

the disciples met this man casting out devils, like John we are ready to interfere "*My Lord Moses forbid them.*"

II. He followeth not with us." He does not adhere to our political party. He votes with the tyrannical government, or he sits with the factious opposition. And in either case, his patriotism is all a pretence—his apparent concern for the welfare of the country nothing but a "sham." It is true we cannot answer his arguments. We cannot show wherein the measure is likely to prove injurious, or impracticable, or even useless, but it comes from, the wrong side of "the hcase." We will therefore give no help to carry it. We will oppose it with all our might. Our votes shall "forbid" it to pass. Its introducer followeth not *us*. He follows a quite different leadership. He belongs to a quite different clique. We will have neither lot nor part with anything that comes from that quarter; as if the government *always* introduced bad measures—as if the opposition *never* proposed good ones—as if *either* was *invariably* wrong.

III. He followeth not with us. He does not move in the same social circle. He is separated from us by some one or other of the numberless differences of condition and circumstances that do and must divide society into classes. He is rich and purse-proud—he estimates every man by acres, or credit at the Bank. No plan which he proposes can be beneficial to us. Or, he's a despicable fellow without stake in the community; reckless therefore, and anxious to make others as much so, as himself. Whatever be the particular point—of choice or of necessity—at which our paths diverge, he followeth not, indeed *cannot follow* with us. From rank, or connection, or taste, or education, or the nature of the pursuits he follows, *must* follow quite otherwise. And therefore although the work in which he is engaged, although the reform which he urges, is calculated to advance the interests of all we will not make common cause with him. The Jew will not share his privilege with the Samaritan!

No! He followeth not with *us*. He cannot then be following our Master. What! Have we not CHRIST. Whatever is not with *us* is against HIM. Such a one is not to be cheered in his work by any word of encouragement—by any smile of encouragement—by any smile of approval. Such an one is to be frowned upon, discountenanced, forbidden.

"*But he is doing a good work.*" That is altogether unlikely, and were it not so, he belongs to the wrong party, and the good work must be given up. "*But the measure manifestly would be beneficial, and he supports it with strong argument.*" That is just barely possible. But granting that it is so—though the reasoning is unanswerable, it comes from the wrong quarter. It is not to be listened to. "*But he works in the name of our Master, and casteth out devils.*" No matter for that, *Let the devils remain IN*. He followeth not with us. PUT HIM DOWN.

The disposition we denounce is a crying evil. It is a wide-spreading root of bitterness. It is the complete counterpart, the exact complement of that other spirit (if it be yet another) whose still more blatant cry ever is, "The temple of the Lord, the temple of the Lord, the temple of the Lord are *WE*." And it is very extensively prevalent. It has infected every section of social life. It has invaded the Church of God. You have seen it rampant in a community, setting every man against his neighbour, and frustrating every attempt at progress. You have seen its influence in a congregation repressing every onward movement. It has been felt even in the Sabbath School interfering with the instruction of the young. The prayer-meeting itself has not always escaped its infection. It has been noted—ah! we almost fear to