

treated as an enemy? But so it is that there are dark hates where there should be beaming loves; jealousy and suspicion where there should be confidence and co-operation; that there are stumbling-blocks laid where there should be a clear path for the feet; and consequent weakness, and disorder, and unhappiness, where there should be strength, growth in grace, order, beauty, and the oil of joy. Not, alas! for sin alone is our anger reserved, but also for brethren. Not alone for the honor of God are we jealous, but often much more for our own. Not alone for the advancement of Christ's cause, and Christ's kingdom, are we earnest and zealous; but often much more for that of our own cause and our own system. We blame not any one part for this more than another. It is a sad dimness in what are after all the world's best lights; a loss of savour in the world's only salt; the remains of ignorance in the world's highest teachers; it is the dross adhering to the world's true gold.

Now let us see if from Scripture we can discover our right position in reference to this conflict between Christians. The disciples had seen a man casting out devils. They do not doubt the fact. They do not allege that he impiously pretended to do this, but acknowledge that he did it, and that too in Christ's name. They were offended only because he followed not with them; and as he did not belong to their company, they forbade him. They tell all this to Christ, expecting, in all likelihood, to receive His approbation on account of their zeal in His cause, and their jealousy of every attempt

to share with others the honor of doing such wonderful works. But what said Christ? "Forbid him not! for he that is not against me is for me."

But to see how much teaching is afforded to us in this narrative, consider what it is to follow Christ. There was a mode of following Christ bodily which was true of many who lived in the same age with Him. Thus we frequently read of multitudes following Him from the different cities and parts of Judæa through which He travelled. They walked with Him, spoke to Him, and eat and drank with Him. The disciples themselves thus followed Him, journeying always with Him, and accompanying Him wherever he went. But this is not the only way in which Christ was and can be followed. To follow Christ, in another and in a higher sense of the term, is to follow his example, to possess His spirit, to do His will, to follow His foot-steps in the path of holiness and peace. This kind of following is entirely unconnected with the other, inasmuch as the body hath been where the spirit was not, and the spirit hath been where the bodily presence was impossible. Many followed Him in body, and even touched Him, and yet there was an infinite gulf between them and Christ, wide as that which separates heaven and hell. Satan, who conversed with Him for days in the wilderness, was as far from Christ then as he is now, but no further than were some of the Pharisees, who followed Him to entangle Him in his talk; or Judas, one of the twelve, who had a devil; or His own bre-