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said of Hezekiah, that "in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered."—2 Chron. xxxi. 21. Persevering diligence can only be sustained by evangelical motives. If we give or act because others do the same, we shall soon faint. But if "the love of God is shed abroad in our hearts;" if we set before us the example of Christ, and consider him that endured such contradiction of sinners against himself;" if we view the state of fallen man in the light of Scripture; and if we stedfastly believe the promises of blessing and success—promises abundantly confirmed by the history of the church—our hands will be strong for labour—our hearts will be emboldened and comforted—and a sense of the divine presence and approbation will constantly animate to new exertions. "In that day it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thine hand be slack. The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing."—Zeph. iii. 16, 17.

III. We must now contemplate THE OPPOSITION WHICH MAY BE EXPECTED.

The cause of Christ has been opposed from the beginning. In the first years of its history, ungodly men, "breathing out threatnings and slaughter," sought to crush the rising novelty, that they might indulge their lusts and serve the devil without rebuke. When this measure failed, "cunning craftiness" was employed, to corrupt the pure and secularise the spiritual, and succeeded to a melancholy extent. Nothing but the power of the great Head of the church could have preserved her from extinction. She has been preserved, and is now undergoing reform. The work of restoration, as we have already seen, is begun. But many cling to long-standing abuses, and refuse to receive instruction; others would quash inquiry; those who cannot argue, or are so disingenuous that they will not confess themselves defeated, are not ashamed to revile; and numbers who differ among themselves on important points can unite in resisting reform.

Open violence characterised the opposition of ancient times. See Nehemiah iv. 7—12; Heb. xi. 36—38. We hear but little of it now, except in Italy and Austria, and some other Roman Catholic countries, where Protestant