

ow; they toil not, neither do they spin; and yet I say unto you that even Solomon in all his glory was not arrayed like one of these. Wherefore if God so clothe the grass of the field, which to-day is, and to-morrow cast into the oven, shall he not much more clothe you, O ye of little faith?" Now take the truths contained in these words, which are not mine, but the Master's, into your hearts, and you will feel the benefit of them?

And then take this thought too, and let it comfort your hearts, when He is not visible to the eye nor audible to the ear. I have heard that the soldier on the eve of a battle, has opened that beautiful part of the Bible, called the Book of Psalms, and he has read such words as these, "A thousand shall fall at thy side and ten thousand at thy right hand, but it shall not come nigh thee," and he has taken it as his encouragement, and has found himself strengthened by it. The sailor, too, in the midst of the storm and the hurricane, has the text suddenly brought to his recollection, "Thou shalt not die but live." Is it fanaticism to think that the Divine finger pointed out the text? At all events, we see the result in energy and heroism, and we need not hesitate to ascribe it to this source. And it is a blessed thought, that those who are appointed to a particular work for God, are sustained through pestilence, in famine, in war, in sickness, in suffering, and in sorrow. The earth cannot afford to lose its great benefactors, and very often—I say not as a necessary result—they that do the most good and are most wanted, are the most cared for, and live longest and die happiest.—"When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me, because I delivered the poor that cried, and the fatherless and him that had none to help him. The blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy."—Nay, the Saviour Himself, as I told you the other Sunday evening, when He invites the redeemed to Himself, says, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." And what is the ground of their admission? "I was an hungered and ye gave me meat, I was thirsty and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; sick, and ye visited me; I was in prison, and ye came unto me." Then shall they say, "Lord, when saw we thee an hungered and fed thee, or thirsty and gave thee drink? When saw we thee a stranger and took thee in, or naked and clothed thee?"—What is the answer? "Inasmuch as ye did it unto one of the least of these poor prisoners and orphans, ye did it unto me." And what are the marks of the lost? When He says, "Depart ye cursed into everlasting fire, prepared for the devil and his angels," these are the reasons He gives. No doubt they have a great deal to answer for, but He does

not say, "You were thieves, you were murderers, you were drunkards," but He says: "I was an hungered and ye gave me no meat, I was thirsty and ye gave me no drink; I was a stranger and ye took me not in; naked, and ye clothed me not." Now can there be a greater encouragement to do good, than the thought that the Master regards such deeds as the shining credentials of His own, and that He refers to the absence of these things as a too obvious proof that these do not belong to Him.

Let me notice now, in the next place, that Paul's joy and delight was plainly in his work, for the Saviour says, "Be of good cheer, Paul!"—Why?—"Because I have got work for thee to do. Thou hast testified of me at Jerusalem; thou shalt also testify of me in Rome." Now that seems very strange that that should be so, and yet the man that does not find delight in his business, is a man that will do that business very badly. Whatever be the business in this world that we have to do, it is one of the strongest marks of success, that we do it with all our heart. That preacher will not do anybody any good, who does not delight in study and delight in preaching. Nay, the great preacher Himself said, "I delight to do thy will, O God," and for the joy that was set before him he endured the cross, despising the shame. And the Apostle Paul said to the Christians he addressed, "Ye are my joy, and therefore to me to live is Christ." Afflictions are grievous, but when we can take joyfully the saddest affliction, than the soul is lifted in sweet joy above the cloudy meadows of the world, and finds the clear sunshine beyond; then we find life in our worship; we find our freedom in our obligation; we find our joy in our necessities, and to the man who finds delight in serving God, the commandment, "thou shalt" and "thou shalt not," is dissolved into the delightful feeling, "I am thy servant and the son of thine handmaid.—Thou hast loosed my bonds—I will offer unto thee the sacrifice of thanksgiving, and will call upon the name of the Lord."

In the next place, what was Paul's work? Thou hast testified of me at Jerusalem. He had testified of Christ when he was at Jerusalem, and he was to witness to Christ when he came to Rome. What is testifying?—What is the Province of a witness? If a witness, when before the judge and jury, volunteers an opinion, the judge at once silences him. A witness is to testify to what he has seen, what he has heard, and what he personally knows. The Apostle, as a minister of Christ, was a witness to Christ, because He is the centre and the core of all Christianity. "To preach the Gospel," may be translated into another parallel phrase, "to preach Christ." But why preach Christ?—What is there in Him that demands this? "His is the only name given under heaven among men, by which we may be saved."—