

agency is always necessary and proper. The means are determined as well as the end, and the one will not be secured without the other. And, remember, the same is true as to God's counsels in regard to our salvation. The end is not determined without the means. As God has ordained that His people shall be saved, so He has also ordained the means. He has ordained that they shall use His Word, His ordinances, prayer; He has ordained that they shall repent, shall believe, shall be holy, shall bring forth the fruits of repentance, faith, and holiness, and *thus* shall be saved. To the diligent use of means God has promised His blessing, and, without these means, no blessing is to be expected. Therefore, says the Apostle, "work out your own salvation with fear and trembling,"—here is the exhortation to man's diligence,—and then he adds (not as an encouragement to idleness, but as a stimulus to exertion) "*for* it is God that worketh in you both to will and to do of His good pleasure."

And now, my friends, we have seen with what holy confidence, with what cool, undaunted courage, the servant of God can meet the most appalling danger. We have seen, too, how faithfully the Lord performs His promises to His people. And this applies to all God's faithful servants as much as to Paul. And is not this confidence—is not this assurance of safety worth possessing?—to be able to say, "I know that God is my friend, 'a friend that sticketh closer than a brother,'"—His I am, and Him I serve, and, therefore, I know that His eye continually watches over me, that His hand is