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# Mentioning the Lovingkindness of the Lord.

(PUBLISHED BY REQUEST.)

*A Sermon preached at "Ebenezer," Clavemont Street,  
Edmonton, by Mr. Herbert Dawson (of Bethersden),  
Lord's Day morning, January 27th, 1929.*

"I will mention the lovingkindnesses of the Lord."—ISAIAH lxiii. 7.

I SHOULD like to feel that not a few of you felt like Isaiah. The dear man was concerned to speak well of the Lord his God: "I will mention the lovingkindnesses of the Lord." "I will mention;" and that is all one taught of God can do. When you begin to look at the dealings of God with you, and to look back over life's journey at His lovingkindnesses, the number is greater than human arithmetic can calculate. The illustration is used of the sand on the sea-shore and the hairs upon one's head; but even then you only "mention" the lovingkindnesses of the Lord. How many breaths have you drawn since you were born? So many lovingkindnesses of the Lord have you received; and more. It is a great mercy if some of you are concerned to mention the lovingkindnesses of the Lord.

Let us, then, for a little while, as the Lord shall help us, seek to walk in Isaiah's pathway. It was a personal matter with Isaiah: "I will mention." Isaiah was speaking from his own heart, his own experience. Do you think that you can do this? "Something must be known and felt." It would be impossible for the dead to mention the lovingkindnesses of the Lord, in a God-glorifying way, for this is a matter for the living, one born again—"The living will lay it to his heart"—and it should be a concern with the living to mention the lovingkindnesses of the Lord. It was because Isaiah was a man that was taught of God that this gracious resolution welled up in his breast: "I will mention"—nor shall men or devils stop me—"I will mention the lovingkindnesses of the Lord to me and mine." One feels like a child on the sea-shore with a toy bucket with such a subject as this. What can you do in mentioning the lovingkindnesses of the Lord in a short sermon? Faithful men who have been sent to preach with a "Thus saith the Lord" in all ages have been mentioning the lovingkindnesses of the Lord. Thousands, tens of thousands, of sermons have been preached about the lovingkindnesses of the Lord from one text and another, and yet only a "mention" has been made. The subject is so great, you can only "mention" the lovingkindnesses of the Lord. The great thing is if the Lord is pleased to enable you, preacher and people, to strike the right keynote. This will be the occupation of the saints in the realms of bliss. The lovingkindnesses of the Lord—Father,

Son and Holy Spirit, will be the delightful theme of the songs of the redeemed—but you must understand this, the people that sing the song of the redeemed in glory learn the keynote in their journey through life, and they are brought experimentally to join with Isaiah: "I will mention the lovingkindnesses of the Lord." The lovingkindness of the Lord must be communicated. You cannot earn it, you cannot buy it, you cannot merit it. The lovingkindnesses of the Lord are sovereign; and that is a great truth to learn. "I will be gracious to whom I will be gracious, and I will have mercy upon whom I will have mercy." If any of you this Sabbath morn feel the lovingkindnesses of the Lord welling up in your hearts, it is the outcome of sovereign grace—the sovereign act of a God of all grace to you.

You will notice the word "LORD" is put in capital letters, and most of you know that when the word "Lord" is put in capital letters in the Word of God it refers to the Trinity—God the Father, God the Son, and God the Holy Ghost. Isaiah was a man that was a believer in the glorious and cardinal truth of our most holy faith, the TRINITY. Each one, and everyone taught of God, is taught to believe in the Trinity. You say, "O there are many people that are illiterate and cannot speak of doctrine as others are enabled to do. Can such people be taught to believe in the Trinity?" Let us find out if *you* are a real believer in the Trinity—an experimental believer. I am not talking about a creed, an article of faith. I am contending for what is to be known and felt within. You will find this, when a man is taught of God, there is one blessing that man is on the stretch to get, and it is a blessing like our hymn-writer speaks of:

"My God, my Father, blissful Name!  
O may I call Thee mine?"

Such a character wants to know that the great God that rules on high is his Father, his heavenly Father; and each one that is taught of God feels a great tenderness, a very solemn tenderness, in praying what is called "The Lord's Prayer": "Our Father which art in heaven." You will find people that are taught of God feel like this: "O if I could only *feel* 'Our Father which art in heaven,' what a happy man I should be! how I should rejoice in the knowledge of it!" and that man believes in God the Father. Can there be a greater joy than for a poor sinner to cry, "Abba, Father," having the Spirit's witness within?

And then you will find this, each one taught of God wants to know that Jesus Christ died for him on Calvary's cross; yes, one taught of God wants to be led to Calvary's cross and there to view the sinner's Friend by the eye of faith, and feel:

"For me, O miracle of grace!  
For me the Saviour bled."

Such people believe in God the Son, the Way to God, and feel:

"If ever my poor soul be saved,  
'Tis Christ must be the Way."

And then each one and everyone born again is taught this, that none can lead them into the truth but the Holy Spirit. The Word of God is plain: "None teacheth like Him." "He shall guide you into all truth;" and that is, all essential truth, truth that must be known to make a man meet for the inheritance of the saints in light. You can see, then, each one taught of God is made a believer in the Trinity—Father, Son and Holy Spirit; Three Persons in One God, the great Jehovah.

Let us open this up a little, if the Lord shall help us, and the subject is great. I can only give you one or two hints about it. "I will mention the lovingkindnesses of the Lord."

The lovingkindness of *God the Father*. O think of it! "God so loved the world"—and that is God the Father—"God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life"—a word that is often read and often quoted. What a mercy to be inside it! The lovingkindness of God the Father. God the Father, long before the world was made, looked down through the ages of time and chose out a number, which no man can number, of sinners to be saved in the Lord with an everlasting salvation; and it is a great thing, a grand experience, if one can sing this:

"He saw me ruined in the fall,  
Yet loved me—

(God the Father's love, that is)

Yet loved me notwithstanding all;  
He saved me from my lost estate,  
His lovingkindness, O how great!"

I will mention the lovingkindness of God the Father, sending His Son to die, choosing God's elect, and then—O that one could speak as one would like to of the lovingkindnesses of the Lord—the lovingkindness of God the Son. I want you to understand this, when you mention the lovingkindnesses of the Lord, you do not want to do it from an abstract point of view, mentioning these things in the letter; you want a soft heart, a grateful heart, a broken heart, a contrite heart. If you want to do it rightly, you desire to do it experimentally.

The lovingkindness of *God the Son*. The Apostle speaks of it: "Ye know the grace of our Lord Jesus Christ;" and that is the lovingkindness of God the Son, "that though He was rich, yet for your sakes He became poor, that ye through His poverty might be made rich." God the Son came down into this world of ours, and He was a babe in Bethlehem's manger. Let us now go to Bethlehem, and see this great thing which is come to pass, and may He who made it known to the shepherds make it known to us: "Emmanuel, God with us." Our Maker, our Creator, and yet a babe.

"His shoulders held up heaven and earth  
When Mary held up Him."

Do you believe it—the lovingkindness of God the Son, born in a manger, a stable for His home? O think upon it, and look at the lovingkindness of God the Son. He grew up, and He went about this world of ours; He lived a holy life, a spotless life. He was the holy, harmless, undefiled Son of God.

"In Him the Father never saw  
The least transgression of His law."

And the wonderful thing is this, that all that Jesus did, all that God the Son did, was done with this motive springing up all the while—lovingkindness. As a mother sits by the fireside making the little garments for her babe, and sewing the love of her heart at every stitch, so God the Son in working out a robe of righteousness, fulfilled the law with His heart overflowing with love for the Church of God. His own word is, "Lo, I come: in the volume of the book it is written of Me. I delight to do Thy will, O My God." The will of God the Father. What was that will? That He should bear His people's guilt, and suffer in their stead. And He did.

"He bore all incarnate God could bear,  
With strength enough and none to spare."

He lived a life of suffering, and yet a life of perfection; He never had a wrong thought well up in His sacred breast; He never had one wrong look from His holy eyes; not one word amiss ere dropped from His sacred lips; all His actions were God-like, divine, keeping the law in every jot and tittle. The lovingkindness of God the Son. And who did He do these things for? For the people that God the Father had chosen, the Church of God. Do you think He did these things for you? And then you think of this: what a suffering life it was that Jesus lived. He was set at nought, mocked, scourged, spit upon, forsaken by His friends. All His disciples forsook Him and fled. He endured the powers of darkness, the hidings of His Father's face; and at length He was hung up on Calvary's cross and crucified; all the while His heart overflowing with lovingkindness, so that you see the overflowings of it at Calvary's cross: "Father, forgive them; for they know not what they do"—lovingkindness reaches the heart of the dying thief there.

"I will mention the lovingkindnesses of the Lord"—the lovingkindnesses of God the Son. Where is this gracious Saviour; God the Son, "Verily God, verily man"? Reigning on a throne of grace. And it is a blessed experience if you can sing a hymn like this:

"Awake, sweet gratitude, and sing  
Th' ascended Saviour's love  
Sing how He lives to carry on  
His people's cause above."

Have you any evidence? can you prove that the Saviour has

carried on your cause? Have you known what it is to cast your cares at His feet and find that He careth for you? Have you had your mountains levelled, reduced to plains at Jesu's feet? Has He made the crooked things straight for you? You weigh these things up. Has He delivered you in times of trouble? Has He carried on YOUR cause? You have much to rejoice in then. Do you keep silence about it? "I will mention the lovingkindnesses of the Lord" was Isaiah's resolution.

And then there are the lovingkindnesses of *God the Holy Spirit*; and that will bring us to some close dealing, and I like close dealing in the pulpit. I often have to draw near to God concerning this: "Let the Word of God, O Lord, be searching, discriminating." Preacher and people are dying people, and a very solemn matter it will be to be deceived. What an awful thing for people to step out of time into eternity—and life is short—and find their religion has been a cheat all the way through, a delusion, and only outside show.

I hope that many of you are concerned to come to the light. "He that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." "I will mention the lovingkindnesses of the Lord." Look at the lovingkindnesses of the Lord in Time things to us. Look at the daily miracles that are wrought—that you should have your table spread, and your back well clothed, and your feet well shod, your comfortable bed to go to, and your warm fireside. Say not, "These things are but Time things." I must tell you this: If you know not what it is to mention these things at Jesu's feet, and to feel a little gratitude welling up from time to time, can you produce any evidence of being born again? "The dead cannot praise Thee," and they are not concerned about it. The only people that will thank the Lord aright for Time things are people taught of God. Natural people may stand up and sing songs of praise, but the only people that will feel a soft heart and a contrite spirit through the goodness of God in Time things are people that are taught of God. The Word of God is plain about it. "The living, the living, he shall praise Thee." How many lovingkindnesses of the Lord in Time things attend us through life's journey. Look at Time things towards you. Some of you may think your path is a trying one. It is, I have no doubt that it is; each of us that has the mercy to be taught of God will have a trying path, and you will have as much in that path as your nature can stand under; but the point is this: there are lovingkindnesses of the Lord to be mentioned still. Look at Jeremiah's case. Dear Jeremiah complains his way along in his Lamentations (chap. iii., for about 21 verses). Read it when you get home. (I am not flinging stones at Jeremiah.) You know what it is, some of you, to be filled with self-pity, and fretfulness, and irritability; and Jeremiah says, "I am the man that hath seen

affliction;" as though no one else, from Dan to Beersheba, knew what affliction was. And you sometimes look at one and another and view their cross as a little one, and *your* cross, O how heavy it is! and you overlook the lovingkindnesses of the Lord. I will tell you what would do you good, some of you. (I am not making personal remarks.) If you could go and look round some of the hospitals and see poor people there groaning on beds of languishing and pain; then if you could be taken to some of our asylums and see poor people there who cannot think with right thoughts because their mental powers are unbalanced; and then if you could be taken on to some prison and view your fellow-creatures shut up therein (who maketh thee to differ?); and to finish it up, if you could go round some of the slums and see people living in homes of wretchedness and want; don't you think some of you would go on your way after a journey like that and seek for more grace to mention the lovingkindnesses of the Lord? Here you are, well clothed, well fed, and with a hope in God's mercy, and yet you grumble and complain. And I want you to understand that God has given you the lightest cross possible. Don't you think for a moment that God has given you an out-of-the-way cross. He has given you the cross most suited to you, and you will find there is lovingkindness in His choice of it. You make a great mistake, some of you; I have made it, and I can warn you from my own experience. You look at your cross and other people's cross, and you compare other folks' circumstances with yours? Remember Asaph's words: "I was envious at the foolish when I saw the prosperity of the wicked." Was he looking in the right place? Are you looking in the right place? Search in the Word of God, and find one warrant that you should look at other people's crosses, or even look at your own, and judge accordingly. The Word of God tells us this: "Consider *Him*"—whom you serve and love and profess to follow. Look at the life of Jesus, consider the cross of Jesus. O think of the sufferings of Christ, and then what about yours? Should they be mentioned?

"Did Christ, my Lord, suffer, and shall I repine?"

Can you answer these questions in your conscience? (The Lord grant it may be in working order.) Has anyone spit in your face? Have you been left alone by your friends, forsaken? Have you had your heart broken by reproach? Have you been called to endure shame and ignominy? Have you been scourged and made a gazing stock for the world? Where are you? "It is of the Lord's mercies that we are not consumed." Since this service has been on this Sabbath morn, have not thousands dropped out of time into eternity? yea, thousands dropped into the pit? *You are out of it.*

Let us come to this—not only time things—Look at the *quicken*ing lovingkindness of the Lord. I often think of the

Apostle Paul at Ephesus. I read the Word of God and I try to think of what the Apostle's thoughts were when he wrote the Epistle to the Ephesians. You know that once Ephesus Market Place was full of a howling mob crying out for the space of two hours, "Great is Diana of the Ephesians." By-and-by, two or three years afterwards, the Apostle dictates the Epistle to the Ephesians. "And you"—"You!" think of it. O how that man's heart must have leaped, to be sure, and what solemn awe must have filled his breast, as he realised the power of the Eternal Spirit to quicken poor sinners into life, and in such an unexpected way, and unexpected folk, too—"And you"—who would have thought of it? in Ephesus Market Place, and idolaters—"And you hath He quickened who were dead in trespasses and in sins." Quickening lovingkindness.

Here are some of you this Sabbath morn. I am coming to close dealing, and I want you to consider these things. I wish you well. Here you are, with an aching void which the world cannot fill; and eyes opened, too, eyes opened to behold what you are as sinners, some of you, and brought down, poor and needy, at Jesus' feet.

"The heart once hard as steel,  
Now made for sin to feel,  
Bears tokens of a ransomed soul."

You can join with the man in the Gospel: "One thing I know, whereas I was blind, now I see." It is the beginning of the good work, and "thou shalt see greater things than these," poor sinner. *How comes this about?* Once you were in the world, and of it, and you were at home there; no eyes to behold the King in His beauty, no thought of God, or eternity. Whence comes this quickening, then? You know what quickening is. It is to be made alive. The farmer puts the grain in the earth, and there it lies, and you may pass by for a little while and see no sign of life, but quickening is going on. If you could look down beneath the earth, you would see that the grain was dying, the outside was rotting, going through the process of death, but a living root going down, quickening, germinating; and then the evidence of it, the corn blade springing up. And so it is with poor sinners when life divine is put in the sinner's heart. There is a process of death entered into. "We had the sentence of death in ourselves that we should not trust in ourselves," or our own righteousness, but in God; and the sinner taught of God dies to all hope of going to heaven by what he is or by what he can do; and a root is struck down in that man's soul, and that root is in Christ—"rooted in Him"—and that man feels

"Nothing else can satisfy;  
Give me Christ, or else I die."

And if you feel these things it is because God's quickening lovingkindness has reached your heart. Have you mentioned it? You say, "I almost feel afraid to mention it for fear it

should not be a reality with me;" and yet you feel concerned about it, you want to be right, and you have many fears at times, and many "ifs" and "buts" about it. I must tell you this:

"The soul that with sincere desires  
Seeks after Jesu's love,  
That soul the Holy Ghost inspires  
With breathings from above."

and this proceeds from quickening lovingkindness.

And then it is *separating lovingkindness*. People that are taught of God cannot be mixed up with the world at large, professing and profane; there must be a separation; and as you journey on through life you have to prove it. You cannot go with all that are designated "Strict Baptists" even. (I am not making personal remarks.) Separation, separation. Some you can walk with and talk with and feel a union to, and they are the subjects of grace. You can only feel a union with the living, and, "We know that we have passed from death unto life because we love the brethren." Look how separating lovingkindness wrought with Moses: "Choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." What about you? Where are you? Are you in the world and at home in it? Living and dying in such a plight you will be lost. It is a mercy to be like the Psalmist: "I would rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness."

"I will mention the lovingkindnesses of the Lord." Quickening, separating; and what lovingkindness that is that brings a poor sinner to Calvary's cross, to feel concerning Jesus Christ, "He is all their salvation and all their desire." "What think ye of Christ?" If you have within your breast room that is made for Jesus Christ, if you want Him to rule in you and reign over you, and be your God and your Guide even unto death, you can "mention" the lovingkindnesses of the Lord. "The natural man receiveth not the things of the Spirit of God;" and yet there are some of you that *do* receive these things in love, and that proves there is something more than nature in you. You say, "I wish I knew more of the things of God," and don't you wish that you could reduce to practice what you do know of the things of God? I like to meet with people that are concerned about practical religion. Religion that is not practical, and that does not work out in one's every-day life, what is it? A sham, a farce; and when such a character departs from time into eternity his religion in name and his nominal profession of the Name of Jesus will only be as a millstone about his neck to sink him down, down into eternal misery. Have you never prayed a prayer like this:

"That wisdom, Lord, on us bestow . . .  
To stop the mouth of every foe . . .  
The proofs of godly fear to give,  
And show the world how Christians live."

Is it not the walk that concerns some of you when you are exercised about making a profession of the Name of Jesus? You say, "O it is the walking out of a profession. O if I should be left to make one, and then bring a reproach upon the cause and God's dear people that I love and esteem." If you do not make a public profession, you still want to reduce to practice what you hear. You want to walk out the truth on whichever side of the baptismal pool you may be. It is well to have this exercise and to remember that God is able to make all grace to abound towards you: and here is a suitable prayer (and some of you have had to pray it): "Hold Thou me up, and I shall be safe." One needs that prayer every day, and all day long.

And then there is *sustaining lovingkindness*. God began to shew His lovingkindness to some of you a number of years ago. Go back, some of you, and some of you that are getting grey-headed, go back and weigh these things up. How have you travelled on through life's journey! You have to come to this point:

"Here I raise my Ebenezer,  
Hither by God's help I'm come."

Every day new lovingkindnesses, sustaining lovingkindness, maintaining lovingkindness; and though your religion seems to have been often well nigh spent—you have come to your last gasp—what have you proved? "As dying, and behold we live;" "ever sinking, and yet to swim;" and here you are, "faint, yet pursuing," this Sabbath morning; and still with your backs to the world and your face looking unto Jesus. What is this but sustaining lovingkindness. O you must speak well for God, some of you; He has been a good God to you. What have you been? Let us have the truth about it. You say, "Behold, I am vile;" "no sinner needed mercy more than ever sought God's face than me;" and of all the people beneath the sun that should mention the lovingkindnesses of the Lord you say, "I am the man." Begin at home, each of you that are taught of God, preacher and people, too. "I will mention"—I like that line of things. Sustaining lovingkindness.

And then there is *reviving lovingkindness*. Peter could tell us something about it. Poor Peter, who went out and wept bitterly, remembering his base conduct towards his Lord, and then had that blessed message, "Go, and tell My disciples, and Peter." Such was the lovingkindness shewn towards Peter that special mention was made of his name, that restoring lovingkindness might reach his heart.

What do you know of this? "He restoreth my soul." Winter time is upon us; by-and-by there will be a restoration. Spring will come, and there will be life restored to what seemed dead before. Sometimes you get in such a state. You wonder where your evidences have got to, and you feel to be at the ends of the earth, and like the parched ground, and in a low

place, and you have many fears lest you have mistook the way and deceived people round about you; and then God is pleased to look in again upon you, touch your heart, open your eyes, and all your waymarks are brought to view, and you have a reviving. Reviving lovingkindness. And one does need it. It is a mercy to have a religion that stands in the power of God, one that you have no power to maintain or control, so that when you have lost the comfort of it, you have to wait for the Lord to restore it. "No man can keep alive his own soul;" but there are people that have a name to live, a form of godliness, but no power; and they go to some place of worship or another once or twice or three times a week at the outside, and they keep the lamp well polished, but it is the oil in the bowl that you want, and the light. What do you think of these things, then? If it is poor preaching—and one would preach the Gospel better—it is a good text.

"I will mention the lovingkindnesses of the Lord." Look at this word "mention." Isaiah touches a chord in my own heart: "I will mention the lovingkindnesses of the Lord;" and there should be a private mentioning and a public mentioning too. Should not these things be mentioned to the Lord? Look at the Psalmist: "Bless the Lord, O my soul, and forget not all His benefits." And I do like the Psalmist's experience at one time in life's journey: "Then went king David in, and sat before the Lord, and said, Who am I, O Lord God?"—I am a poor sinner, a guilty sinner, a hell-deserving sinner—"Who am I, O Lord God, and what is my house that Thou hast brought me hitherto?" You know this, if you know anything of divine teaching, that there is nothing that will humble a man like a sweet sense of the lovingkindnesses of the Lord. I like to get on the right side of that word of the Apostle Paul: "The goodness of the Lord leadeth to repentance."

"Law and terrors do but harden."

It is something like a father with the child. You may thrash, but you will not thrash tenderness into a child; severity will not do it. But O, kindness, forgiveness, tenderness on the father's part will work wonders. And what tenderness your Heavenly Father has manifested to you in the midst of all your baseness and your unbelief, and your backslidings. The Lord has made His goodness to pass before you in the way. What have you felt like under a sense of it? Have you not wanted your eyes to be a sluice, and your heart to be soft, and to get down at His blessed feet and put your mouth in the dust? You have wanted to feel like this:

"Why me, why me, O blessed God,  
Why such a wretch as me?"

(Why should I have all this lovingkindness shewn to me!)

"And if my soul is sent to hell,  
Thy righteous law approves it well."

It is a sweet experience when a man can do what the Psalmist did: "I will offer unto the Lord the sacrifice of thanksgiving." You often feel troubled, some of you, because your hearts are like adamant, and yet you would be thankful. It is a great thing to have a willing mind about it. The children of Israel by Babylon's streams hung their harps on the willow, but they had a hope in their breasts they would take them down again; and there is the longing in some of our hearts that the Lord will look upon us again; that we shall again sing the songs of Zion with softness and tenderness and reality.

"I will mention the lovingkindnesses of the Lord." The Word of God tells us this—and it may be a word in season to some of you—"The father to the children shall make known Thy truth," and "Tell it to the generation following." Have you ever looked at the way things were done in Old Testament times? how God made it a law and a statute in Israel that the fathers should tell their children of the goodness of God, and the dealings of Israel's God in the wilderness; and in that way the records of the Lord's lovingkindnesses were handed down from one generation to another? It is a mercy to be exercised to do this still, and to be wrought upon to speak the thing that is right concerning the Lord, mentioning the lovingkindnesses of the Lord. What I mean is this: "mention" the lovingkindnesses of the Lord in the *home life*. There are people that sit in our causes of truth that never think of having family worship, or bowing their heads in thanksgiving before a meal. You say, "O there is no need to be so formal; our life is full of duties." I answer; "Give unto God the glory that is due unto His holy Name." "I will mention the lovingkindnesses of the Lord."

And then the lovingkindnesses of the Lord should be mentioned at times before the world at large. You say, "How does that fit in with that scripture, 'Cast not your pearls before swine'?" The Word of God does not contradict itself, but I should think little of you or your religion if you were in the company of a worldling, and that man spoke against God, as many people do—about the weather, and such like subjects, making wrong remarks, God-dishonouring remarks—and if you, having known the lovingkindness of the Lord, did not speak well for that God that has been so good to you. "Let your light so shine before men," not the Church of God only. "I will mention the lovingkindnesses of the Lord."

And then there is such an experience as one meditating upon lovingkindnesses. "In the multitude of my thoughts within me Thy comforts delight my soul;" and our hymn-writer talks like this:

"I muse on the years that are past."

Sometimes the Holy Spirit helps one to remember what we were, and what we are, and lovingkindnesses one after another stand

up before the eye of faith, and you feel like Manoah's wife, "If the Lord were pleased to kill us . . . would He have shewn us these things?" What do *you* think about these things? "I will mention the lovingkindnesses of the Lord." In Malachi's day, "They that feared the Lord spake often one to another,"—not about each other. What do you think was the theme of conversation? The lovingkindnesses of the Lord.

And then, surely the Church of God should know something about these things; but there are some of you this Sabbath morning that have not a guilty conscience about that. The Lord bless you. You *have* mentioned the lovingkindnesses of the Lord to the Church, and may others be constrained to do likewise. The Word of God tells us: "Then they that gladly received the word were baptised." And you know the Psalmist was concerned about mentioning lovingkindnesses in his day: "Come, all ye that fear God, and I will tell you what He hath done for my soul." "My soul shall make her boast in the Lord; the humble shall hear thereof, and be glad." And should these things be hidden then? It is right and proper, and scriptural, that the lovingkindnesses of the Lord should be mentioned; and those in the Church are glad to hear these things spoken of, and it does them good, and it is for the establishing of their faith, and it produces a knitting together and a walking in blessed agreement. And the whole of it comes to this:

"All the glory,  
All the glory, Lord, is Thine."

When all is said and done, I told you, you can say but little, you can only mention the lovingkindnesses of the Lord in a sermon. And you must continue the mentioning at home, if you can—I leave the "if" to you. Of course, if you have no lovingkindnesses to mention, and if you have not found the Lord is a good God, and a kind and gracious God to you, I must leave that between the Lord and you; but if any here have known the lovingkindnesses of the Lord, there should be something mentioned about it—mentioned to the Lord. Should you not be found at His feet owning His goodness? And if the Church of God has not known it, the Church of God is entitled to hear of it.

I conclude with this thought: "And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself could not contain the books that should be written." Everyone that is taught of God could write a book about the lovingkindnesses of the Lord, "the which if they should be written every one, I suppose that even the world itself could not contain the books which should be written." Amen.