

enactments of human legislators could never change or renew the soul, and it may be safely affirmed that no one has ever been added to the church such as shall be saved, by such means. Many have been ruined by such methods of making Christians, or carrying out Christ's laws, for they have been led to rest in the proclamations of Kings and the enactments of human legislators as if these were all that was needful to make mankind Christians; they have thus rested in a name, to live when they were dead, they have been thus deceived and ruined. But such acts are not only insufficient, they are highly presumptuous, for by such acts authority has been claimed over the consciences of men, to which no human being has a right—and which belongs only to the Lord Jesus Christ, the Lord of the conscience. It implies too that the Lord the Redeemer, who is exalted a prince and a Saviour to give repentance unto Israel and the remission of sins, has either not the power or the will to bring men to the knowledge of the truth. That the government ought not to be on his shoulder, that he is regardless of his own glory and the happiness of his people. This is the spirit of the world which arrogates to itself wisdom and power which belong only to Christ. On all such legislation the Saviour frowns. To those engaged in such acts he says,—“Who hath required this at your hands.” It is not by might nor by power, but by my Holy Spirit, saith the Lord of Hosts. It is by his own word through the influences of the Holy Spirit that men are brought to believe, love and obey. This is his work, and he neither needs nor requires the aid of Kings and judges to accomplish it. He has changed enemies into friends. When he gives the word, great is the company of them who publish it. It proves, under his guidance, sharp in the heart of the King's enemies. It is by his influence made “quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.”

3. *Christ as King in Zion, requires no human authority to enforce obedience to his laws or ordinances.*

We have seen that the precepts of Scripture, the laws of the Kingdom of heaven, respect the dispositions and desires of the soul, and the person who is not in heart obedient—who does not love Zion's King and his law, cannot be made loyal by human enactments. These will never make men delight in God after the inward man, nor lead them to glorify God in their bodies and spirits which are God's. In this is seen the folly and weakness of human authority. It belongs to the Redeemer to bring men into his Kingdom, and by him they “are made a willing people in the day of his power.” It is only by the knowledge and belief of the truth, and by its influence on the mind, that men render to God the service which he requires. They are first brought to proper views and feelings, respecting the divine character, and his laws, and then, they will yield that spiritual homage. And by the same spiritual reasonable influence, they are brought to delight in his ordinances. They love and observe them because they are appointed by him, and also by their observance, their liberty and true spiritual enjoyment are promoted and secured. The spiritual, the true children of God, love his laws and therefore obey them—they love his ordinances and therefore observe them. It is because they are embued with his Spirit, that they say “The law of the Lord is perfect converting the soul, the testimony of the Lord is sure, making wise the simple, the statutes of the Lord are right, rejoicing the heart, the commandment of the Lord is pure, enlightening the eyes.” “I will run in the way of thy commandments, since thou hast enlarged my heart.” Such are the effects of God's Spirit and truth on the hearts of his people. The same power ever exists, and can and will produce the same effects. There is no need for any human legislation, authorizing coercive measures to be used to constrain the subjects of Messiah the prince, either to “honour the Sabbath or reverence the sanctuary.”

4. *Christ as King in Zion, authorizes no human authority to inflict the penalties of his laws on any violator.*