

tous interests involved in their experience or non-experience of this momentous change? O! when do we feel as we ought to feel for those who, however excellent and amiable, and worthy of all commendation, are yet destitute of all that can justify the hope of their salvation? When do we pray, as we would pray were the dread realities of eternity present to our view,—and these our neighbours, our associates, and, at the least, *our fellow-creatures*, transfixes by the sword of justice, and writhing in the lake of fire. And, extending our view to the world at large, do we see no cause for self-accusation in the conscious disproportion betwixt the fervour of our intercessions and the fact that, whilst we are thus interceding, thousands and tens of thousands, all immortal as ourselves, are passing away for ever from the land of hope, and plunging into the gulph of dark despair? The habitual revolving of thoughts like these would doubtless augment the ardour of Christian sympathy, and the earnestness of Christian supplication; and this, my brethren, would be one of the most decided, and therefore the most gladdening precursors of triumph to the Church. As often as Israel of old cried unto the Lord, he raised up and qualified men to lead them to the field of battle. He himself went forth with their armies; the weak became strong—the timid, courageous—and the enemies, before whom they quailed in ignominious and slavish apprehension, betook themselves to flight, or fell ingloriously in the field. So was it also in the early triumphs of the Church. So will it be in the triumphs which yet await her, as the destined conqueror and benefactress of the world. O! when the tribes of the Christian Israel shall be seen clothed in their appointed panoply—bending the knee in lowliest prostration at the throne of mercy, and then rising, in the strength of God, and rushing to the combat, the mightiest hosts will fall before their onset—the loftiest citadels of Satan's empire will crumble into dust—and the banner of the Cross will wave on every shore—and the shout of victory, ascending from the field of conflict, will be answered by the angelic acclamation, "The kingdoms of the world are become the kingdoms of God and of his Christ."

3. A third requisite to the successful and ultimately triumphant prosecution of the mighty enterprise committed to the Church, is the spirit and practical manifestation of *Christian unity*. It was the wise and gracious appointment of the God of Israel, that its various tribes were taught, as well by experience as by precept, that their strength consisted in the union and concentration of their forces. Whilst the land of Canaan was divided amongst them by lot, they were solemnly charged to co-operate with each other, and aid each other in their respective settlement. They were never suffered to forget that the work of no one tribe was accom-

plished, until all the rest had taken possession of their destined inheritance. The most signal punishments followed the refusal to comply with this divine arrangement; the stigma of dishonour and disgrace rested on the tribe which would not listen to the trumpet that summoned them to arms. Brethren, this recognized fraternity of the tribes of Israel, was not more consonant with the will of God, nor more conducive to their conquest of the promised land, than is the practical recognition of Christian brotherhood essential to the fulfilment of God's merciful designs in regard to the conversion of the world. We cannot but hail as an unequivocal earnest of augmented energy to the Christian Church, and proportionable benefit to men, that so many evangelical denominations are beginning to discern the lineaments of Christian character in others; and, on account of this, to hold out the hand of fellowship, and give utterance to the language of glad and grateful recognition—and not of recognition only, but of sympathy. We exult in the assurance that the spirit of fraternal love is spreading amongst all who "hold the truth in righteousness"—and who have learned to *distinguish betwixt the essentials of their common faith, and the circumstances of individual preference and choice*. If, in one quarter, there be too manifest symptoms of another spirit, it is our consolation, that arrogance and exclusiveness, are, as usual, attended by such forms of error as must eventually issue in their own discomfiture. It is too late now, in the history of the Church and the world, for any sect, however endowed or patronized, to gain extensive credence to the vainglorious assumption, "the temple of the Lord are we;" and it is in the nature of things, and most beautifully harmonizes with the general arrangements of Divine Providence, that those who set at nought "the fruits of the Spirit," the first of which is "love," should, for their own punishment, and a beacon to others, be left to "strong delusion to believe a lie." Can any milder appellation be given to dogmas, which would deny the right to occupy and exercise the ministerial office, to men on whose labours, in all ages and in every part of the world, God has affixed the unequivocal sanction of his effectual benediction!—which teach the efficacy of sacraments to take away sins and sanctify the soul!—which would, if consistent, condemn Paul for preaching on the Acropolis of Athens, before an act of consecration had been performed, and convict of arrogant presumption an Aquila and Priscilla, because they ventured to teach Apollos the way of God more perfectly!—which would denounce as "*schismatics*" and "*pretenders*," those five thousand brethren who, in the simplicity of their hearts, "went every where preaching the Gospel!"—and which, in effect, condemns the great Apostle for contemning his lineal descent, his Pharisaic righteousness, his persecuting zeal, and counting all things but loss for the excellency of the