

great exertions in his cause. It is not great men, but good men, that God usually employs and prospers in his work. The walls of Jericho were more easily thrown down by the trumpets of ram's horns than by more approved engines of war, just because they were the instruments of God's own appointment. For the advancement of Christ's kingdom no coercive measures are required. Its true interests have never been directly advanced by acts of Parliament or by State-paid and State-ruled Churches. They need no such props. They repudiate all such aid. The friends of Christ are prepared to go forth in the naked might and majesty of truth, and in the abiding faith that their cause is good, and must prevail. The motto inscribed on the Christian banner is, "The God of heaven will prosper us, therefore will we his servants arise and build." Whatever may be said of other instruments of aggression and defence by those who have little faith in the spiritual armour, good soldiers of the Cross prefer to "fight the good fight of faith" with the sword of the Spirit, which is the word of God. These are the men who know their God. They "are strong and do exploits."

Zion shall be elevated and enlarged by the sanctified agencies of Christian liberality. The members of Christian Churches are too much in the habit of minding "every one his own thing" at the expense or neglect of the general good. The absence of a right public spirit in the affairs of God's house is a sore evil. Selfishness has been the bane of the professed household of faith. It has defrauded the children of their birthright. Those disciples follow Christ afar off who repudiate the just claims of the gospel upon their efforts and contributions. While the demands of Mammon have been promptly and liberally met, the claims of Christ have been reluctantly and parsimoniously acknowledged. This worldly rule must be reversed, and superseded by the gospel measure. The gospel measure is, "good measure, pressed down and shaken together, and running over." Until this standard of liberality is adopted, the wheels of Church extension must drag heavily along. All Christian enterprize proceeds upon the principle that we should "give, go or send," not in the stinted measure of what may be conveniently spared from our abundance, but in the spirit of self-sacrifice, according as God may have prospered us. Then, intellect, reputation, time, labour, money and life itself are all too cheap to testify our appreciation of the claims of a perishing world on our efforts for its conversion to God.

Christian union is another and a necessary means of extending the kingdom of Christ. There can be no sound apology for the continuance of isms in the Church. They appear to have originated mainly in the desire of pre-eminence among the more ambitious of Christ's flock, prompting the question, so pointedly rebuked by the Saviour, which of us shall be greatest? They may be needful; but they can fairly rank no higher than necessary evils.—If Christianity has prospered under all its denominational influences it has so prospered in spite of them. It can only take its true position when the multitude of disciples shall be of one soul, and shall be found "striving," not apart, but "together, for the faith of the gospel." Union is strength. It is beauty too. Beautiful it is in theory, but more lovely in practice. Christians are one man's sons. In the impressive language of the wife of one of our missionaries in the South Seas, who has held intimate fellowship with various and diversified branches of her Heavenly Father's family, it may be said in the world-wide Mission field, "We are all sisters out here." "Behold how good and how pleasant it is for brethren to dwell together in unity. There the Lord commanded the blessing."