

not directed to use any other than "the sword of the spirit" (which "is quick and powerful, and sharper than any two edged sword,") against the enemies of the kingdom of God. *No blessing* is promised to any of human formation or temper. The minister of Christ cannot expect that any other weapon will prosper in his hand against the powers of darkness. He must go forth "in the strength of the Lord and in the power of *his* might," who alone can, and will arm him for the battle. He must not go forth in the armour of a Saul, against the haughty Philistine, but must "put on the whole armour of God, that he may be enabled to stand against the wiles of the devil." Were I induced my brethren, with my eyes open, to try this wordly-wise experiment, I might well dread being thus interrogated hereafter, touching my sin of carnal expediency—my "following the multitude to do evil," instead of leading them to do right: "Who hath required this at our hands? When I commissioned thee to instruct the lepers of my people Israel, to 'dip themselves in Jordan,' and 'be whole of their leprosy,' why presumedst thou to tell them to try a medicine of human invention, which at best could but slightly heal the wounds of the daughter of my people? When the good physician committed to thee the balm of the covenant why didst thou waste thy strength and opportunity in recommending wretched quackery? How darest thou to countenance the rebellious questioning of the unbelieving heart,—*"Are not Abana and Pharpar, the rivers of Damascus, better than all the waters of Israel?"* May not a union with the Temperance Society make me as temperate as a union with and to Christ and the Church? *"May I not wash in it and be clean?"* Art thou not a faithless ambassador, who, instead of maintaining thy master's *holiness and dignity*, and the truth of that his message—that there is no other name under heaven whereby men can really be "saved from their sins," but *his*; yet hast told those to whom thou wast sent, that a device of thine and of thy fellow-worms, could;—even the pledges of the Temperance Society! and that an act of Abstinence or Temperance, dictated by *earthly* motives, the *fruit* of this humanly devised pledge, was as acceptable to the Most High, as though it had been *"the fruit of His Spirit!"* When I sent thee to dispense "the bread of life," to thy fellow servants, why didst thou feed them upon "the husks" of Atheism. If they "turned and went away in a rage"—if they refused to eat "the children's food," was it not their own fault? "there was

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