

enter into the joy of your Lord." That is the meaning of the word. May God help you to take it to your hearts, not as my word or as any man's word, but the word of Him who inspired His servant to write thus to the Corinthians.

Some one says, "Well, but I know comparatively little, and I have on great power and influence, and not much courage, and I don't feel much heart to set about aggressive work for the Lord. I wish there were time to give you some adequate idea of a man who comes up before us, casually almost, as it would seem, three times in the one Gospel. In the first instance he comes by night—whatever was the motive—to our blessed Lord, and he invites conversation and asks questions, and the Lord explains things to him not at all about baptism, as it seems to me, and, as is sometimes alleged, but things touching regeneration and the cleansing of this old corrupt nature, as they are presented in two successive chapters of the Old Testament, which Nicodemus ought to have known and understood, but he did not; and he went away without our being told what impressions had been made upon him. Some time passed, and again we have a glimpse of him. The Pharisees have sent their officers to take Christ, and the officers have come back without taking Him, apparently being converted to His side, and instead of reporting their prisoner, they say "Never man spake like this Man." "Why," they say, "you also on His side! Are you also with these people that are accused?" Then the man that came by night puts in his word; it is a modest word, but it is quite fitting, and it is spoken in difficult circumstances. It is harder for a man to bear testimony to unwelcome truth in his own set, among his own clique, and that is what the man did: and he baffled their design for a time, and they broke up in confusion. And then he comes before us again. Now the scene is all changed. Jesus has been crucified, and Nicodemus goes with others bringing spices, a hundred weight, that the body may be honoured, that this tardy testimony may be borne to the esteem in which He is held, and the glory of His character and His life. There may be something like that with you, my brother. Like Nicodemus you may learn slowly, and even timidly, but what you have learnt upon occasion, act upon as God gives the occasion, and you will gain in knowledge and gain in courage. "Oh, but," you say, "I never can have such an opportunity as he had with his hundred weight of spices." Yes, you can. Yes, you can! There is still the body of Christ, not dead, indeed, but alive; alive by the indwelling of His Holy Spirit; there is His mystical body on the earth; you can bring your spices, you can bring your love, bring your charity, bring your magnanimity, bring your gentleness, bring your patience, bring your diligence, bring your fidelity, bring your piety, bring your manly, and womanly consistency, and when you do this you bear witness to Christ, you abound in the work of the Lord.

But there are some here, no doubt, that have never believed in Jesus, and to whose heart all this has a strange sound—a remote and unintelligible message. My dear friend, I don't wish to close till I have spoken a word to you. You are dead in trespasses and sins, but this Jesus can give you the Life. Nay, He is the Life. You have only to take Him, and you live in Him. My dear brethren, God's wrath overhangs you, and, continue as you are, and it will overwhelm you. But Jesus is the Refuge, and the way to Him is plain. You have only to go to Him, go directly and throw yourself at His feet, with the cry, "Lord Jesus, save me or I perish;" and He will save you, and the cloud of divine indignation will roll away, and instead, there will be the light of the Lord's countenance lifted upon you. My dear friend you are a stranger to Christ, but remember from to-night it will be your own fault if you continue a stranger! For why? He says to you to-night (He has said it many a time before, my friends around about me have said it in His name to you many a time; but He says it again here to-night.) "Come unto me," ye that are old, come; ye that are young, come; ye that are poor, come; no matter how poor, come; "Come unto me all ye that