

world where nearly every man was either a tyrant or a slave. Study, at your leisure, the pages of history, and view the wretched condition of the earth when Jesus Christ was born in Bethlehem—the iron rule of the Roman Empire, and the worse rule of vice, passion, ambition, and lust—and contrast that dark world with the condition of all those portions of the earth which in the present day have been invaded by the astonishing Kingdom founded by Christ. Or, if you prefer it, contrast those portions of the earth where the Kingdom of this King of Liberty has been, with its open Bible and its law of love, firmly established amongst men, (as on this continent, and in Britain), with those dark, stagnant, and gloomy lands, where the Bible is a sealed book or an unknown book, and where the name of the Nazarene is unhonoured or unheard of; where the priest has overshadowed the Saviour, or dark superstitions have enthralled the minds of men, or human tyrants have crushed men down. The study of history, or even of the map of the world, soon convinces the mind that before the Kingship of Jesus Christ, enthroned in men's hearts, the human despot must give way; that, before the open Bible, the book of the Kingdom, placed before men in their mother tongue, the tyranny of the priest must gradually become feeble. Let men once get hold of the mighty truth, that justification before God is to be had, a free gift, through faith in Christ Jesus, and the occupation of the priest is gone. Men no longer seek his blessing, nor dread his curse and they laugh at his purgatory, the terrors of which made slaves of their ancestors.

The sermon on the mount is the political manifesto of King Jesus. Let; nation once get hold of it, learn it, understand it, with its profound civil and religious maxims, its declarations of the brotherhood of man and the fatherhood of God, and the dignity of peace, of mercy, of gentleness and love, and the tyrant's days are numbered. I would unhesitatingly declare that the sermon on the mount taken together with Christ's one declaration, "God so loved the world that he gave his only begotten son, that whosoever believeth on him should not perish."

The sermon on the mount and the third chapter of John—it is these, and not the armies of nations, that have sapped the foundations of tyranny, broken the dark and relentless power of priesthood, and, teaching men the deep truths of civil and religious liberty, have made the world of to-day a world of freedom, of progress, of civilization. The heathen despot of Africa, and China, and India, little knows what an insidious foe he is admitting, in the missionary and the Bible, for the time must come when the book of the King of Liberty shall have taught all men, and when the reign of the King of Liberty shall extend from pole to pole.

Now, taking from a lofty standpoint a view of the great and stirring events of that wonderful and momentous century that saw the English Revolution, we shall perceive, at a glance, that the whole drama only forms one episode in the history of the Kingdom of Christ Jesus. But for Jesus of Nazareth there would have been no English Revolution, with its blessed results; no William, Prince of Orange, the champion of the truths of the Protestant Reformation;