his servants: 1 Sam. xxi. 14, 'Lo, you see the man is mad; wherefore have you brought him to me?' Howsoever it was, he was in some trouble; yet still keeps his faith and hope as an anchor fixed on God: ver. 3, 'What time I am afraid, I will trust in thee.' And his assurance of deliverance upon his prayer: ver. 9, 'When I cry unto thee, then shall mine enemies turn back: this I know; for God is for me. In God will I praise his word; in the Lord I will praise his word. In God have I put my trust: I will not be afraid what man can do unto me.' And stirs up himself to thankfulness upon the remembrance of former mercies: ver. 12, 'Thy vows,' &c.; and to confidence for future: ver. 13, 'For thou hast delivered,' &c.

You have here,

1. The commemoration of former mercies: 'Thou hast delivered.'

2. The confidence of future: 'Wilt not thou?'

3. The end of all: 'To walk before God in the light of the living.'

*Vous.* 'Thy vows are upon me, O God.' Passively, vows made to God, not by God; or the obligations of those vows and prayers which I have made, and upon which I have received answers. Sacrifices of thanksgiving were called vows, as having been vowed to God upon the want, and to be paid upon the receipt, of mercy: Lev. i. 1, 'If the sacrifice that is offered be

a vow.' Thy vows are upon me; the fruit of my vows, so that I stand indebted to God for the return of praise.

'Thou hast delivered.' He understands some great danger, wherein he had sunk, had not God stood by him. And from a greater mercy, the deliverance of his soul from death, argues for a less, the keeping his feet from falling.

'That I may walk before God in the light of the living.' By light of the living is meant life, which is called being enlightened with the 'light of the living,' Job xxxiii. 30. Sometimes eternal life in heaven: John viii. 12, 'He that follows me shall not walk in darkness, but shall have the light of life.'

'To walk before God.' To walk obediently in the sight of God, with a respect to his presence; a walking unto all well-pleasing. This is the last argument in the psalm, whereon he builds his strongest plea, as if he knew not what to urge if this should fail him; as if he should have said, Lord, I have had experience of thy wisdom in contriving, thy power in effecting, thy mercy in bestowing deliverance upon me, thy goodness in answering my vows and prayers. 'Thou hast delivered from death,' a danger as great and unavoidable as death itself. O Lord, art thou not the same that thou wert? Art thou not still as wise to design, and as gracious to confer further mercy? Wilt thou not as certainly also deliver my feet from falling? The one contains his experience, the other the inference or conclusion he draws from it.

*Doct.* 1. Mercies received, are in a special manner to be remembered.

2. Mercies received are encouragements to ask, and strong grounds to hope for the mercies we want.

For the first, mercies received are in a special manner to be remembered. This has been the method of God's people. David entitles Psalm xxxviii., 'A psalm to bring to remembrance his afflictions,' much more than his comforts: Ps. lxxvii. 10, 11, 'I will remember the years of the right hand of the Most High; I will remember the works of the Lord.' Paul remembered a manifestation of God to him fourteen years before, 2 Cor. xii. 1. If God treasures up our tears, much more should we treasure up his mercies; as lovers keep the love tokens of those they affect. God hath a file for our prayers, we should have the like for his answers. He hath a book of remembrance to record our afflictions, and believing discourses of him, Mal. iii. 16; why should not we, then, have a register for his gracious communications to us? Remembrance is the chief work of a Christian; remembrance of sin to cause a self-aborrancy: Ezek. xx. 43, 'There shall you remember your ways, and loathe yourselves.' The remembrance of God for a deep humility: Ps. lxxvii. 3, 'I remembered God, and was troubled.' Remembrance of his name for keeping his law, Ps. cxix. 55. Remembrance of his judgments of old for comfort in afflictions, Ps. cxix. 52. And remembrance of mercy for the establishment of faith: Isa. lvii. 11, 'Of whom hast thou been afraid, and hast not remembered me?' It is observed by some that Shushan, the royal seat of the Persian, was pictured upon the east gate of the temple, to mind them of the wonder of Purim, Esther ix. 26; the deliverance they had in that place from Haman, by God's ordering Mordecai's advancement. Jacob changed the name of Luz into Bethel, that the new name might be a memorial of God's comfortable apparition to him, both to himself and his posterity, Gen. xxviii. 19.

They are to be remembered, because,

1. They are the mercies of God. They are dispensed out of the treasury of his goodness, wrought by the art of his wisdom, effected by the arm of his

power. Christ evidenced this by praying to his Father for the mercies he wanted, by blessing him as the fountain of any mercy received. The great dominion Christ hath is from God; it is first, 'Ask of me,' Ps. ii. 8; yea, though wrought by means. The woman doth touch the hem of Christ's garment, but the healing virtue springs from Christ. Men may spread their nets, toil and labour nights, and days, and years, and catch nothing, unless Christ sends the fish into the net, Luke v. 5, 6: 'Our works are in the hands of God,' Eccles. ix. 5. Though our works, yet in God's hand, he pours forth his blessing, he gives success. The first link of the chain of mercy is in God's hand. If we do not then remember them, and him in them, we deny his providence and goodness, and pay that to the servant which is due to the Lord: 'We should remember his love more than wine,' Cant. i. 4; his love in mercies more than the choicest delights of earth. No gift so small, but is a messenger from the great God, and hath the badge of his name upon it.

2. Mercies purchased by Christ. Mercies dear bought by the best blood that ever was in the world. The print of Christ's nails are upon every one of his blessings, the least as well as the greatest. 'Ye are not your own, ye are bought with a price,' 1 Cor. vi. 19. You and your bodies, and the preservation of your bodies, you and what you have, you and your mercies, and your comforts, are all purchased by another, and freely conferred upon you; worthy, therefore, of remembrance.

3. Mercies beneficial to us. We should certainly remember those things whereof we carry the sensible marks upon us.

2. How we should remember them.

(1.) Admiringly and thankfully. We should observe God's mercies, not only as works, but as wonders: Ps. lxxvii. 11, 'I will remember the works of the Lord; surely I will remember his wonders of old,' to admire them and the author. Old antedated mercies, as well as fresh, should fill us with new astonishments; not a speculative but an elevating remembrance, to cry out with raised spirits, how great God is: ver. 13, 'Who is so great a God as our God!' Paul never looked back upon God's mercies in his conversion, without a new admiration: 1 Tim. i. 12, 'I thank Jesus Christ, our Lord, who hath enabled me.' This was not enough; it was a peg too low for so great a mercy, till he rises up into an high doxology, ver. 17, 'Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever.' What an heaven sparkles here in Paul's language, so like that of glory! Shall we not have thankful frames in the remembrance of them, when we should stand ready with praise to meet every mercy in its first motion: Ps. lxxv. 1, 'Praise waits for thee in Sion.' Mercy in its first step should not find us a minute without a thankful frame. As God waits for an opportunity to be gracious, we should wait with praise in our mouths to be thankful to him; a volley of praise should stand ready to meet a shower of mercy. They did not think amiss, that asserted a main part of religion to consist in admiration; this had been the work in innocency. Many other duties have been introduced by a fallen state; this is an entrance into a state of innocency, by reassuming the duty of that state, an entrance into the state of heaven by beginning the work of it; this is the eternal religion. Not a bullock nor a goat was to be killed for a man's own table in the wilderness, but they were to bring it 'to the door of the tabernacle, and offer an offering to the Lord;' if not, they were accounted murderers, Lev. xvii. 3, 4. God must be acknowledged in all.

(2.) Affectionately. What a deep print of love did the kindness of Christ stamp upon many whose diseases he cured upon the earth! We then rightly

remember them, when they raise choice affections to God in us. It was God's promise: Hosea xiii. 4, 'Yet I am the Lord thy God from the land of Egypt; thou shalt know no other god but me.' Love no god, acknowledge no god but me, because I have brought you out of the land of Egypt, and maintained you by a constant succession of merciful streams of benefits. We begin to love God by the knowledge faith gives us of him; but the experience of his mercy renders him more amiable, and the consideration of it should render our love more lively. Our very common mercies should not be thought of without affection, much less our spiritual. The deliverance of our bodies from death deserves a return of love, much more the redemption of our souls. Remember them warmly, so as to kindle a flame of love. That is not properly remembered, that works not a suitable impression in the review of it; he rather forgets his sin, that remembers it without a disaffection to it; and he his mercies, that thinks of them without being raised in affection to God by them.

3. Obediently and fruitfully. David, upon the remembrance of it, would walk before God in the land of the living. They are given to encourage us in his service, and should be therefore remembered to that end. Rain descends upon the earth, not that it might be more barren, but more fertile. We are but stewards; the mercies we enjoy are not our own, and therefore to be improved for our Master's service. Great mercies should engage to great obedience. God begins the Decalogue with a memorial of that mercy in bringing the Israelites out of Egypt: Exod. xx. 2, 'I am the Lord thy God, which brought thee out of the land of Egypt.' How affectionately doth the psalmist own his relation to God as his servant, when he considered how God had loosed his bonds: Ps. cxvi. 16, 'O Lord, truly I am thy servant; thou hast loosed my bonds!' the remembrance of thy mercy shall make me know no relation but that of a servant to thee. When we remember what wages we have from God, we must withal remember that we owe more service, and more liveliness in service, to him. Duty is but the ingenuous consequent of mercy. It is irrational to encourage ourselves in our way to hell by a remembrance of heaven, to foster a liberty in sin by a consideration of God's bounty. When we remember all that we have or are is the gift of God's liberality, we should think ourselves obliged to honour him with all that we have, for he is to have honour from all his gifts. It is a sign we aimed at God's glory in the begging mercy, when we also aim at God's glory in the enjoying of it. It is a sign love breathed the remembrance of mercy into our hearts, when at the same time it breathes a resolution into us to improve it. It is not our tongues, but our lives must praise him. Mercies are not given to one member, but the whole man. Thanks without obedience is but flattery; it is but Hail, master, while we crown him with thorns.

(4.) Humbly. Remembrance of free mercies should not be attended with a forgetfulness of our own sinfulness, nor increase our pride, but our humiliation. When Peter saw so great a stock of fish driven into the net, he had the lowest thoughts of himself: Luke v. 8, 'He fell down at Jesus's knees, saying, I am a sinful man, O Lord.' What a gracious frame is that, when the remembrance of mercy brings us upon our knees to a humble confession of sin! Kindness makes wicked men more proud, and good men more broken. We are usually as lead melted in the fire of affliction, and hardened in the fresh air of prosperity, and grow inactive; but let it be otherwise.

(5.) In the circumstances. As circumstances adorn our actions, so they beautify God's mercies, the manner, the time, &c. Every line in mercy

owns God as the author, as well as the whole mass. Mercy beaten to pieces, as spice, will yield a sweeter scent than in the lump. Remember what misery preceded the mercy; as it made the mercy the sweeter, so it will make the remembrance of it more savoury: Hosea ii. 15, 'I will give her her vineyard from thence;' that is, from the wilderness; 'then shall she sing as in the day of her youth.' 'Thy heart shall meditate terror,' Isa. xxxiii. 18. Thou shalt consider what thy troubles were, and what the frame of thy heart was, and what thy vows and resolutions were in thy distress. It is good to call to mind what desires, what fervency in prayer, there was before the mercy came, and upon the remembrance of the mercy to act the same fervour over again.

6. Argumentatively and fiducially. But this leads to the next observation.

*Doct. 2.* That mercies received are encouragements to ask, and ground to hope, for the mercies we want. In spiritual blessings it certainly holds; they are earnest of other blessings of the same kind; and, as it were, obligations wherein God binds himself to bestow greater blessings hereafter. They are but further confirmations of his promise for encouragement of our faith. As 'whatsoever is written in Scripture is for our comfort and our hope,' Rom. xv. 4, so as much as God hath performed of Scripture to us is for the same end.

In temporal mercies. God intends them to his people as means to settle their faith faster on him, and make them trust him in future exigencies. When God commands Jacob to remove to another place, he puts him in mind how he was with him when he fled from the face of his brother Esau, Gen. xxxv. 1. It is an argument Moses used to God when he was in a great anger against the Israelites: Num. xiv. 19, 'Thou hast forgiven this people from Egypt until now;' *i. e.* thou hast preserved them, notwithstanding their murmurings. Upon this argument, though Moses had used others before, God presently answers, 'I have pardoned according to thy word.' How ready was God to yield to motions of mercy, when his former kindness to them was pleaded! Paul doth thus act faith on God: 2 Cor. i. 10, 'Who hath delivered us from so great a death, and doth deliver.' What is the consequence? 'In whom we trust that he will yet deliver.' And the psalmist makes this a medium to tie his two petitions together: Ps. iv. 1, 'Hear me when I call: thou hast enlarged me when I was in distress; have mercy upon me, and hear my prayer;' and expresseth his confidence, from his experience of former deliverances, that he should have a quick answer at any time: ver. 3, 'The Lord will hear me when I call upon him.' For,

1. There is as great an ability in God, when we are in need of new mercies, as there was when he gave former ones; nay, as much as there was from eternity. He is not a God whose arm is shortened, that is not what he was, or shall ever cease to be what he is: Isa. lix. 2, 'Is my hand shortened at all that I cannot redeem, or have I no power to deliver?' He is always, *I am that I am*. There is no diminution of light in the sun no more than there was at the first moment of its creation, and the last man upon the earth shall enjoy as much of it as we do now. No more doth the Father of lights lose by imparting it to others. Thus we light many candles at a torch, yet it burns never the dimmer. Standing waters may be drawn dry, but a fountain cannot. God is a spring, this day and to-morrow, Jehovah unchangeable. The God of Isaac is not like Isaac, that had one blessing and no more; he hath as much now as he had the first moment that mercy streamed from him to his creature, and the same for as many as shall believe

in Christ to the end of the world ; nay, the more we receive from God in a way of faith, the more God hath for us. A believer's harvest for present mercies is his seed-time for more. The more mercies he reaps, the more hopes of future mercy he hath. God's mercies, when full blown, seed again and come up thicker. Can the creature want more than the everlasting fountain can supply ? Can the creature's indigency be greater than God's sufficiency ? What an irrational way of arguing was that : Ps. lxxviii. 20, 'He smote the rock, that the waters gushed out ; can he give bread also ? can he provide for his people ?' as if he that filled their cup could not spread their table, as if he that had a hidden cellar for their drink had not a secret and as full a cupboard for their meat. Do we want mercies for soul and body ? Look to the rock whence former mercies were hewn : the same fulness can supply again.

2. There is as much tenderness in God as there was before. His power is more unquestionable with us than his goodness. We think his compassions come short of his ability. We question more his will than his strength : Mat. viii. 2, 'If thou wilt, thou canst make me clean.' If thou wilt, thou canst give me mercy as well as before. You may be sure Christ will speak still the same language, *I will*. I will give thee spirituals and temporals, so far as are good for thee. His bowels can no more be straitened than his arm is shortened ; his compassions fail not, Lam. iii. 22. All his attributes are alike essential to him. As he cannot but be God, so he cannot but be powerful, he cannot but be true. His truth lies in pawn for the constancy of his good will to them that trust in him. Let your condition be what it will, there is some promise to suit it. There is a condition for faith to beg, and his truth is engaged to make good one promise as well as another. He is a Father, a tender Father, surpassing in tenderness all natural affections. No kind father doth ever tell his child, I will do no more for you. The heavenly Father will not, who delights more in giving than we do in receiving. God's love is not as ours, a sudden passion, but a resolve of eternity.

3. There is the same ground to beg and believe for mercies we want, as there was for the mercies we have received. We are under the same covenant, the influence of the same mediator. Should not our faith be more abundant, since we have more evidences of the graciousness of God, the prevalency of the Mediator, and stability of the covenant ? Was it not upon this account you did plead with God for what you had before ? Were not your arguments drawn from God's name, his covenant, his Son ? They are arguments that can never want a force while God is God ; they are as unanswerable as ever. Will God disown his name, deny his promise, overlook his Son ? Doth the covenant reach only to those mercies we have received ? Did Christ purchase no more ? Then indeed our expectations may dolefully flag ; we may take our leaves of ever hoping for mercy from him. But his promise is for this life, all the parts of it, and for that which is to come. It hath been tried millions of times, and always found sound : Ps. xiii. 6, 'The word of the Lord is as silver tried in a furnace of earth, purified seven times ;' seven times, multitudes of times, seven being a number of perfection. It hath been tried in many furnaces of affliction. It is an everlasting covenant : God's name is his self, and endures for ever. The blood of Christ is of infinite value. The Mediator is the same yesterday, to-day, and for ever ; the same in his affection to his people ; the same in his prevalency with God. The plea therefore upon this account is as firm for all mercies and for all times. Christ's blood was slain to pay for the mercies you have received. The mercies we expect to eternity are conveyed to us this way, so are the mercies we expect in time. The believers of old had what they

had upon these accounts. These arguments have always been used, and have been of force to prevail; the same arguments shall always be used, and have the same efficacy. The covenant, the blood of the covenant, reacheth far beyond what we have, though it be never so great, in this world.

4. One mercy in spirituals is to no purpose without further mercies. God would not lay a foundation, and not build upon it. He is not light and uncertain in his actions. He knew before he gave the first spiritual mercy what charge you would be to him. He sat down and counted all, and he cannot be disappointed, since nothing can happen but what he did foresee. To what purpose should one forgive a debtor a part of the debt, and lay him in prison for the remainder? To what purpose should God begin to heal a leprous soul, and take away a part of the disease, if he did not intend to master all, and expel the *fomes* of it? To what purpose hath God given Christ to any, if he did not intend freely to give all things necessary with him? Rom. viii. 32. All temporals are but dross and dung in comparison of him. Has God been at so much charge for you at the expense of his Son's blood, and did he not stick there? What, then, can limit the mercy of God? Upon these accounts, then, former mercies, especially spiritual, are good arguments to plead with God, and good grounds of hope and trust in him for future ones.

*Use 1.* Take heed of forgetting mercies received. Keep a catalogue of mercies to quicken your love, wind up your thankfulness, and encourage your faith. We can remember ourselves when we pray for mercy, and forget God when we receive it, and the mercy itself not long after. We cannot profit by mercies unless we thankfully remember them: direct rays convey not so much warmth without reflecting back upon the sun. God remembers the kindness of our youth to him, Jer. ii. 2. Why should not we remember the tenderness of his grace to us? Great comforts must be especially remembered; they come but seldom. Paul had but one special rapture in fourteen years. Let every new mercy call the old to mind. The mercy of the lamb put them in mind of his mercy to Moses, and the Israelites, Rev. xv. 3. 'Bless the Lord from the fountain of Israel,' Ps. lxxviii. 26, *i. e.* from the very first mercy. Remember also the impressions God makes upon your souls under the influence of your mercies. Keep them alive and fresh; it is a way to procure more from God when he beholds such valuations of them.

Let us observe, therefore, God's motions to us in mercy, and see how he walks with us, and our motions to God in duty, to see how we walk with him, especially in the mercies which are fruits of prayer. Hannah called her son which she had received as an answer of prayer, *Samuel*, that in the hearing the name she might remember God's kindness.

(1.) Without a remembrance of them, we shall be very apt to distrust God, and abate in our love. The death of our experiences is the resurrection of our distrust. When we write mercies in the sand, the next wind makes the letters invisible, and our fears terrible. When the Israelites forgot that power that had provided for them, their corruption took heart to express itself in murmuring: Ps. lxxviii. 19, 'Can he spread a table in the wilderness?' If you remember the time when you were cast down in sorrow, and found God raising you up and embracing you in the arms of a tender love, such a remembrance would not easily admit jealousies of him into the room with it, unless you have ceased to be his followers and given him cause to withdraw his care. God breaks not with us till we break with him. When David had drawn a catalogue of God's former mercies towards him, he concludes it with a 'Surely goodness and mercy should follow me all the days

of my life,' and takes up resolutions to stick to God in holy affections, 'and I will dwell in the house of the Lord for ever,' Ps. xxiii. 6.

(2.) Without a remembrance of them we cannot so well improve them. If we do not remember what talents of mercy we have, how can we employ them? What account can we give to the supreme Lord of whom we received them? An account there must be, for God cannot be conceived in reason to be careless whether his blessings were improved, and regardless whether the fruit of his mercy lost or not. We are accountable for the mercies received by our ancestors that we have the knowledge of, much more for our own. God brings an indictment against Eli for sinning against the first mercy to Aaron: 1 Sam. ii. 27, 'Did I plainly appear to the house of thy father when they were in Egypt, in Pharaoh's house?' The debt due from our fathers must be paid by the heirs; as we enjoy the profit of them, it is fit we should pay our great Creditor, much more for those immediately bestowed upon us, superadded to what is derived by succession. How can we do either without remembrance? If we forget them, we must needs forget the hand that gave them, and the gratitude we owe for them, and hereby not only become false to our Creator ourselves, but make his mercies prove false to the end for which he sent them. The end of every mercy is to glorify God: Ps. l. 15, 'I will deliver thee, and thou shalt glorify me;' what glorifying God with forgetfulness of what he wrought for us?

(3.) Without a remembrance of them, we shall not so easily resist temptations. An ingenuous spirit under a sense of mercy could not easily lend an ear to an enticing temptation, and be drawn to do wickedness and sin against the author of his mercy. 'Shall I thus requite the Lord, who hath made and established me?' Moses intimates the forgetting this to be the ground of their unworthy usage of God, Deut. xxxii. 6. Have I thus learned Christ? Did mercy drop any such instruction into me to sin? If I had not been a subject of his mercy, I had not now lived to be tempted; and shall I live by that mercy to embrace a temptation? 'Since thou hast given us such a deliverance as this, shall we again break thy commandments?' saith good Ezra, chap. ix. 13. The goodness of God is to lead us to repentance; how would the remembrance of it strengthen us against a temptation!

*Use 2.* Make use of former mercies to encourage your trust for the future. Was it God's end in giving us mercies to encourage our jealousies of his faithfulness or our hopes of his goodness? It is fit we should trust God upon his bare word, much more upon a trial of him. If we can say, God hath delivered, and therefore he will deliver, why may we not with as good reason say, We have trusted God, and will trust him still? We have not only heard how faithful and good he is, but we have also seen, known it, found him to be so. If, after the knowledge of his name, we trust him not, we have a frame contrary to that which should be in all believers: Ps. ix. 10, 'They that know thy name will put their trust in thee.' If we trust him not after mercies received, he may well reproach us for our jealousy. What! Did I ever fail you? did you seek my face in vain? have you found me false to you? nay, have I not been good to you above your expectations? What iniquity then is there in me, that you should have any suspicious thoughts of my goodness? With what haste doth David catch at Goliath's sword when Abimelech told him there was none but that in the tabernacle: 1 Sam. xxi. 9, 'There is none like that, give it me,' as having experienced God's former kindness by it. Moses would shew the rod of God, the rod whereby he had wrought wonders, when he prayed for the discomfiture of Amalek, Exod. xvii. 9, as if no mercy could be denied him, when the rod in his hand pleaded the power and kindness of God so many times manifested by it.

And Jehoshaphat's prayer is all made up of pleas from ancient mercy and promises. If we do not improve mercies this way,

1. God loseth his glory by us. It is an unreasonable thing, if we will not believe him for his word, yet not to believe him for the work's sake : John xiv. 11, 'Believe me for the very work's sake.' God must be of very low esteem with us if he cannot be trusted for his word and deed too. Has God given us many a mercy, and shall we have such dishonourable thoughts as not to trust him ? What excuse is there for distrust against the constant stream of his care ?

2. We lose the sweetness of mercy. Every mercy looks two ways : it satisfieth our present want, and is a pledge of a future store. Every flower of the field, every passage of providence in the whole course of our lives, may yield honey and sweetness. David could never consider how God had been his help, but he had a new frame of joy in God : Ps. lxiii. 7, 'Because thou hast been my help, therefore in the shadow of thy wings will I rejoice.'

Whenever we find our souls dejected, let us remember God's dealing with us, and, with the psalmist, check them : Ps. xlii. 11, 'Why art thou cast down, O my soul ?' What, O my soul, that hast had so many rich mercies out of the storehouse of God's free grace and favour, 'why art thou disquieted within me ? Hope thou in God, for I will yet praise him who is the health of my countenance and my God.'