

ship—it heightens  
 crown, “promotes  
 child is it that  
 attentions equally,  
 alize her love, the  
 been feeble from  
 care, which has  
 ment abroad, of  
 n Mind, p. 634.)  
 glorify, them that  
 and infer that, as  
 ring angels, they  
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 tion,” are, there-

n the past tense,  
 Faber remarks,  
 erpretations are  
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bestowed ; for  
 and is a glory,  
 sufferings. But  
 everlasting glory,  
 ate, and of final

demands, under  
 ed glorified into

the future tense, and its fulfilment into the future world ; so they are obliged to throw the involved sanctification, too, into the future state. Thus they originate or support a dangerous error.

Thus we have simply showed, that the apostle’s words can be applied more directly and fully to the subject mentioned by him in the preceding context, than to any new subject ; that there is no warrant whatever for changing the subject ; that the links which some unjustifiably, and misleadingly, weld on, are additions that make it wholly unfit for its intended work ; and therefore productive “of no effect ;” that there is no need of such links ; and that the chain, left in connexion with the theme that runs through the preceding verses, is found to be perfect and entire, wanting nothing.

That the preceding train of thought is the one that runs through the 29th and 30th verses, is farther evident from the fact, that it continues to run through the subsequent context also. We shall follow it, but our remarks must be brief.

Ver. 31.—What shall we then say to these things ? If God be for us, who can be against us ?

The same theme runs also through the succeeding context.

What shall we that love God say to these statements, which shew that even in appointing, or permitting, the sufferings of this present time “God is for us,” because he thereby intends the perfecting of our character, and the heightening of our glory. “The emphasis,” says Dr. Brown, “is on the word God. ‘If God be for us, who can be against us ?’”

Many may resolve to be “against us,” and may try to inflict irremediable injury ; yet, to accomplish their purpose, they can use nothing beyond the sufferings of this present time. But all these are made to work together for our good, by that infinitely loving, faithful, wise and powerful Being who is “for us.” And the degree of present sufferings is limited. God has given us a “frail body, which soon interposes death, and thus limits the degree of pain which they can inflict.” And “after they have killed the body, they have no more that they can do.” Let them do what they can, therefore ; their restricted and transient efforts will,

By thus employing sufferings, God counteracts the attempts of adversaries, and reverses the results at which they aim.