

It is a grant from the Lord God Almighty. It was given as the reward of his glorious work. In the mean time however, there are many who say "We will not have this man to rule over us." "The kings of the earth set themselves, and the rulers take counsel against the Lord and against his anointed, saying, let us break their bands asunder and cast away their cords from us." But Christ is Almighty. His armies may for a time suffer defeat, but they must not be discouraged. Above all, they must beware not to enter into compromises that would leave any still enemies in their hearts. No matter though they cry, "What have we to do with thee thou Jesus of Nazareth," we must still follow out the directions of our Lord; and when they have made an unconditional surrender, then we can hail them as a people blessed of the Lord. Then also we will in every case be cheered and refreshed with their benedictions for the service we have rendered, under God, in turning them from rebellion to the service of the Redeemer. And what is incomparably better, we will hear them praising the Almighty Redeemer who bought them, who conquered them, and who now receives them with tokens of love and delight.

Again, our orders extend to the weapons which we should employ. Here is where the wisdom of men is most at fault. The human mind cannot comprehend very clearly the mode in which spiritual weapons produce their conquering effect. In battles among men where, by the display of physical power, there are presented to the senses all the tokens of a mighty contest—the confusion of noises, the clattering of arms, the death gurgle in the throat, the convulsive struggle of the strong man's last agony, and the "garments rolled in blood," every observer is able to trace the course of the battle. But our weapons, which are "mighty through God," leave no such tokens for the contemplation of the eye of sense. The sword of the spirit, which is the word of God, may be accomplishing its mission, all unseen and unnoticed. Aye, and a mighty effect it is too: "Piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, being

a discerner of the thoughts and intents of the heart." We might shoot forth one of these arrows and, unable to trace its course, or mark its effects, we might be ready to conclude that it had sped forth in vain.—Yet that arrow may be sharp in the heart of one of the king's enemies, bringing down a proud and bold spirit in humble and contrite submission at the feet of the Redeemer.

Brethren, we need great faith to enable us to do the Lord's work as we should.—Destitute of this, and as the consequence, wanting in love, we will hardly have energy to pull the bow or wield the sword. But with faith, such as has distinguished the mighty men, we might be honoured with a chief place in the army of our King.

Fathers and brethren,—Discharging that duty which you have imposed on me, by putting me in the position which I now occupy, I exhort you, in the name of the Lord Jesus, to "preach the word; be instant in season and out of season; reprove, rebuke, exhort with all long suffering and doctrine." "Woe is unto us if we preach not the gospel." Deal with men in an unconverted state as sinners, under condemnation. As justly condemned because they have not believed on the name of the Lord Jesus. But take care that you also tell them plainly, and often, what is meant by believing on the Lord Jesus. There is more ignorance on this point among gospel hearers than we would be ready to suppose, far more than our hearers themselves imagine. Do not be afraid of saying too much about Christ. Of course I do not recommend a mere repetition of the same ideas, and in the same words. But "Christ crucified" is an exhaustless theme. We will not need, during the short term of our ministry, to ransack heaven and earth, and the things under the earth, in order to find a sufficient variety for the pulpit. We do not need science *in the pulpit* for anything more than an auxiliary to assist us in revealing Christ: except it be for the purpose of grappling with the arguments of those who appeal to science for proofs against religion. We need not trouble ourselves to enquire about the height of the stars, unless we intend, in some way or other, to