

of Christ, and even for all who laboured to extinguish it, by violence and blood.

Indeed, in the days of the Apostle, this was too often the policy of \* “Kings, and of those who were in authority;” and yet, to *their* benefit his exhortation is specially directed. The natural tendency of such prayers would be, to mitigate, if not disarm, the rage of persecution; to soften, if not subdue, that prejudice, which condemned the Disciples of Christ as enemies to Civil Government, and disturbers of public tranquillity; and thus, to enable them to † “lead a quiet and peaceable life, in all godliness and honesty.”

But the ground on which St. Paul mainly rests his precept is, that the manifestation of this diffusive Charity in their prayers ‡ “is good and acceptable in the sight of God their Saviour; who will have *all men* to be saved, and to come unto the knowledge of the truth.” In other words, it is “good and acceptable” to the Almighty, because it accords with the unbounded benevolence of his purpose in the redemption of the world.

\* Verse 2.

† Ibid.

‡ Verse 3, 4.