

For, he knew the God with whom he had to do too well to suppose him able ever to forsake the work of his own hands; that which his own Spirit had made. He *had* redeemed him from the power of Satan: could he suffer him *again* to fall into his hands? David knew this to be impossible! It was "Jehovah, God of truth," with whom he had left that invaluable deposit, his spirit. "A God of truth and iniquity": this satisfied him that all his ways are judgments. That that God of truth was Jehovah, the self-existent, secured the *perfection* and *durability* of the work which he had wrought in him. [Deut. xxxii. 4]. "God, that cannot lie," was the sign-manual, confirming David's title to all the promises. He *could not deny himself* [2 Tim. ii. 13]; and, therefore, *past experience was assurance for the future*. "Into thy hands I commit my spirit; thou hast redeemed me, O Lord God of truth!"

We may now conclude that it is redemption, not of mankind in general, but of each individual in particular, *which produces the sweet confiding spirit of the text*. Each one must know God as David knew him, ere, with David's meaning, he can dismiss all fears for his soul's eternal interest with "Into thy hands I commit," etc.

In bringing you again to consider the subject before us in connection with our departed friend, we proceed to inquire—

Were his views of religion of the general nature spoken of? and did these produce that quietness and assurance already mentioned?

1st. Mr CARTWRIGHT'S *convictions of sin* were *deep and sincere*.

His was not that vague notion which satisfies itself with the *fact of all men being sinners*; but *INDIVIDUAL*,