

desires. The natural man would as soon think of cutting off his right hand as stretching it out to feed an enemy in distress ; but not so the true disciple of Jesus who died for His enemies.

We have a fine instance of this divine love in operation in the prophet Elisha ; 2 Kings vi. 21, 22. The Syrians, who had been smitten with blindness were led by the prophet into the midst of Samaria. The King of Israel, judging this to be a favourable opportunity to be revenged on his enemies, exclaimed, " My father, shall I smite them, shall I smite them ? And he answered, thou shalt not smite them : wouldst thou smite those whom thou hast taken captive with thy sword and with thy bow ? Set bread and water before them, that they may eat and drink, and go to their master. And he made great provision for them ; and when they had eaten and drunk he sent them away, and they went to their master. So the bands of Syria came no more into the land of Israel." This was God-like ; this was divine ; but most foreign to every thought of the king of Israel. " Shall I smite them, shall I smite them ?" being repeated, argues a readiness to shed blood on the part of the king. " Never," says one, " Never did the king of Israel see a more pleasing sight than so many Syrian throats at his mercy . . . But the charitable prophet soon gives an angry prohibition of slaughter. Thou shalt not smite them. . . . If it be victory thou aimest at, overcome them with kindness. Set bread and water before them, that they may eat and drink. Oh, noble revenge of Elisha, to feast his persecutors ! to provide a table for those who had provided a grave for