

meet their need. We do not, as we might expect, find saints singing the new song, new and ever varied, yet in substance the same. And wherefore? Because grace alone can be the ground work of our song; and if the heart be not established in grace, we have no heart for song. But when a saint goes on under the shelter of the blessedness of "righteousness without works," learning it as he goes on his way, how frequent the boast of thanksgiving—"Thou shalt compass me about with songs of deliverance." There is a "singing and making melody in the heart to the Lord" (Ephes. v. 19); and this not publicly, but privately in the closet. For great, unquestionably, as is the transition from darkness to light, by faith in Christ Jesus, at the outset, yet, what is the experience of the saint afterwards? Is it not constant deliverances? "He that is our God is the God of salvations" (Ps. lxxviii. 20). It is a happy school into which we are brought to learn God in the character in which He has revealed Himself to us. The history of each individual saint will tell out the same truth—that where "sin abounded grace has superabounded;" and the end of each saint individually will show forth the same truth as the church collectively, "*to the praise of the glory of His grace.*" O that we may be honest and upright in heart with God, and then the marking His ways will issue in frequent songs of deliverance.

(*To be continued, D. V.*)