

pomp and power of human learning, are not merely opposed, but successfully encountered.

And what has been the secret of the strength and confident majesty of those fishermen of Galilee! How can we satisfactorily explain their efforts and their success in grappling with those temples of spiritual wickedness in high places, so as to lay them low in the dust! The answer is one and simple. They felt and fully believed that their cause was the cause of God, and of truth—they knew that in besieging those holds of Satan, they were (so to speak) backed by the whole of Heaven's Artillery, that the work in which they were engaged, was not properly speaking, a warfare between them and evil, but between evil and God. In this simple faith they found their strength and to this glorious fact they owed their success. The enemies of this Church were the enemies of God, and the Lord arose, and His enemies were scattered.

And how otherwise, brethren, must the Church of the Present expect to succeed in the grand work of evangelizing the world? How are the teeming millions of India, with their multiform phases of belief, and their ancient and consolidated systems of Theology, to be made to bow to the simple religion of Jesus, and the self-denying doctrines of the cross? How shall the exclusive heart of China and Japan be thrown open for the triumphant entry of Zion's king? How shall the degraded African be led to follow the holy Jesus, and the barbarous and cruel South Sea Islander be brought to tread in the footsteps of Him who was holy, harmless and undefiled? Shall her confidence be in mere human wisdom, or in the resources of mere human skill? Shall she trust in the power of commerce, and the influence of a mere secular education? or is the evil so great, and the opposition so powerful that she cannot and need not attempt a change, and so sitting down in despondency with palsied energies and drooping heart, content herself with uttering a wail of anguish, over evils, which she cannot remove. Under the light of the sure word of prophecy, we answer no! By our faith in the power of Truth, we repeat the answer. By the assurance that the God of the Hebrews is still our God, we would earnestly, fervently, trustingly re-echo the prayer of Moses, "Let God arise, and let His enemies be scattered, and let those that hate Him flee before Him." Strong in the simple faith of the primitive Church, the faith of Moses and the Apostles, let her advance earnestly, fervently, prayerfully, to the work, and however weak in numbers, and however limited in resources, God will bless her, and make her a blessing.

The third thought to which we direct attention arises from the resting prayer of the man of God. And if, brethren, in the great missionary work of the Church, she may derive comfort and instruction, from the former part of the prayer of Moses, certainly, in her Home

relations, she can profit, in an equal degree from the latter. And as a particular branch of the Church of Christ, may not our own beloved Zion, in discharging her duties to her children, and in fulfilling her relations to other Christian Churches of the land, acknowledge her true position in the concluding words of this prayer. And while we may not, without being in danger of distorting the word of God, find in the *minute arrangements* of the army of Israel, advancing towards the land of Promise, a *type* of the Church in its progress through the vale of life, onwards to the goal of immortality, still may we not safely use it as an illustration, and regard it as almost prophetic. We find there a great army *subdivided*, yet constituting one magnificent whole. We see a *diversity*, but a diversity ending in a real *unity*. Each tribe marches under its own special banner. Each has its own commander and its own peculiar associations. The ties of the family are not broken. The associations of kindred are not disregarded. Judah was distinct from Ephraim, and Ephraim from Judah. Yet amid all this diversity, we see the tribes acknowledge one common designation. None attempted to monopolize that which belonged to them all in common. Individually, they might rejoice in the distinct designations of Ephraim and of Judah, but collectively, they would no less rejoice in the more general designation of "the many thousands of Israel." And can we not see how this may have subserved a great purpose in the social organization of the Jewish Church? Nay, may we not extend the fact to the Church of the Present, and whilst we acknowledge that its divisions are for many reasons to be deeply deplored, yet may we not perceive how, out of this apparently monstrous evil, the Governor of His Church may educe much ultimate good? Is it not possible that, notwithstanding the scoff of the infidel on the one hand, and the boast of the Romanist on the other, the religion of our Lord, as exhibited in our Protestant countries, and under unrestricted liberty of conscience, may, with all our divisions, be better adapted for meeting the wants of man's nature in its present diversified form, than if it had assumed one stereotyped phase? We know how necessary it is, in order to secure the success of any undertaking, and complete any great design, that the whole energy of man's nature should be called into activity. We know that, in order to effect this purpose, there must be a concentration of energies—a gathering of the forces of our being into a common focus, and a consecration of them to a single aim and object. And may not the divisions of the Christian Church serve in some measure to facilitate this desirable object. Do they not render the special field of action somewhat definite, and lay down a special sphere of labour, for the special development of Christian energy? When a great multitude acts for a common object, the