

middle or neutral ground—you are either a subject of Christ, or of Belial. Christ himself, remember, has made this distinction in saying, "he that is not with me is against me." Oh make a careful scrutiny then in this important matter, "lest haply you should be found to fight even against God." How appalling the thought that you should be found with rebel fiends plotting "against the Lord and his Anointed." If such be your sad position, then receive your doom from "Him who sitteth in heaven, and shall have all such in derision," "thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." If hitherto you have been engaged in rebellion against this King—if you have not yet transferred your allegiance from the Prince of the power of the air, (in whose dominions all are by nature *born subjects*), oh be persuaded, in view of the triumphant career of this opposing kingdom, and therefore the consideration of your own happiness, to cast away your arms of rebellion. Come to the Messiah at once—prostrate yourself at his feet—sue for pardon, and it is his glory that he is ready to forgive your past course of rebellion. He will receive you graciously, and adopt you as a subject of his kingdom, restore to you all those privileges and blessings which you had forfeited by your previous course of disobedience. But, if you will not thus succumb, be assured that the amazing power of this advancing King will be waged against you. In virtue of the power which he has acquired by the ascension from Bethlehem's humble manger to the right hand of majesty, he is in a position to overwhelm all opposing powers. Unto the King of the Jews "is committed all power in heaven and on earth"—unto the Son is committed *all judgment*—unto him is given authority to execute judgment. Look at him then in this aspect—bring before your mind his *second* epiphany, regard him in his *judicial* capacity. His second appearance, remember, is to be different from the first—not in humble obscurity, and attended by no outward signs of power, but with a glorious display befitting his rank, and with myriad angels attending his behests, he is to make his appearance "in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ." 2nd Thes. i. 8. Lift up your eyes and see seated on a throne of judgment, him who is now seated on the throne of the universe, and demands your allegiance, yea, on a throne of *grace*, and offers you *pardon*, and hear the merited doom of your course of rebellion from your new despised Sovereign, "those mine energies who

*would not* that I should rule over them, bring hither and *slay* them in my presence." Such will be your doom at his second appearance—to that throne of judgment must you be referred to receive an *appalling answer* to the question now pressed upon you in all solemnity, "where is he that is born King of the Jews?"

You cannot then and there plead as excuse, that you have not had ample opportunity for entrance into Christ's kingdom. Its spiritual nature has been explained to you, and its laws have been made known to you. The character of its King has been indicated from harshness or severity—on the contrary, he has been made known to you as being "meek and lowly in heart, his yoke to have been easy and his burden light." His claims have been pressed upon you, by the consideration of his amazing power to crush, on the one hand, and his generous disposition to forgive, on the other. And you have been urged with earnestness, again and again by his commissioned ambassadors, "we pray you in Christ's stead, be ye reconciled to God." Your *opportunities* for cultivating acquaintance with the King of the Jews are far superior to those enjoyed by the Eastern sages who came in quest of him from the ends of the earth. They indeed had given them a *physical* sign in the heavens, directing their footsteps to the infant Saviour. But you need only a *mental* reflection in your highly favoured position in a Christian land, to convince you that you also have given you *heavenly signs*, and, from their nature, more *decisive* ones. Whatever doubt may have hung over the celestial luminary referred to, none can eclipse the beacon erected for your guidance, even Jehovah's *unerring oracles*—yea, in contrast to the light afforded to these Eastern sages, "we have a more sure word of prophecy, whereunto ye do well that ye take heed as unto a *light* that shineth in a dark place, until the day dawn and the day star arise in your hearts." Follow its guidance, let me earnestly beseech you, and it will direct your steps with unerring certainty towards the glorious object of your search, even him that is born King of the Jews. But despise now its warning, and close your eyes to its superior brilliancy, then these wise men from the East, with advantages far inferior to yours, and as your condemning judges, shall be reckoned at least in that number who "shall come from the East and West, and shall sit down with Abraham and Isaac and Jacob in the Kingdom of Heaven; but the *children of the kingdom* shall be cast out into outer darkness."

Lochiel.

J. D.