

(v. 13.) And after all, dear brethren, is it not a blessed thing to know that nothing can escape either the hand or the eye of God? What a comfort that He discerns every thought of our hearts that would hinder blessing, or dim communion with Himself! There may be some secret evil (one of the ten thousand things that, if indulged, would hinder the enjoyment of God) working in my heart, and yet I remain unconscious of it. Well, God sends some circumstance that discovers to me the evil, in order that it may be put away. Is not this a blessing? The circumstance does not create the evil which it excites; it only acts upon what it finds to be in my heart, and makes it manifest. Since I "have to do" with God, I am made to understand evil in myself which I had never understood before, or known to be there. God discovers the "thoughts and intents of the heart;" He could not rest whilst leaving anything there that would hinder our love and confidence, our comfort and peace in Himself. The evil being discovered, circumstances are all forgotten—God's end alone is seen.

The heart of man naturally seeks rest, and seeks it here. Now there is no rest to be found here for the saint; but it is written, "There remaineth therefore a rest to the people of God." (v. 9.) To know this is both full of blessing and full of sorrow—sorrow to the flesh because, as it is always seeking its rest here, it has always to be disappointed; blessing to the spirit because the spirit, being born