

infirmities, i. e., our infirmities of body, to bear the sufferings of the present time. When Paul sought the removal of the thorn in the flesh, God said, "My grace is sufficient for thee : for my strength is made perfect in weakness," (infirmity, the same word.) He is not speaking of souls that, through the feebleness of depravity, sink under the power of sin. He would not call sin, as some dare to do, by the mild name of infirmity. He talks about the body, and its sufferings, and of the aid that is needed by the christian, who is subject to these. The ungodly man proudly hardens his heart against suffering, because, as he refuses to lean on the strength of God, he considers it would be a reproach, to feel, or acknowledge his weakness. The godly man reclines on the Divine arm, and is not reluctant to admit honestly, his own feebleness. He does not, like the stoic, try to imagine suffering to be a plaything, and agony to be pleasure. He has finer sensibilities, and feels them to be what they are,—an oppressive burden that causes groans, and oft times groanings that cannot be uttered.

In many cases, says one, we know not enough of the consequences, or designs of present trials and sufferings, even to venture on making a definite request with regard to them ; because we know not whether relief from them is best or not. At other times, suffering so overwhelms and stupifies, that our groanings are unattended with a single explanation to man, or prayer to God. But, at such times, the sympathising Spirit is present with all true christians, and makes intercession for them. And, knowing the deep things of God, he knoweth what is best for them, and what is agreeable to the will of God,—to God's final object in the appointment of the sufferings. And from the Throne of Providence, or Grace, the suitable answer comes, to console, to temporarily relieve, or strengthen, the sufferer, to make the sufferings work together for good, or to dismiss them eternally.

All the sufferings of the present time that affect the children of God, are made to work together for good to their souls.

Ver. 28. "And we know that all things work together for good to them that love God, to them who are the called according to his purpose."

Not only shall we be aided under these sufferings, we shall be benefitted by them. In the corresponding clause of the Greek Testa-

men  
is an  
nece  
nece  
thou  
with  
tle, l  
"su  
17, a  
the 1  
28th  
all th  
It  
that  
inter  
etern  
In w  
evil t  
We  
tentic  
exclu  
of Go  
toget  
Th  
tion o  
glory  
not o  
Th  
tests o  
sifting  
plest  
on thi  
of the  
endur  
gushin