

travellers are deprived of their bibles and devotional books, and efforts to diffuse Protestant principles are visibly prevented; and in Denmark, where children are torn from their mothers, and carried off to the churches to receive what is called Christian baptism, but which the parents, being Baptists, conscientiously regard as an unchristian ceremony. In England, too, petty modes of annoyance are often resorted to by men of wealth and power, and severe privations and losses are endured with consequence; but these sufferings are not inflicted by the authority of law; they are cases of individual oppression, contrary, indeed, to the spirit of the constitution, but in which, unhappily, it is very difficult to find a remedy.

*Ridicule* is a favorite weapon. "Sanballat," says Nehemiah, "spake before his brethren and the army of Samaria, and said, 'What do these feeble Jews? will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heap of the rubbish which are burned?' Now Tobiah the Ammonite was by him, and he said, 'Even that which they build, if a fox go up, he shall even break down the stone wall.'"—chap. iv. 2, 3. The advocates of worldly power and patronage, accustomed to connect Christianity with human legislation, and the pomp and circumstance of authority, are unable to sympathize with the friends of apostolic simplicity. Engrossed by carnal views, they mock the servants of God, and "speak evil of those things which they know not." Ignorant as they are of divine agency, or perhaps disposed to deny it, they laugh at the expectations of the pious, mistaking faith for fanaticism, and treating spiritually minded Christians as visionaries and enthusiasts.

*Temptation* is another form of resistance to truth. It was practised on Nehemiah. "Sanballat and Geshem sent unto me saying, Come, let us meet together in some one of the villages of the plain of Ono. But they thought to do me mischief. And I sent messengers unto them saying, I am doing a great work, so that I cannot come down: why should the work cease whilst I leave it? and they come down to you? Yet they sent unto me four times after this sort; and I answered them after the same manner."—chap. vi. 2—4. If by any means, or on any pretext, they can divert us from the great object, or induce us to cease from labour, our enemies gain their ends.