

*changed their hearts.* Like Felix, they trembled, when you spoke to them of "righteousness, temperance, and judgment to come;" and if, unlike him, they have not said unto you, "Go thy way for this time, when I have a convenient season I will send for thee"—still they have *profited as little* by your arguments and entreaties as Felix did by those of St. Paul.

But, brethren, I doubt not, your labours have been greatly blessed to others; and you have amongst those committed to your care *many* who will, on the great day of account, be found *seals of your ministry*!!! Still I feel *confident*, that in regard to *these*, too, you are most ready to acknowledge that *your sufficiency has been of God*, and that though you endeavoured to discharge your duties towards them, yet the *blessing on your labours was from God alone*.

This was the view taken of his ministry by the great apostle of the gentiles. He declared to the Corinthians that he had not the slightest idea of commending himself or of taking any credit to himself for anything that he had been enabled to do. He maintained that such a course would be quite unnecessary at Corinth, where they themselves were the most satisfactory proof that could be possibly adduced on his behalf. "Ye are our epistle" (said he), "written in our hearts, known and read of all men. Forasmuch as ye are manifestly declared to be the epistle of Christ, ministered by us, written not with ink, but with the spirit of the living God; not in *tables* of stone, but in *fleshly* tables of the heart. And such trust have we, through Christ to God ward; not that we are *sufficient of ourselves* to think anything, as of ourselves; but our *sufficiency is of God*." And *this* was the *uniform* tenor of his language.

When speaking to the same Corinthians of the *abundance* of his labours, he is still very careful to add, "yet, not I, but the grace of God which was in me." When he assured the Phillippians—"I know how to be abased, and I know how