

of God, can only rest in God's own rest, as it is said, "If they shall enter into my rest." (vv. 3, 5.)

God cannot rest in the corruption of sin. He can only rest in that which is perfectly holy. And because He who thus rests is love and loves us, He makes us understand that He will bring us into His own rest, into His own delight.

Now let the soul once know what this rest of God is, let the heart once be set upon it, there will be joy unspeakable in understanding that God's love can rest in nothing short of bringing us into His own delight. There will then also be the full, settled consciousness that we cannot find rest elsewhere. There are indeed joys by the way, but the moment we rest in them they become, as the quails to Israel, (Num. xi.), poison.

Whenever the soul loses practically the knowledge that its rest is in God's rest, the moment the eye is off that which "remaineth," we begin to seek a rest here, and consequently get uneasy, restless, and dissatisfied. Every time we find something on which we attempt to settle, that very thing proves but a new source of trouble and conflict to us, a new source of exercise and weariness of heart. God loves us too well to let us rest here.

Are you content, dear brother, to have or seek your rest nowhere, save in God's rest?

What is the secret of the unhappiness and restlessness of many a saint? A hankering after rest here. God is therefore obliged to discipline and exercise that soul; to allow, it may be, some cir-