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The Way remembered
and some
Waymarks recorded

SERMON preached in Union Chapel, Bethersden,
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by the Pastor, MR. H. DAWSON

THE WAY REMEMBERED, AND WAYMARKS RECORDED

Deuteronomy 8.2.

"And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no."

This is a word which you will all remember stands in connection with the dealings of God with Israel of old, and refers to the concluding chapter of their wilderness wanderings; but there is a "deep that coucheth beneath" what the Word of God records concerning Israel of old. There is a reference in the Acts of the Apostles to the "Church in the wilderness," therefore what is recorded concerning the children of Israel in their journeyings often sets forth the dealings of God down through the ages with His people, who are designated by the Apostle Paul, "The Israel of God." So, I want, as the Lord shall help me, to look at the subject from that viewpoint, and not say much about the dealings of God with Israel of old, for they are recorded that you and I might learn somewhat of the things of God thereby in their application in our own lives. "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." First of all, this is a matter that we must weigh up before God; ere you can do what this word exhorts you to do, you must be in the way that it refers to: "The way which the Lord thy God" has "led thee." This is only applicable to really heaven-bound pilgrims; they, and they alone can look back over the way they have come along, and see the dealings of God therein, and thank Him for the waymarks and high heaps they have set up, and go on with good courage and good hope that they are indeed pilgrims "to Canaan bound." "And thou shalt remember all the way which the Lord thy God led thee these forty years." It may be you have not been forty years in the wilderness, in the way the Lord has ordained for you to go; it might be only fourteen, it might be only four, but with some of us it is quite a few more than forty. I was rather surprised when I thought it out, pondering this subject, hoping it was the right one to bring before you, that I hope I have been nearly fifty-seven years in the way which the Lord has been pleased to lead me along, and that is a very solemn consideration, and it is also a very searching one. As you seek to remember the way that you have come along there are two things that stand out: *the goodness of God as it has been demonstrated to you, and how often you have made such poor*

returns for the same: "To us belongeth shame and confusion of face," said Daniel, and you and I as heaven-bound pilgrims have to say so too; but how good it is that: "There is forgiveness with Thee." "Nevertheless He saved them for his great Name's sake." In opening up the subject I would look at it, first of all, in the setting of it because that is instructive. "Thou shalt remember all the way which the Lord thy God led thee." One thing has much impressed my mind in my ministerial life whenever I have had a subject of this nature concerning Israel of old, and that is although they were led for forty years in the wilderness, the Holy Spirit only records details of their journeyings for the first two years. After that for thirty-eight years, till the forty years were ended, it is only recorded that they went from this place to that, and from that place on to the next, as the Cloud moved on before. They had forty-eight journeyings, and eleven journeyings in the last year of the forty, as they wandered in the wilderness, and these things are instructive if you ponder them in your heart, and then Israel of old were made to realise that every step they took in that forty years' journeying *was in the wilderness*. God will teach you, He will teach me, what that really means, that the world will be to you and me a wilderness, wherein you will ever find, as a sinner born again, an aching void which the world cannot fill. O you will find often:

"I cannot here contented live,
With all the dainties earth can give."

Israel of old had to learn that their life was a pilgrimage, I have sometimes thought how that was evidenced in the worship of God in the Tabernacle itself, because while the Tabernacle was built to a pattern given by God to Moses in the mount, and it must have been beautiful in how it was furnished, yet there was no floor in it; the wilderness itself was the floor, and there were no chairs, the priests had to do all their work standing, which is to show to you and me: "Here have we no continuing city, but we seek one to come." "Thou shalt remember all the way,"—now you might have your thoughts about it, and say: "Oh, I do wish I could remember." It is well that you should lament that you cannot do it as you have it in your heart to do it, but, when all is said and done, the Word of God encourages you. The Holy Spirit is designated a "Remembrancer," and the Saviour said: "He shall bring all things to your remembrance, whatsoever I have said unto you"; and when in His light you can see light, it is a beautiful and blessed experience to look back over life's journey and see where the Hand of God has been upon you for good. I might make this comment, as it just comes to my mind, that you may sometimes find that you have had to

journey on in the way quite a few years ere you get a clear cut understanding of the why and wherefore of the dealings of God in the earlier years of your journeying as a pilgrim to Canaan bound. Things are opened up later on, things which at the first you were ready to say with Jacob: "All these things are against me"; but in His own time, His own way, the Lord overrules these things, and you see His all-wise hand is upon you, and He only designs to do you good. There may be some things that you and I will not understand fully until we get right down to the end of life's journey, and then we shall see in heaven's own light that we have indeed been led forth by the right way. Here is a striking word concerning that viewpoint of the subject: "Who fed thee in the wilderness with manna, which thy fathers knew not, that He might humble thee, and that He might prove thee, to do thee good at thy latter end." You see, if you and I have got a religion that God is the Author of we shall get the full benefit of it in a dying hour; then the good work will be brought to a glorious finish, and whatever has come upon us in journeying along in the wilderness we shall only have one feeling about the way we have come along: "Right is the pathway leading to this"; "Thou hast dealt well thy servant, O Lord"; "He hath done all things well." Yes, "Thou shalt remember *all the way* which the Lord thy God led thee these forty years in the wilderness." Ere I come to open up the subject as my mind runs I want to make this plain, that remembering the way God has led you along is not just for you to keep hidden and locked up in your own breast; no, NO. If you have got evidence well grounded that the way you are in is *the way God is leading you*, and you are following on in that way to know Him, and His truth, what you can remember of His dealings with you as you journey on should be not only recorded in a sanctified mind, and pondered in your heart,—do listen,—they should be reported, there should be a telling out to the generation following. "The father to the children shall make known Thy Truth," said Hezekiah long ago; and when godly David was helped to remember the way that God had led him along, what did he say?—"Come and hear, all ye that fear God, I will tell you what He has done for my soul"; he was on the stretch to report to other people taught of God what he could remember of the dealings of God with his soul, and thus there is a flowing together to the goodness of the Lord, and that word in Malachi is fulfilled: "Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it."

In looking at this subject, first of all, from this viewpoint of it: "Thou shalt remember *all the way* which the Lord thy God led thee these forty years in the wilderness," it may be that some of you, especially those old and greyheaded, reviewing the

way that you have come along, realise where you are in life's journey at the present time is not where you were when God first of all began to deal with you, and to set you going in the right way. You have been like Israel of old, and journeyed about in the wilderness, and sometimes as Israel, following the moving of the Cloud, seemed to be going backwards in their journeyings, and not forward toward the Land of Promise. If you look at a map of the route that the children of Israel took in their wilderness wanderings it is very surprising, and it seems as you look at it (I say this with great reverence), it *seems* there is no particular purpose in it turning about so much, and winding backwards and forwards as it is set forth in the map of it, but there was no mistake whatever when the Cloud moved and went forward to where God designed the next resting place should be. If you remember the way which the Lord your God has led you in life's journey, you will have to see that in infinite wisdom He has ordained all the steps that you have taken until you are where you are at the present time. "The steps of a good man are ordered by the Lord, and he delighteth in his way." O, it is a sweet experience when you get help from God to remember the way which He has led you along, and to see where His hand has been upon you for good, making all your varied experiences dovetail in, until you can only conclude: "Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord." Remember with Israel of old it was only as they followed the moving of the Cloud that they would be where the manna would fall, and the water flow, and they would be sustained. They had to obey the moving of the Cloud, and everyone who is taught of God,—very heaven-bound pilgrim, learns well what Moses declared: "If Thy Presence go not with me, carry me not up hence." You do not want to embark upon any project, go forward in any circumstance, unless you can feel the Presence of God enabling you to do so, then you can go forward with good courage and good hope; and you will find as you move along life's journey like that, the manna will fall, the water will flow, and you will have divine sustenance for your journeying: "Bread shall be given, water shall be sure." Yes. "Thou shalt remember *all the way* which the Lord thy God led thee." Regarding this remembering, let us get down to bedrock; go back to where you hope the Lord begun to deal with you, and many of you in this assembly do hope that the Lord has indeed been dealing with you, year in, year out; but what did you find, first of all, as you look back seeking to remember the way? The great thing is to remember, if you can, how you entered upon it, and what will help you to search that matter out, and get some comfort in doing it, is to call to remembrance when you felt something living and moving in

your breast which altered altogether your outlook in life, so that you could no longer live as you were living, and be "after the flesh, the things of the flesh." You found in your heart what you never felt before, "An aching void, which this world cannot fill"; and you found the things upon which you had set your mind, and varied ambitions you had hugged within your breast desiring to be this or to do that, God had marred these pleasant pictures, and now you could realise that the things of God were things of supreme importance,—things of eternal moment, and henceforth you desired to live no longer "after the flesh, the things of the flesh," but to be "after the Spirit, the things of the Spirit." This conviction was wrought within you:

"Jesus is the one thing needful,
I, without Him, perish must;
Gracious Spirit, make me heedful,
Help me in His Name to trust;
And with pleasure,
In Him, as my Portion, boast".

Aye, and as you remember the way, and you began to take steps therein as grace was given, you remember what you proved the world to be, a wilderness wherein you could get no solace for what you now felt was the concern of your neverdying soul. O you cannot find in any earthly source whatever what will ease a guilty conscience, what will relieve a troubled breast, what will indeed bless you so that you can go forward in life's journey rejoicing in hope of life eternal. O these are the things which a man cannot receive except they be given him from heaven. This great truth was ingrained in your heart, and you felt somewhat like David, when he said: "One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in His temple." O, you felt then but one thing is needful—to have matters made right between my soul and God. Then you can remember as you look back, and heaven's own light shines upon the way, I say, you can remember when this miracle was wrought, "And the eyes of the blind shall be opened," when you were made to look within, when you felt therein as you had never felt before, when you came into the meaning of that Scripture: "Which shall know every man the plague of his own heart," and beginning to feel as you did, you felt then the unity of the Spirit with the publican when "he stood afar off, and would not so much as life up his eyes to heaven, but smote upon his breast, saying, God be merciful to me, a sinner." I emphasise to you that he "smote upon his breast," and that is what you can remember

doing when you used the publican's petition first of all, and you do it still:

"Here on my heart the burden lies,
And past offences pain my eyes."

O, how good it is to remember when you were convinced of sin, and brought in guilty before God, and:

"Stripped of all your fancied meetness,
To approach the dread I AM";

when you trembled before the Majesty of heaven as He is revealed on Sinai's mount in His holy law; when you had that tremendous feeling:

"If my soul is sent to hell,
Thy righteous law approves it well",

You can remember the wormwood, and the misery, and the gall, as your sinnership was opened up to you here a little, there a little, line upon line, precept upon precept, and you could say as David did: "The pains of hell gat hold upon me, I found trouble and sorrow; then cried I, O Lord, I beseech Thee, deliver my soul." "Thou shalt remember all the way which the Lord thy God led thee." You can remember when you had hope born in your breast, hope in God; and there are two scriptures which might have been made helpful to you and given you some ground for your soul's support, to stand thereon. Here is one: "One thing I know, whereas I was blind, now I can see." Yes; and the other is this: "Who can tell, but what God will be gracious unto me?" "Thou shalt remember all the way." Can you remember when you went up to the throne of grace first of all; when with a trembling hand, as it were,—the hand of little faith it might have been,—you begun to knock at Mercy's door if sobe you might get some help by the way, some token for good, and to participate in the favour that God bears unto His people. O, it is a thing to remember, it stands out when it could be said of you and me: "Behold, he prayeth," or "Behold she prayeth." "Thou shalt remember all the way the Lord thy God led thee," and that will come in when you first of all found: "It is good for me to draw near unto God." Yes, and when you could say: "Blessed be God, for He hath heard my prayer, nor turned away His mercy from me." You can remember as you look back, and the light shines on the dealings of God with you, how your attitude, and your outlook upon the world was altogether changed, and you were given

strength and grace to stand alongside Moses: "Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season," and when you found that you felt like David: "I would rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness." Yes, and you remember too how your attitude altered to the people of God as you knew them, wherever you were born and brought up, and where you worshipped God maybe in your teenage life. You can remember, perhaps, that your mind was made up that when you could do as you like, you would have no more to do with these people amongst whom you lived and moved, and where parental discipline made you attend in the attitude of worship. Some of us can look back and remember when such feelings pervaded our breasts, and our minds were made up, but the Lord designed otherwise, and He gave us, we humbly hope a new heart, a new nature, a new mind, and that brought a new outlook altogether on the people of God; and we could see that it was one of the greatest mercies one could be the recipient of to have some sure evidence of being found amongst them, living and dying, and we began to sigh and cry:

"With them numbered I would be,
Now, and in eternity".

"Remember me, O Lord, with the favour thou bearest unto Thy people, O visit me with Thy salvation." Yes, "Thou shalt remember all the way which the Lord thy God led thee." Now, summing up this viewpoint of the subject, it may help to view it like this:

"I once was a stranger to grace and to God,
I knew not my danger, I felt not my load;
Though friends spoke in rapture of Christ on the tree,
Jehovah Tzidkenu was nothing to me".

Now, "Is it nothing to you, all ye that pass by" as you are here before God at this evening hour? OR, Is it the truth concerning you that down in your heart there is locked up a concern: "That I may know Him, and the power of His resurrection, the fellowship of His sufferings, and be made conformable to His death."

"Lord Jesus, make Thyself to me,
A living, bright reality".

Can you remember when first of all you realised Jesus Christ to be precious in your soul's esteem? O, that is something to

remember, of a truth; when your eyes were attent to Jesus Christ, and you could feel:

"To me Christ is more precious far,
Than life, and all its comforts are".

Much might be said along that line of thought. Then in the way which the Lord thy God has led thee there are many things that stand out, and I look back a moment to Israel of old to illustrate this viewpoint of the subject. Each of the camping places where the Cloud moved for Israel to stay for a while,—sometimes it was only two or three days, sometimes two or three weeks, and sometimes it ran into years, but each place had got a name; the name of each place had got a meaning; what the name meant set forth what the experience was of the Children of Israel in that particular camping place. Think of the waters of Marah, and when they came there they found the waters to be bitter, and they murmured and fretted, but the Lord instructed Moses what to do; and he cut down a tree, and cast it into the waters, and they were made sweet. Now, as you remember the way God has led you along, you might have found the Cloud has moved to something equivalent to Marah in the dealings of God with you, so that you have had sore affliction laid upon you, or you have had bereavement come into your family circle, and as they came at first, O how bitter they were, and how the dealings of God seemed hard to be understood; but when the Lord granted you quietness of mind, and shewed you the why and the wherefore of His dealings, and you were brought before the Cross of Calvary to think about Jesus Christ, and how He suffered thereon, then you found a sweetness coming into your soul's experience, and those bitter waters were made sweet, and you could say: "It is good for me that I have been afflicted, that I might learn Thy Statutes." One encampment of Israel was called Rephedim; now that means "Couch of Rest," and we do hope that some of us along life's way have sometimes come to the equivalent of Rephedim in the dealings of God with us, but we have found it, alas, to be like Bunyan says in the Pilgrim's Progress: "They came to a little plain, called Ease, but they soon got across it." That is how it is, as a rule, with heaven-bound pilgrims as they journey on, but it is good to be the subject of it while it lasts; it is good to have some Rephedims in your soul's experience, when you were found at Jesus' feet, "Clothed and in a right mind," and when you could "Rest in the Lord, and wait patiently for Him," in the midst of all His dealings with you, yea, when you could declare:

"Lord, I would indeed submit,

Gladly yield my all to Thee;
What Thy wisdom sees most fit,
Must be surely best for me”

There was another place I like to think about sometimes, and that was Pi-hahiroth, which means “the lion’s mouth”; now Pi-hahiroth was when the Children of Israel had not long left Egyptian bondage, and they had the Red Sea ahead, and mountains on either side, and Pharaoh and his host were pursuing them. They seemed entangled in the wilderness, and they knew not what God designed to do; but God said to Moses what He will say to you: “Speak ye to the Children of Israel, that they go forward.”

“Though the way lie through the sea,
Israel, what is that to thee?”

The Red Sea was divided, and the Children of Israel went through the flood on foot, yea, went on dry land, and God wrought a deliverance. Some of you, and so have I, at times, have had in our soul’s experience the equivalent of Pi-hahiroth, when we seemed to be in the lion’s mouth, shut up, and we could see no way of escape; then as we were helped to be still, and look on and watch the hand of God, He made a way where there seemed to be no way to be made, and *He led us forth by the right way* even then. There is another encampment (and you must think about that), and it was called Kibroth-Hattaavah, and that means the “Grave of lust,” and there the children of Israel wanted flesh. O, they grew discontented with the rations God had ordained for them to live on, and they said to Moses: “Give us flesh to eat,” and God gave them flesh, and with it thousands of the Israelites died, and their bones bleached white in the wilderness. He gave them their request, but He punished them: “He that soweth to the flesh, shall of the flesh reap corruption,” and if you should get something locked up in your breast that you think you would especially like to do with the things of this life (and you may think it is lawful for you to set about obtaining it), but you may live to prove it may be to you Kibroth-Hattaavah, the grave of lust, and you will reap in accordance with the seed that you have sown. Do remember that, dear friends. Much might be said under that heading: “And thou shalt remember all the way the Lord thy God has led thee, these forty years in the wilderness.” You can remember when:

“Trouble like a gloomy cloud,
Has gathered thick, and thundered loud”.

It seems amazing at times, when you look back over the years you have come along life’s journey, at what troubles you have been in, and being therein your fears ran high that you might sink to rise no more; yet you look back over these troubles and you can see that what you learned therein was to go deeper down into that beautiful scripture: “The Lord is good, a stronghold in the day of trouble; and He knoweth them that trust in Him.”

There is another viewpoint of this subject I must touch on a little: “Thou shalt remember all the way which the Lord thy God led thee, these forty years in the wilderness.” Now, Israel of old, when they came out of Egyptian bondage, could have been in the land of promise inside a month, it was only really fourteen days’ journey by the usual route, but then, they were very undisciplined as they came out of Egypt, and there were those in their midst who really did not belong to them as the nation of Israel. Do you remember what the Word of God says? “And the mixed multitude that went up with them fell a lusting”;—“They are not all Israel that say they are of Israel”; there are those who are just Israelites in name, not by birth and character and true nationality. It was that mixed multitude that brought much of the mischief in Israel as a nation. They could not appreciate the Land of Promise and all that God proclaimed there was therein, as a land flowing with milk and honey as they came out of Egyptian bondage, but God designed that they should be under discipline, and that they should be led in the wilderness for forty years. Look at the why and wherefore: “To humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep His commandments, or no”,—and I make a comment there—you will remember that Israel said to Moses, for him to carry back the tidings to God when Moses spoke of all the commandments which they were commanded to do, and the Israelites declared: “All that the Lord our God hath said we will do.” What did they do a little while afterwards? Persuaded Aaron to make a molten calf, and turned aside from Israel’s God, and worshipped a *molten calf*; and that was to teach them, as it says: “To humble thee, and to prove thee, to know what was in thy heart.” There you see the fallacy of so called freewill. “We will do this,” but it is never done as God desires it to be done. Dear friends, leaving Israel of old, surely you find, some of you dear people,—some who have been pilgrims longer than others, maybe, find it more,—while you look back over the way God has led you, and see how His goodness and mercy has followed you as you have journeyed on, how much you see regarding your behaviour that humbles you in the remembrance of it, and makes you stand alongside Ezra: “O, my God, I am ashamed, I blush to lift up my face unto Thee.”

How you feel at times as these things are presented before your mind's eyes:

"No sinner needed mercy more,
That ever sought Thy face".

How you have to confess: "Thou hast not dealt with us after our sins, neither hast Thou rewarded us according to our iniquities"; and how you can see what Malachi declares, or at least, what God declares, and Malachi records: "I am the Lord, I change not, therefore ye sons of Jacob are not consumed."

"Rebellious thou hast been,
And art rebellious still;
But since in love I took thee in,
My promise I'll fulfil".

"To humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep His commandments or no." You will remember, dear friends, that when you were young in the ways of God, when you were early following on to know the Lord, in the simplicity of your heart you said quite a few things, that while you really did mean them when you said them, you did not fully understand their import:

"How simple are Thy children, Lord,
Unskilled in how they pray;
Full oft they lift a hearty word,
But know not what they say".

but you have let that word fall before God, and you are to be proved about it: "Whether thou wouldest keep His commandments, or no." When it really comes to a crucial test, as you are before God with all your faults and failings, with all your shortcomings, and how you fail in all that you would be and do in living the life of the righteous, yet you can appeal to God, with whom you have to do, that you do desire to belong to Him and His people, and to have some religion to live by, and die by, at whatever cost it is to get it, and sometimes you get bold and appeal to the Majesty of heaven:

"Let cares like a wild deluge come,
Let storms of trouble fall;
May I but safely reach my home,
My God, my heaven, my all."

And God discerns what is in your heart: "And thou doest

well to have it in thy heart," when you say: "Make me to go in the way of Thy commandments, for therein do I delight."

"And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee and to prove thee, to know what was in thine heart, whether thou wouldest keep His commandments or no." Each of you who are heaven bound pilgrims (and I would like to feel that every one of you will ultimately be made a heaven bound pilgrim), but each of you who really are before God at this time, you feel like Bunyan's pilgrim regarding the way you have come along, and the way you still may have to go:

"There's no discouragement,
Will make him once relent,
His first avowed intent,
To be a pilgrim".

No, No, Blessed be God. And it says "To the land of Canaan they went forth, to the land of Canaan they came"; and that is equivalent to saying: "He which hath begun a good work in you will perform it until the day of Jesus Christ."

"The weakest soul shall win the day,
Though earth and hell obstruct the way".

Let us now just sum it up. Have you left Egypt behind? Have you come forth out of the world in which you were born to live no longer after its maxims? To be in the world, as you journey on, but by divine aid seek to be not of it? To be: "To this world as dead, but alive to that which is to come"? *Have you left Egypt behind*, and have you passed by Sinai's mount, whereby you have known somewhat of the law working in your heart, and your conscience, until you had to appear before God:

"Naked I come to Thee for dress,
Helpless look to Thee for grace"?

Do you prove the world to be a wilderness, or is there something still working in you that you want to line your nest well with all the comforts this earth can afford and settle down in it? Do you find as you journey on that there is a thorn in the flesh given to you by God that you shall learn "This is not your rest, for it will destroy you with a sore destruction," so that you desire to say:

"We've no abiding city here,

Sad truth were this to be our home;
But let the thought our spirits cheer,
We seek a city yet to come”?

Dear friends, have you tasted the heavenly manna that ever falls where the Cloud moves for pilgrims to be led along in the good and right way? *Have you tasted heavenly manna?* Have you sometimes realised the sweetness of that beautiful scripture: “I am the bread of life, and he that eateth of this bread shall live for ever”? Have you drunk of the water that flows from the Rock of Ages, which ever flows where the Cloud moves? Could you say this:

“O Christ, He is the fountain,
The deep, sweet well of love;
The streams on earth I’ve tasted,
More deep I’ll drink above”?

Only heaven-bound pilgrims get that experience. Have you sighted Canaan? When Israel of old were two years out from Egyptian bondage in the wilderness, they came to Kadesh-Barnea, and there they could almost look across into Canaan and see what the land looked like from afar, but it was thirty eight years afterwards that they came to Kadesh-Barnea again, and the Jordan was divided, and they went over and possessed the land. Do remember in the way that the Lord thy God has led you along life’s way,—have you sighted Canaan? Have you had sometimes a little heaven let down in your soul’s experience, lifting you up so that you could feel:

“Yes, I to the end shall endure,
As sure as the earnest is given;
More happy, but not more secure,
The glorified spirits in heaven”.

O, I do wish we had got more of heaven in our soul’s experience. We are so often of the earth, earthy, and like the woman in the Gospel, bowed down by a spirit of infirmity, and can in no wise lift ourselves up, but there is a lifting up. God designs that these pilgrims shall know these liftings up, and sometimes they are favoured, and, O, how good it is to “Ascend into heavenly places in Christ Jesus.”

“And thou shalt remember all the way which the Lord thy God led thee, these forty years in the wilderness, to humble thee and to prove thee, to know what was in thine heart, whether thou wouldst keep his commandments, or no.” Sometimes, when you get a sweet, hallowed remembrance of the way which the

Lord thy God has led thee, you find that it embraces the past, as you look back over it, and you can say: “Having obtained help of God, I continue unto this day”; it embraces the present and you can realise then: “Great is the faithfulness of God”; “Thy mercies are new every morning”; and, blessed be God, it carries you on into the future, not only the past, the present, but there is the prospect. What is that? “I am the Lord thy God which teacheth thee to profit, which leadeth thee in *the way that thou shouldst go.*”

“We are travelling home to God,
In the way our fathers trod;
They are happy now, and we
Hope their happiness to see”.

Amen.