

sion peculiar to each of them, illustrate this view likewise. This Mathew in proving Christ to be Messiah by his fulfilment of ancient prophecy, proves him to be the Saviour, the Gospel likewise. "Himself took our infirmities and bare our sicknesses." He brought peace and he gave it, by taking our infirmities and their troubles upon himself, and he manifested his good will and compassion by bearing our sicknesses as his own burden, stooping down to lift up the burden under which we had fallen, that we might be raised like unto himself. What divine compassion. How worthy of God's anointed son! He came in all the fulness of Gospel blessing to every miserable man before him. He entered into the separate sorrow of every afflicted soul in all these multitudes, as his Gospel now comes into every heart, with a different note of gladness for each one, consolation to this, health to that, hope to this other. The Divine remedy has in it the virtue of many separate remedies; and Christ who applies it has an ear for each, a word of comfort, a look of love, a stretching forth of the hand to save, as each needed its application. So St. Luke tells us in his version of the story, that Christ laid his hand on *everyone* of them, and healed them. The work was carefully and feelingly done; for it was gospel work, addressed to each man, and for the complete restoration, first of the body, and through that, as an emblem, of the soul. And from all the above narratives taken together, we learn these two things as to the way in which Christ did this Gospel work.

1. He was very diligent therein.
2. He was very prayerful therein.

His life was a life of diligence and devotion combined. We have to inquire how it could be so. And the answer is:

1. He looked upon his work as appointed by God. His was a *religious diligence*.

He did not allow his work to interfere with his devotion. He rose the earlier, and retired to pray, when he had much to do, and had multitudes thronging him. We have now to view, for our own benefit, Christ's working and devotion under these aspects, as thereby the type of all true work and all true prayer. It is the former of which I shall speak at present.

His was the type of all true work in this world. It has been well observed that "we read of his weeping, and His being wearied, of his being troubled in spirit, but we never read that he rested, except upon the brink of a well by the wayside; nor that he slept, except in the ship." Rest, enjoyment, social happiness were not the leading features of his life; but work and prayer. "My ment is to do the will of him that sent me, and to finish his

work." "I must work while it is day." "I came not to do mine own will, but the will of him that sent me." His activity was incessant. He went about doing good. At one time, the multitude press upon him, so that he is fain to go into a ship and teach them therefrom. At another, we find many coming and going, so as to leave him no leisure so much as to eat. In the present instance, no sooner has the Jewish Sabbath ceased at sunset, than all the city is gathered together at the door of the house where he is, and has just wrought a miracle of healing upon Peter's wife's mother, to be followed by many others before he allows himself to retire to rest, of which we are told nothing except that each and all were individually healed, and the evil spirits one by one expelled. You will remark how in the passage before us, demoniacal possession is as real a disorder as any of those diverse sicknesses cured amidst the crowd. The very distinction made by each evangelist between the two species of plagues, implies that in their estimation, derived from the example of Christ the one was as real as the other—possession as disease, and that the one could not be reduced to the other; they were two distinct consequences manifest in the body of the great spiritual disease of sin, and Jesus adopts different modes of treatment accordingly. He says to the sick man, thy faith hath made thee whole; but to the demoniac,—Go thy way and come out of him. He charges the evil spirits besides not to speak, because they knew him,—an injunction which has no meaning except with reference to another, a higher, and alien personality within the man holding him in subjection, and knowing the person of Jesus of which every mere man was as yet ignorant.

But our chief object under the present head is to point to Jesus as the example we should have in view in our work. Mark what a busy life his was, and yet how religious and benevolent, how full of God, how full of good. And the key to this, as I have already said, is, that he looked upon everything he had to do as part of the work which God had given him. He had, as it were, no time at his disposal; and was never troubled therefore with the difficulty of disposing of it, never reduced to the melancholy necessity of killing time. He knew weariness, knew it too well, but not ennui. Amidst all his sufferings, there was nothing of the vacancy and gloom of idleness, nothing of listless, of ennui—nothing of the fantastic imaginations and chimerical peevishness of a life that reverses the order of nature, a life in which men no longer find pleasure in toil, and are forced to make a toil of pleasure. He enjoyed little—but he was spared the anguish