

And it is then that God's will is discerned, and that we learn to say: "not my will, but thine be done!" To quote again the words of Henry: "We must drink of the bitter cup which God puts into our hands, be it ever so bitter; tho' nature struggle, grace must submit." Still our prayer may ascend—"if it be possible"—if consistent with thy will, with thy glory, with my own good—let this cup pass from me—let this trial—this affliction—be averted—let it be mitigated—let it be removed, "if it be possible."

While Christ was thus occupied; how were the disciples engaged? Christ comes and finds them sleeping. He expresses his surprise: "What! could ye not watch with me one hour?" Christ himself excuses them. He is their apologist and there seems to have been ground for his apology. The r spirit was willing, but their flesh was weak. They had been fatigued; it was a late hour, and it was perhaps after struggling vainly against it that they fell over into sleep. If it is nature that yields—if there is still the will towards what is right—if the will is present with us, even while we may not be able to perform that which is good—Christ will regard it. He will see the will even through the weakness of the flesh. But still they might surely have watched at this moment. They might have watched with Christ. Was not this the hour of Christ's weakness, Christ's agony, and should they not have watched with him? *But the whole world was asleep.* Is not the world asleep still? How much attention is paid to this event? This was an event which could not pass away in its interest, or in its import. It was transacted for all time. Christ's sufferings in Gethsemane and on Calvary have their bearing and reference now as direct and as momentous as in the case of the disciples who were looking on, or the multitudes who stood around the cross! Who is it that is awake! Who watches while Christ is agonized? Who is with Christ in the garden? Who attends him with his sympathies, or looks on with the interest and concern of those who recognize in Christ's agony the penalty of their sins and see in his sufferings the expiation of their guilt? How often has your view turned to Gethsemane?—This event is still transacted there; it is for all ages. It is not of passing interest or application. It is the atonement for your sins—as much as if it were being transacted at this moment, as much as if the cup were still in the hands of Christ,

and it were not yet drained to the dregs. Christ was suffering for you. Are you regarding the event with any interest?—Or are you asleep? Are you heedless of the event? Will you not look on with interest? Will you not see in this event the mysterious offering of Christ's spotless soul for sin—the progress of that sacrifice which was completed on Calvary—when Christ drank again the wine of the Divine wrath, and added his death to his other sufferings, and so finished the great atonement in which we are now called to believe and to trust for salvation? "Look unto me and be ye saved all ye ends of the earth." Are ye careless, are ye sleeping? Christ at least is watchful.—He still watches for your interests, if you will not watch for your own. Those who respect not the gospel treat Christ with as much contempt as if they actually slept while Christ was in agony at their side. They treat his sufferings—his agonies—with as much despite—as much indifference. Beware lest these words be fulfilled in your case—"Sleep on now,"—and you be delivered over to spiritual and eternal death. Be exhorted to think for what Christ suffered, what was the end of his sufferings. Bring your minds into immediate contact with his agonies, with his death. Contemplate him not at a distance. Be not satisfied with vague and general notions of Christ, as if it was enough to know that a Saviour died—as if it was sufficient to have the most indistinct apprehensions of a Saviour. It is difficult to say with what amount of knowledge faith may consist—faith may be possible. But it is quite evident, that a mere floating idea of a Saviour—the knowledge of his name, and the knowledge that he died for sinners—will not save us.—Far more than that is requisite. We must know that we are sinners, wrath-deserving, hell-deserving,—we must apprehend Christ—we must apprehend that for which we are apprehended of Christ Jesus—we must see him to be an adequate Saviour, and we must trust in him, believe in him, commit our salvation to him, look to God for mercy and acceptance through him. This we must do, otherwise we are not believers at all—this we must do if we would be saved.

SUSTENTATION OF THE MINISTRY.

There is one passage in which, to a careless reader, it might appear that the Apostle Paul lays down a doctrine upon