

FROM THE INHERITANCE OF OUR FATHERS

Series 36, No. 4

THIS GOD IS OUR GOD

Octavius Winslow

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Octavius Winslow (1808–1878) descended from Edward Winslow, a Pilgrim leader who crossed the Atlantic on the *Mayflower* in 1620. Octavius's father, Thomas, an army captain stationed in London, died when Octavius was seven years old. Shortly after that, Octavius's godly mother Mary took her family of ten children to New York. All of the children became Christians; three sons became evangelical ministers.

Winslow was ordained as a pastor in 1833 in New York. He later moved to England, where he became one of the most valued ministers of the nineteenth century, largely due to the earnestness of his preaching and the excellence of his prolific writings—more than forty titles, all of which were Reformed and experiential. He held pastorates in Leamington Spa, Bath, and Brighton.

After a short illness, Octavius Winslow died on March 5, 1878. He was buried in Abbey Cemetery, Bath.

This God Is Our God

*For this God is our God for ever and ever;
he will be our guide even unto death.*

—PSALM 48:14

This is powerful language, but not too strong for faith to employ. To some believing minds of doubting, though not of doubtful faith, or of fearful, yet not of despairing hearts, it may sound like a vain boast, almost too presumptuous for a sinful mortal. Nevertheless, it is truth, and, more or less profound, it is the experience of every child of God; without exaggeration, it may be the language of the weakest believer that ever touched the fringe of the Savior's robe. We too much forget that what has been the spiritual attainment of the saints in the past may equally be the

experience of the saints in every succeeding era. If believers could embody their faith in language as strong as this amid the twilight shadows of the old economy, why should believers, dwelling amid the full blaze of the present era on which the Sun of Righteousness has risen in splendor, speak in language more timid and doubtful?

Saving faith and its divine object have been the same in every era and age of the church. The faith of Adam, the first and greatest sinner of his race, that looked to the promised Seed is essentially and objectively of "like precious faith" as the penitent thief's, with which he washed in the crimson fountain flowing at his side. Thus we must be careful of supposing that there is any eminence in the divine life to which other saints have attained that is unattainable by us—that there is any sacred height in grace, holiness, and assurance they reached to which we may

not ascend, or that there is any knowledge of Christ, any conformity to His likeness, any communion with Him experienced by others that cannot be our experience, too. Thus, strong and bold as the language of David is, no child of God lives who may not adopt it as his own, and exclaim, "For this God is our God for ever and ever; he will be our guide even unto death."

Let us consider some of the sacred ideas suggested by the remarkable expression "*This God.*" It is evident that the inspired speaker refers to the special attributes of God he had been considering that designate Him as the covenant and redeeming God of His people. "This God, this very God, this great and glorious God, is our God." What, then, are some of these distinctive attributes which especially identify Jehovah as the "our God" of His people?

In the first place, this God of *revelation* is our God. This God, who has made

such a divine and wonderful revelation of Himself—His Being and mind, His will and heart—in His Word is our God. In other words, the God of the Bible is ours. All that the inspired and precious volume declares concerning Him, all the thoughts of His mind it reveals, all the love of His nature it makes known, all the teaching of His Spirit it conveys, all the precious promises, gracious invitations, glorious hopes, and solemn warnings and faithful admonitions that it contains are ours because the God of the Bible is ours.

Accept the Bible as your own. Read it as the letters of your heavenly Father addressed personally to you. Let no sophistry shake your confidence in its divine inspiration. Beware of the false teaching that God's Word is *in* the Bible, but that the Bible is not God's Word. The evil of today is infidelity unblushingly assailing the truth and impeaching the integrity of the sacred Scriptures. Be vigilant and

prayerful here. Lose your Bible and you lose your all.

If, then, the God of revelation is yours, the revelation of God is equally yours. All that this blessed volume contains belongs to you. The divine Redeemer, the glorious gospel, the free salvation, the precious promises, the gracious invitations, the rich consolations, the blissful hopes, the holy admonitions—all are ours, because the God who wrote, gave, preserved, and dwells in the Bible is our God.

May the hand of your faith rest on this divine charter of blessings and exclaim, "It is mine; all is mine because the God who inspired it is my God. In giving me Himself, He gave me all that was His and this is His most precious gift, next to His beloved Son, whom it reveals. Let me believe it firmly, deal with it reverently, read it devoutly, walk in its divine precepts holily, and do all in my power to give to all who may not possess, as I do,

this heavenly chart, this divine compass,
this unerring light in the soul's solemn
travel to eternity."

Holy Bible, book divine,
Precious treasure! thou art mine!
Mine to tell me whence I came;
Mine to teach me what I am;

Mine to chide me when I rove;
Mine to show a Savior's love;
Mine thou art to guide my feet;
Mine to judge, condemn, acquit.

Mine to comfort in distress,
If the Holy Spirit bless;
Mine to show by living faith,
Man can triumph over death;

Mine to tell of joys to come,
And the rebel sinner's doom
Oh, thou holy book divine,
Precious treasure, thou art mine!

This *incarnate* God is our God. The great truth of the Bible is “God manifest in the flesh” (1 Tim. 3:16)—the incarnation of the Son of God. And the belief of this truth, an essential doctrine of salvation, is equally essential to our being saved. No soul who disbelieves and, disbelieving, rejects this great cardinal doctrine of the Christian faith, can possibly have eternal life. “Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.... Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God” (1 John 4:2–3, 15).

From these words we infer that, apart from faith in the divinity of Christ and a believing and personal reliance on His

atonement, no living person can be saved. But how assuring and comforting is the truth that this incarnate God is our God! This God who left the heavens and came down—not in the nature of angels, but of men; who was made flesh “in the likeness of man,” and as a man was encompassed with our sinless infirmities, hungered and thirsted, wearied and sorrowed as we, lived a life of toil and poverty, was sustained by charity, was assailed by persecution, moved in comparative obscurity and solitude, and then died a felon’s death—this wondrous Being, this God in our veritable nature, this incarnate God, this *Jesus*, is our God.

Claim your relationship to and your possession of this God-man, my reader. He is bone of your bone and flesh of your flesh. He is “very man of very man” as He is “very God of very God.” You have not one human element that did not enter into His humanity. Nothing that was human—for

sin is a Satanic and not a human element, an accident and not an original concomitant of our creation—was foreign to Him. It is, therefore, your privilege to claim Him as your Elder Brother, “in all things made like unto his brethren” and to run to Him with all your afflictions of mind, body, and estate as a “brother born for adversity” (Prov. 17:17).

What a distinguished blessing from among our precious and endless catalogue of blessings this is: the blessing of knowing that Jesus is ours! That all the fullness of the Godhead essentially dwelling in Him, and all the fullness of the manhood mediatorially His, belongs to us! That every perfection of His being, every element of His nature, every pulse of His life, and every fiber of His heart—His every thought and affection and feeling—is ours! Behold the Lamb of God, behold the man, for this God is ours!

Christ loves you to recognize your personal interest in Him. He is honored by your claim of free grace to all that He is personally and officially. He is glorified by your continuous coming to the unsearchable riches of His grace, wisdom, and love, and making large and unlimited draughts from their inexhaustible fullness. "All things are yours...and ye are Christ's, and Christ is God's" (1 Cor. 3:21, 23). Receive, then, this great mystery of godliness, God manifest in the flesh, which, in other words, is the great mystery of love; prefer your personal claim to its untold wealth, exclaiming, "This incarnate God, this God who stooped to my nature and took on Himself my sinless weaknesses and infirmities, my sickness and sorrows, is my God; all the sinlessness of His nature, all the sympathy of His humanity, all the tenderness of His love, all the filial oneness of His relation as the Elder Brother—all is *mine!*"

This *redeeming* God is our God. The redemption of man is the achievement of God. Creation is not so evidently and clearly a divine work—the sun, the moon, and the stars which He has made evidencing His eternal power and Godhead—as the work of man's salvation is. Upon this, His last and greatest work, He has concentrated the boundless resources of deity. Here His glory meets in its focal power and splendor. God spoke the universe out of nothing, and formed man from the dust of the earth, but in the redemption of man, He became incarnate in the person of His beloved Son, exhausting heaven of its richest treasure, and conferring that treasure upon man in the person of Jesus the Savior, His unspeakable gift.

Behold your divine possession! This redeeming God is our God. The God who redeemed us at a cost so dear and precious to Himself as the gift, the sufferings, and sacrifice of His only-begotten and beloved

Son—who charged all our sins to Him, laid all our curse on Him, exacting from Him, as our Surety and Substitute, the utmost penalty of our transgressions and hell-deserving—this God of redemption is our God. The logical deduction of faith is, then, that, if the God of redemption is our God, it follows that the redemption of God is ours. This is our warrant to believe in Christ, to trust in God, to commit our souls to Jesus, and to accept His complete and free salvation unhesitatingly and unreservedly. This God, who provided so suitable and so great a redemption, is our God; therefore, we are justified in casting ourselves on the infinite merit, the atoning work, the sacrificial death of Jesus—yes, on Jesus, our personal Savior Himself—believing to be saved.

Trembling, fearful saint, this is your possession! If the God who redeemed you is yours, then avail yourself of all the precious blessings flowing from that great

redemption: a present salvation, a full forgiveness of all sin, completeness in Christ, peace with God passing all understanding, and joy unspeakable and full of glory.

You have nothing to do anymore with your personal unworthiness, countless sins, and deep poverty. The only object that should now engage your thoughts, fix your attention, and inspire your hopes is Jesus! If you were liable for a great debt, and a wealthy friend were to assume your responsibility and cancel it to the utmost fraction, you would justly reason, "Why do I need to be troubled about this matter anymore? Why yield to fear and despondency? I am released from responsibility, my obligation is cancelled, my debt is paid, and I am legally discharged from all liability, arrest, and judgment. I will emerge from the shadows and walk at liberty, bearing with me my legal protection and my full discharge, none daring to make me afraid."

Apply this simple reasoning to the salvation of your soul, and see to what a blessed conclusion and happy peace it will bring you. Christ bound Himself in the covenant of grace to be our Surety. He became responsible to the moral government of God His Father for all its claims on His people. He said, "Let their sins meet on Me; let their curse rest with Me; let their punishment and condemnation fall on Me. I will pay all that my church owes; I will discharge all that My bride is responsible for; I will freely and fully endure all that My saints have most righteously incurred. Let these go their way."

Oh, wondrous love! Oh, matchless grace! Oh, self-sacrificing mercy! Wonder, oh heavens, and be astonished, oh earth! With such an all-sufficient Savior and such a full, finished, and free discharge from the guilt of sin, the condemnation of the law, and the arrest of justice, will you continue your heavenly journey any

longer like this, with your soul bowed down to the ground, your harp silent upon the willow, your path wet with tears, with the desert hearing nothing but your sighs, groans, and complaints? Rise, for He calls you! Jesus bids you come and walk in the light and joy of His salvation. Uplift your head, take down your harp, retune and sweep its strings to the high praises of Emmanuel; your great debt is paid and “there is now no condemnation to those who are in Christ Jesus” (Rom. 8:1). Let the church of the New Testament sing with the church of the Old, but with a louder voice: “I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness” (Isa. 61:10).

This *covenant God* is our God. God has always been a covenant God to His church. Whether under the old covenant or the new, the covenant of the law or

the covenant of grace, He has always sustained His endearing relationship as the covenant God of covenant people. But our God has bound Himself to us in a special way by the nature, obligations, and promises of the new covenant of grace made in and by Christ. The old covenant of works made with Adam, the federal head of his race, the terms of which were, "Do and live; sin and die," was broken by our first parents, and by its violation they compromised the present and eternal happiness of their posterity. But the new covenant of grace entered into by the Trinity on behalf of elect sinners, on whom grace and glory were eternally and forever settled in Christ Jesus, their covenant Head, Surety, and Mediator, is absolute and new, filled with all spiritual blessings, signed and sealed by the blood of the New Covenant, accepted and ratified on the part of God by His raising up Christ from the dead. "I will," says God, "make an everlasting

covenant with you, even the sure mercies of David” (Isa. 55:3). “This is my blood of the new covenant,” says Christ.

And similar to this is the prayer of the author of Hebrews: “Now the God of peace...through the blood of the everlasting covenant, make you perfect” (13:20–21). By faith take hold, then, my friend, of this covenant; for the God of this covenant is your God. By two immutable things in which it is impossible for Him to lie, He has engaged Himself to be your covenant God, to supply all your need, to guide your journey through the wilderness, to keep you by His power, and to conduct you safely from grace to glory, from earth to heaven.

I say again: take hold of the covenant! All your history is arranged, all your needs are provided for; all your trials, afflictions, and sorrows are appointed in this covenant. Your covenant God is gently, skillfully, and surely leading you to the

throne of heaven, surrounding your person and your path.

This *tried and proven* God is our God. The religion of the true believer is experiential; it is the religion of the heart. He has no dealings with an unknown, imaginary God. He does not know God merely from hearing about Him or from reading books about Him, or from the religious conversation of others, but He knows Him from personal acquaintance, from heartfelt experience, from close and constant interaction. God in Christ has been manifest to his soul, and he can say with Job, "I have heard of thee by the hearing of the ear: but now mine eye seeth thee" (Job 42:5) and with the converted Samaritans, "Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world" (John 4:42).

Oh, to be a true, experiential Christian! The religion of the ear, of the imagination,

or of the intellect will not and cannot bring the soul to heaven. The abodes of endless woe are peopled with souls who went down to its regions of despair with no better religion than this! Give me the humility of the publican, the trembling faith of the diseased woman, the flowing tears of the penitent Magdalene, or the last petition of the dying thief instead of the most intellectual religion or the most gorgeous ceremony ever invented.

But our God is tried and proven as the God of His people. His Word has been tried and proved divine. His promises have been tried and proved true. His veracity has been tried and proved faithful. His love has been tried and proved unchangeable. His compassion has been tried and proved real. His children can all testify by personal, holy, and loving experience that God is all that His revealed Word declares Him to be, and that the Lord Jesus is all that the prophet declares

Him to be: the tried stone for sinners to build upon and for saints to trust in.

Oh, the blessedness of knowing that this God who hears, answers, and exceeds our prayers, and who keeps all the promises He makes, is our God, whose love never changes and who keeps His covenant! What encouragement we have to deal personally, constantly, and closely with our God in all the circumstances and events of daily life. We run to Him in need, in difficulty, and in trial, firmly persuaded that, in the history of His church, He has proved to be all that we require Him to be. All that He has been, He is now; what other saints have found of Him in their experience, we shall find of Him in ours.

“Come, all ye that fear the Lord, and I will tell you what he hath done for my soul.” “And what He hath done for my soul,” every believer might have added, “He will also do for yours. I came to Jesus as a sinner, and He saved me. I called on

God in trouble, and He heard me. I said to Him, 'Thou art my God'; and He said, 'Ye are my people.'" So go to the Lord as to one in whom others have found to be everything you want in your present circumstances and who has been found faithful to His promises, all-sufficient in His aid, unchangeable in His love, a very present help in time of trouble.

If you feel that you do not dare venture with your sin and burden upon a faith so feeble and slender as your own, go on the faith and testimony of others, believing that God is what He says He is because they have found Him so. He who has proved a Father, Friend, and Helper to them will not turn away His mercy from you nor your prayer from Himself. He will not send you away unblessed.

We can learn from the incident in the life of Jesus, when the friends of the palsied cripple unroofed the house and let him down to where Jesus was. It is

recorded, "And when Jesus saw *their* faith [not the faith of the palsied man], he said unto the sick of the palsy, Son, thy sins be forgiven thee" (Mark 2:5). Thus a poor, miserable sinner may come to Christ on the believing assurance of another, just as many of the Samaritans went to see the Savior on the testimony of the woman who said, "Come, see a man, which told me all things that ever I did; is not this the Christ?" (John 4:29). And when the believing soul has taken hold of Christ, from then on, it is both its duty and privilege to become a witness for Christ, exclaiming, "Now we believe, not because of thy saying; for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world" (John 4:42).

Now will I tell to sinners round
What a dear Savior I have found;
I'll point to Thy redeeming blood,
And say, Behold the way to God.

The incident to which we have just referred is equally encouraging to those who are anxious for the salvation of their unconverted family and friends. The poor paralyzed man had no power to come to Christ himself, but his believing friends brought him to Jesus. Precious sympathy! Wondrous faith! No wonder that He in whose eye faith is so precious now crowned their faith by an immediate response, granting even more than was asked.

Our unconverted loved ones are spiritually powerless. The malady of sin has paralyzed and deadened their whole being, and they will not come to Christ that they might have life. Let us, in default of all spiritual power on their part, bring them in the arms of believing and importunate prayer to Him, and, despite every obstacle and discouragement, lay them down at Jesus's feet, whose Spirit alone

can quicken and whose touch alone can heal. Who can tell?

We only venture further to remark that, this *fatherly, reconciled* God is our God. The God who has so clearly and so often revealed Himself in His Word as a reconciled Father to His people, and whom Christ has taught us to approach, stands as our Father. What a costly and precious privilege, to look up to this great, holy Lord God, and exclaim, "My Father, God!" This is how He would have you recognize Him and come to Him; in this light He would have you view and interpret all His dealings both of mercy and of judgment. "And because ye are his sons, God hath sent the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ" (Gal. 4:6-7).

Do not hesitate, then, beloved, in all your needs and trials, in all your mental and spiritual depressions, in all your conscious

waywardness and disobedience, and in all the corrections and rebukes of His discipline, to still love Him, trust in Him, and submit to Him as your Father. Are you in need? He is pledged to supply it. Are you bereaved? His hand has done it. Are you sick? His providence has sent it. Are you in the garden of sorrow, with the cup of adversity trembling in your hand? Take it, drink it, looking up to Him with a submissive spirit, exclaiming, "The cup which my Father hath given me, shall I not drink it?" (John 18:11).

We reach an impressive and precious part of our subject: *the eternity of our divine portion*. "This God is our God for ever and ever." Everything in this present world is changing. "The world passes away" (1 John 2:17). Things belonging to this present time are like sand, a spider's web, a silken thread, a passing shadow, an ebbing wave. We leave the homes that sheltered us in childhood and the land

where we were born; our loved ones pass away and the friends of early years depart; the world that was so sunny and life that was so sweet is clouded and embittered; the whole scenery of existence is changed into wintry gloom.

Still more sad and depressing are the spiritual vicissitudes to which our soul is constantly exposed. The waning of love, the decays of grace, the fluctuations of faith, the languor of life—true symptoms of spiritual declension of soul—are among the most startling and affecting illustrations of the mutability of all temporal and spiritual things.

But in the midst of all, "This God is our God for ever and ever!" Everyone changes but God. All things change but heaven. The evolutions of time revolve, the events of earth go onward, but He on whom all things hang and by whom all events are shaped and controlled does not move. "I, the Lord, change not" (Mal. 3:6). "Jesus

Christ, the same yesterday, to-day, and for ever" (Heb. 13:8).

Is this God our God? Then He is ours forever! Our affairs may alter, our circumstances may change, our family and friends may depart one by one, and our souls may pass through many fluctuations of spiritual feeling in a single day; but He who chose us to be His own, and who has kept us to the present moment, is our covenant God and Father forever and ever, and will never throw us off and cast us away.

Such, too, is the immutability of Jesus. "Jesus Christ, the same yesterday, to-day, and forever." "Having loved his own which were in the world, he loved them unto the end" (John 13:1). We need the influence of this truth that Christ is unchangeable to soothe and solace us under the saddening, depressing effects of life's vicissitudes. We need it, too, and yet more deeply, amid the incessant fluctuations of our Christian

experience—the ebb and flow of the life of God in our soul. To know that no congealing of our love to Him can chill His love to us; to remember that, though we believe not, yet He is faithful, and cannot deny Himself; to believe that our unbelief cannot make His promises void, nor do our mutations affect the stability of His covenant—oh, this is strong consolation indeed, for which our heartfelt praises should ascend!

“Forever and ever!” Solemn words! Reader, what will your forever and ever be? You die once, to live and die no more. Your soul is immortal. Your being does not cease. Death, far from being an annihilation, is not even a momentary suspension of your existence. Your present life, if life it may be called, that you guard so assiduously and love so intensely, is a transient, troubled dream; yet more, it is the tide that floats you rapidly upon its eddies onward to the solemn, endless future.

Life is like a painted dream,
Like the rapid summer stream,
Like the fleeting meteor's ray,
Like the shortest winter's day,

Like the fitful breeze that sighs,
Like the waning flame that dies,
Darting, dazzling on the eye,
Fading in eternity.

What will *your* eternity be? Where, how, and with whom will you spend it? Will it be forever and ever in heaven, or forever and ever in hell? There is no middle state, no dreamy isle between those two vast continents. A deep and wide gulf divides them, and there is no passing from the one to the other. "These shall go away into everlasting punishment: but the righteous into life eternal" (Matt. 25:46). Of the first it is said, "And the smoke of their torment ascendeth up for ever and ever" (Rev. 14:11); and of the second, "They that

be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever" (Dan. 12:3). Decide this momentous question now; antedate your future condition by seeking a present salvation, by accepting at this moment a divine and personal Savior, by repentance toward God and faith in the Lord Jesus Christ. "Behold, *now* is the accepted time, *now* is the day of salvation" (2 Cor. 6:2).

"He will be our guide, even unto death." The path to a future world is, in truth, difficult and perilous. Thousands of deathless souls try to travel it in the light of their own fire, in the sparks that they have kindled—some by the dim ray of reason; others, by the glowing light of nature; yet others, by the treacherous light of their own righteousness. All these are false beacons that shine only to bewilder and lead only to ensnare all those who trust to them.

“Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow” (Isa. 50:11). But God in Christ is the guide of the just. By His light they see light along all the dangerous way. Guided by that light, they walk through darkness as at noon; their path to heaven has the shining light which shines more and more unto the perfect day. Beloved, an unknown future is before you—a future of the present life, and a yet more real and solemn future of the life that is to come. But do not tremble or be dismayed. God, even your own God and Father, is your Guide, and Christ, your Shepherd, goes before you; with a skillful, faithful, and gentle hand, He will guide you safely to the end—yes, even unto death.

“Unto death”—what a precious and solemn assurance is this! Death is that crisis

of our being we all must meet, yet all so dread. Its sting, its terror, its obscured and changeless consequences all enshrouded in a mystery so awful and profound—this is just that one event of life, the anticipation of which throws a shadow so dark over all brightness of existence. But faith in the divine assurance that this great and glorious, incarnate and redeeming, faithful God is “our God, even unto death,” dissolves our fetters and dispels our fears so that we can anticipate and even long for the blissful moment that confronts us with the foe, unclothes us of mortality, and invests us with the robes of immortality and eternal life so that we are clothed with our heavenly dwelling.

So cast off all your bondage through the fear of death, seeing that, down to the last moment, your God in Christ will be with you. At the presence and sight of Him, death itself will turn pale and die. If this God is your God in life, do you think

that, having guided and guarded you so long and so far on your journey, He will leave your side at that solemn moment, when heart and flesh are failing, and abandon you to go down the valley all alone? Never! "This God is our God for ever and ever; he will be our guide even unto death"—in death, through death, and beyond death, forever!

Oh, that blissful word "forever!" Forever in heaven, forever associated with saints and angels, forever gazing on the beauty of Jesus, forever basking in the sunshine of His glory, forever chanting the song of the Lamb, forever swimming in the ocean of God's love, forever growing in knowledge and holiness and glory—forever and ever with the Lord! Who would not forsake the world, crucify the flesh, bear the cross, confess and serve the Savior, live for Him, and die for Him who has by His death, resurrection, and ascension, so

blessedly opened the kingdom of heaven
to all believers?

Forever with the Lord!
Amen, so let it be!
Life from the dead is in that word,
'Tis immortality.

Forever with the Lord!
Father, if 'tis Thy will,
The promise of that faithful word
Even here to me fulfill.

So when my latest breath
Shall rend the veil in twain,
By death I shall escape from death,
And life eternal gain.

Knowing as I am known,
How shall I love that word!
And often repeat before the throne,
Forever with the Lord!

Confide in Him for each new year you
begin. Commit your every way to Him;
trust in Him and He shall bring to pass all

that He has ordained and appointed for you in the everlasting covenant. Do not try to find out how this need shall be supplied, this difficulty met, and this affliction sustained; but trust to the wisdom, skill, faithfulness, and love of your divine and heavenly Guide, until He brings you to glory. Let your one and only aim be to obey, please, and honor Him. Taking care of His glory, He will watch over your interests for time and for eternity. Take heed how you walk, and resolve that a new epoch of time, a yet untried stage and untrodden path of your pilgrimage, will be more holy, more Christ-exalting, more God-glorifying, and more heavenly than any you have passed so far.

The divine command is, "Speak unto the children of Israel, that they go forward" (Exod. 14:15). Forward in obedience and duty, forward in service and suffering, forward in conflict and toil; go forward, Christian, even though the foe

pursues and the pathless water rolls at your feet. Onward, “for the Lord your God knoweth thy walking through this great wilderness” (Deut. 2:7). Blessed Lord! “Thou shalt guide me with thy counsel, and afterward receive me to glory. Whom have I in heaven but thee? and there is none upon earth that I desire beside thee” (Ps. 73:23–24).

'Tis Jesus, the First and the Last,
Whose Spirit will guide us safely
home;
We'll praise Him for all that is past,
And trust Him for all that is to
come.

“For this God is our God for ever and ever: he will be our guide even unto death” (Ps. 48:14).

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