

that is incident to man; but, in the new nature, teaches us to lean on God.

The thought with us often is, that, (because we are Christians) we are to get away from trials; or else, if in them, we are not to feel them. This is not God's thought concerning us. The theoretical Christian may be placid and calm; he has fine books and nice sayings; but, when he has something from God to ruffle his placidity, you will find he is a Christian more conscious of the difficulties there are in the world, and of the difficulty of getting over such. The nearer a man walks with God, through grace, the more tender he becomes as to the faults of others; the longer he lives as a saint, the more conscious of the faithfulness and tenderness of God, and of what it has been applied to in himself.

See the life of the Lord Jesus; take Gethsemane, what do we find? Never a cloud over His soul, uniform placidity. You never see Him off His centre. He is always Himself. But take the Psalms, and do we find nothing *within* to break that placidity? The Psalms bring out what was passing within. In the gospels He is presented to man, as the testimony of the power of God, with Him, in these very things that would have vexed man. He walked with God about them; and so we find Him in perfect peace, saying with calmness, "Whom seek ye?"—"I am he." How peaceful. How commanding! (for peace in the midst of difficulties does command.) When by Himself,