

banks of the Jordan, with "the ark of the covenant"—
the assurance of his immediate entrance.

2. *It is boldness as opposed to timidity.*

Fear is cast out ; because every ill consequence of death is taken away : it fears not. More than this : it is *honest, sincere* boldness ; not in appearance merely ; not that putting on of courage which betrays suspicion by over-acting its part. It is the oft-tried courage of the veteran of a thousand battles entering on some deadly conflict ; or rather, it is the free access of a child into a parent's presence, resting on a child's privileges.

3. *It is confident trust in God.*

Self is not the ground of support. *Not the powers of the body.* They are fast dissolving ; all-but worn out ; they refuse any further aid.

Not of the mind, the mere intellect, that sympathises with its partner in suffering too much to arouse its former energies. Its faculties are themselves unstrung. How, then, can it bind up the drooping powers of the other ?

Nor is it ON FRIENDS, however full of love and sympathy, that the spirit rests. Friends, from their very nature, cannot help. They are *flesh*, and can *extend the arm of flesh only.* This is not that which is needed at such a moment. The Body is not *the* object of care : it is the *Spirit* ; and this must have *spiritual* aid for its support, if supported at all. Man is *flesh*, and not *spirit* ; and therefore his very anxiety to help does but prove his inability. He sees the object of his love every moment going further and further from his reach, sinking in death, whilst the conviction of the impossibility paralyzes the thought of an attempt at rescue. *It is a Spirit* which the soul needs at the hour of failing flesh and heart ; and God is that Spirit !