

world, which God has honored them to accomplish; but they have had their trials, and have adopted changes, and they may yet adopt this very one for aught we know. But let that be yea or nay, we need not in all things follow their way if we see a better. We have been told this would be presumption. It was, perhaps, thought a very great piece of presumption in Gideon to go out with his little company to an achievement to which the greater multitude was not chosen, and a greater presumption, perhaps, in David,—beardless stripling as he was,—to go forth, stone and sling in hand, against the champion of the Philistine host, while the disciplined soldiers, the veterans of Saul's army, stood far in the rear.

Others object—your funds will fail, and your Society be insolvent, and your work be stopped, if you don't collect. If name be given to this utterance, is it not unbelief, infidelity to God, the very essence of the Spirit which led God's professing people in former days, and sadly too often now leads them down to Egypt for help, instead of making the arm of the Lord of Hosts their trust? Here too may be answered the objection which says, remove the safeguard which your subscribing membership affords, and you will be swamped by false friends and by foes. Here again is trust in man. But, hitherto the Lord hath preserved and helped us. Let us, therefore, raise our Ebenezer, and trust Him more.

What an unheard of way of carrying on a Society, others have in objection exclaimed! What an unheard of way of taking a walled city! doubtless said men of merely military notions among Israel, when the command was to march seven times around Jericho, blowing ram's horns, as the means of its overthrow. And perhaps, there were those among the army of Joshua, who thought the battle against Amalek was won by their strategy and prowess; while the fact is, they were indebted for their safety and success to the holding up to Heaven of Moses' hands upon the hill top, while they fought down upon the plain. Now, I do not say that our case is similar to these, and that we are to expect special manifestations and interpositions on our behalf; but they, at all events, teach that it does not become us to plight our entire faith and practice to one particular order of means, which others before us have used, and which we may have thought under all circumstances the best; and they surely may lead us calmly to consider the question: would the Lord have us now abandon our accustomed means, and take some other way? "*Now all these things happened unto them for ensamples, and they are written for our admonition.*"

Finally, others object—you now oppose a system of things you have helped to strengthen. I confess it. I confess to you I have for these ten years back joined in using much of the wood, hay, stubble of man's gatherings and ways, instead of appealing to the Lord Himself to give the truer materials of gold, silver, and precious stones, which His own grace and spirit alone can furnish for His work. I acknowledge, I now