

**ABIDING WITH
GOD, A NARRATIVE**

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Abiding with God, a Narrative by Mrs. David Hogarth

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MRS. DAVID HOGARTH

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A Narrative.

BY

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Third Thousand.

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ABIDING WITH GOD.

THE words of the Lord are *tried*. Not one is written in vain, and in the inexhaustible treasury of truth we find passages suited to every case—lessons pregnant with warning, instruction, guidance, encouragement, and comfort. Other words may deceive us, these never can. The Psalmist found them, as every child of God finds them to be, *perfect, sure, right, and pure—true and righteous* altogether. (Ps. xix. 7-9.)

“To the law,” then, “and to the testimony” it is our privilege to come for counsel at all times, and under all circumstances, for

“It is the one true light,
Which when all other lamps grow dim
Will never burn less purely bright,
Or lead astray from Him.”

The Lord has appointed to each of His children upon earth work to do for Him, and special duties to fulfil in the different stations in which He has placed them. "Let every man abide in the same calling wherein he was called. Art thou called being a servant? care not for it; but if thou mayest be made free, use it rather. For he that is called in the Lord, being a servant, is the Lord's free man: likewise also he that is called, being free, is Christ's servant. Ye are bought with a price; be not ye the servants of men. Brethren, let every man, wherein he is called, therein abide with God." (1 Cor. vii. 20-24.) Whatever, then, be the calling, the one matter of moment is, "*therein to abide with God.*"

"Abide with me from morn till eve,
For without Thee I cannot live;
Abide with me when death is nigh,
For without Thee I dare not die."

"The secret of the Lord is with them that fear him, and he will shew them his

covenant." (Ps. xxv. 14.) And this secret is only revealed to those who *abide* in Him. The reason why there is often discontent and dissatisfaction as to their calling, even amongst the Lord's professing people, is, because there is so much walking *before men*, instead of *before the Lord*. "Walk *before me*," was the word addressed to Abraham, and it is before our God that we are to "serve without fear, in holiness and righteousness, all the days of our life." (Luke i. 74, 75.)

The effect of *abiding* in Jesus is *walking before the Lord*. "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." (John xv. 4, 7, 8.) And again, the same apostle writes, "He that saith he

abideth in him, ought himself also so to *walk*, even as he walked." (1 John ii. 6.)

Every member of the redeemed family is a servant of Christ, and the path of each servant is appointed by the Lord. There is no chance in any of His arrangements, and, oh, what rest have many of His weary and heavy-laden ones found in the remembrance, "ye were appointed thereunto."

All, then, have work to do for their heavenly Master—all have talents wherewith to trade for Him. To all the command is alike addressed, "Occupy till I come." Oh that the Lord's people abode more constantly with Him, and then served as Nehemiah and his companions did! "Every one with one of his hands wrought in the work, and with the other hand held a weapon. For the builders, every one had his sword girded by his side, and so builded." (Neh. iv. 17, 18.) The believer's weapon is "the sword of the Spirit, which is the word of God." (Eph. vi. 17.)

Yet while it is true that all the children of God are servants, there is one class amongst them who, while owning the same Master in heaven, are, as to their worldly calling, the servants of men; and some of the most precious passages in the Word of God are specially addressed to them.

“Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men: knowing, that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.” (Eph. vi. 5-8.)

Again—“Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again; not purloining, but shewing all good fidelity; that they may *adorn* the doctrine of