

peals and protests in behalf of Christians who are persecuted by the powers of the world ; or appeals to one nation to use its moral influence with another, in behalf of human well-being. The object of the civil power is good, and Christians should remind governments of that object, and appeal to them in its behalf, and use their *Christian* influence as citizens to accomplish it. But how "reformed" churches can allow themselves to be connected with the state, either by "establishment" or by "incorporation," is not so clear. For instance, one church wishes to unite with another church. Is it quite the thing for the "free indeed" to be *obliged* to stoop to the civil power and ask, it may be, men who discard the religion of Christ, to *give them power to do so*? Or, in case of a dispute which separates a congregation from the rest of the denomination to which they belong, what in New Testament teaching or example authorizes the greater party to use the strong arm of the law to take from them their church property? Is not the stronger party in a denomination or a church, by reason of their containing among them the more of Christian life and character, presumably the better able "to suffer themselves to be defrauded," rather than *possibly* do a wrong to their weaker brethren? That must be, at least, a questionable position which invariably or chiefly renders that party greater in numbers, wealth and character, the less in Christian patience and self-sacrifice.

Secondly. What the Master has really authorized his disciples to do in relation to one another and the world.

Towards the close of his earthly mission, the question arose among his disciples "Who shall be greatest?" This, he told them, savours of the world: "The kings of the Gentiles (nations) exercise lordship over them, &c. *But it shall not be so among you.* . . . I appoint unto you a kingdom, as my Father hath appointed unto me."

How did Jesus come to his kingdom? By "*emptying himself*:"—"Not to do mine own will, but the will of him who sent me." "I delight to do thy will, oh, my God." So the disciple shall come to his kingdom by a similar self-negation; doing not his own will but the Master's, whose law is "Thou shalt love thy neighbour as thyself." "Love one another *as I have loved you.*"

*Loving as Christ loved* is the law of the divine kingdom. "Love worketh no ill to his neighbour; therefore, love is the fulfilling of the law." When the mother of Zebedee's children came to Jesus and asked that they might sit, one on his right hand and the other on his left, in his kingdom; turning to them, he said, "Can ye drink of the cup that I drink of; and be baptized with the baptism wherewith I am baptized?" Here, he intimated that the cross and the grave are the precursors to the throne in the divine kingdom. Would we be rulers of men as Christ is, we must love them and suffer for them, as he did. The love for enemies, that will endure the cross to save them, is the spirit and power which, in the divine economy, must subdue and finally reign over the world. To those *only* who have continued with Christ in his temptations, he said "I appoint unto you a kingdom." "Walk in love," said the Apostle to the Ephesians, "even as Christ also hath loved us and given himself up for us."

Be personally indignant, and thereby show the shock, to your moral sense, of error, sin or crime; and, if you will, affect to rebuke it by personal, physical force, as Jesus did in clearing his Father's house of those who had turned it into "a den of thieves;" rebuke a brother to his face, if need be, as Paul did Peter, "because he was to be blamed;" but "in no case let the sun go down upon your wrath," or permit the "God of this world" to lead you to the adoption of measures for the correction of men *in or out of* the kingdom, which are contrary to "the love wherewith Christ hath loved us, and given himself for us." Whatever the error to be corrected, the wrong to be redressed, the evil to be overcome, it can be best reached from the vantage ground of the Cross; and, to descend from this moral height for *any* purpose of the Divine Kingdom, is to step down from the throne, and to take the position of a slave instead of that of a sovereign.

Jesus has authorized every Christian, patiently and lovingly, to bear with his