

determine what in the Old Testament is still duty to us only by following the manifestation of the Spirit of Truth, since the end of the Mosaic pædagogical in the royal priesthood of our Redeemer. Let us search the New Testament, and the Old only in the light of the new, and pray earnestly for the inward direction of the Holy Spirit.

It is easy to see from the higher authority of Christ that men are in their political relations under law not to oppose Him. Although, alas! how many of their political deeds are Antichristian! And how much they suffer in consequence! But the main question to be solved is, what ought they to do besides avoiding opposition. They ought to know the revealed will of Christ, and to regard it so far as not to counteract it; but what more?

Were we to carry the analogy implied in the title "King of Nations," as *belonging to our Lord, farther than he allows, and reason accordingly*, we might easily conclude that the duty of a nation was through its government to take the whole law of Christ, and enforce it as Daniel and Solomon were bound to enforce the law of Moses on the tribes of Israel. In short, we might easily construct a national church with the political government at its head, as the Vicar of the Son of God, to see that every member of the community conform to the religion of Christ, else suffer excision from the commonwealth. But analogical reasoning is very liable to abuse, and it is not our business to frame hypotheses. We seek truth as finally delivered by the Spirit of Christ. Has he appointed the political authorities pædagogues under him to school the nations into conformity with the world to come, in the same way as he appointed the Mosaic hierarchy to prepare the house of Jacob for the present dispensation? It is not asked, might he have done so? The question is, has he done so? When statesmen come, as in duty bound, to the word of Christ, and inquire what they ought to do in their public station, what saith the Scripture? They are directly addressed in some parts of the Bible. In others their office is recognized, defined and sanctioned. And in others, topics, such as marriage, property, liberty, Sabbaths, involving political bearings, as religion itself also does, are decided. So that we ought not to say, men politically considered, have nothing to learn from the word of Christ. "Be wise now, therefore, O ye Kings; be instructed, O ye judges of the earth. Serve the Lord with fear, and rejoice with trembling."

It is to be hoped we know what the Lord has made our duty to political authorities; namely, to honour them for their origin and object, to pray for them, to inform them as we have ability, to praise their conduct as it may deserve, to obey all their lawful commands, "not only for wrath, but also for conscience sake," and never to decline submission to them except they require us to violate the law of our God. But what has He made their duty, I shall not say to us, but to Him in whom it is to be hoped we are. What is the law of obedience in political matters, on the part of political authorities toward Jesus Christ, under whose Providence they are placed, especially for the benefit of the church?