

DISCIPLESHIP!

OR,

REASONS

FOR RESIGNING HIS NAVAL RANK AND PAY;

BY

PERCY FRANCIS HALL,

Commander in the Royal Navy

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Then said Jesus unto his disciples, if any man will come after me, let him deny himself, and take up his cross and follow me. Matt. xvi. 24.

For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the first-born among many brethren. Rom. viii. 29.

He that saith he abideth in Him, ought himself so to walk, even as He walked. 1 John. ii 6.

Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple. Luke xiv. 27.

DISCIPLESHIP.

IN taking a step which, if warranted by the word of God, must cast discredit upon the service and discipleship of many now living, for whom I do feel the truest respect and affection as children of God, as well as place me in the more invidious position of sitting in judgment upon the almost universally accredited standard of Christian practice, I feel myself imperatively called upon to give to the Church of Christ, with meekness and fear, a reason why I should take upon myself a place of such moral distinction and authority. God knoweth it is not in pride, nor is it to please men. In other days "through the thanksgiving of many, it would have redounded to the glory of God." Now, (I say it in sorrow,) I expect but little from the many who call themselves by the precious name of Jesus, except opprobrium, or the charge of fanaticism.

To them, however, indeed to all, I can say, "With me it is a very small thing that I should be judged of you or of man's judgment, yea, I judge not mine own self; for I know nothing by myself, yet am I not hereby justified, but he that judgeth me is the Lord; therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart, and then shall every man have praise of God." And while all are constrained to acknowledge, as I believe they will be, that I do not use craftiness nor handle the word of God deceitfully, I look with confidence to my Lord, that by manifestation of the truth, I shall commend myself to the consciences of some in the sight of God, and thereby bring glory to Him, which is the only hope and desire of my heart.

To the children of this world I could not if I would make any appeal on such a question; they cannot take cognizance of an act which must be the result of principles entirely different from theirs; but to those who are translated out of it into the kingdom of God's dear Son—who once were "children of disobedience," (Ephes. ii. 2.) but are now, as in contrast with a self-willed world, "children of obedience," (1 Pet. i. 14.) I do appeal and claim their approving testimony, and with it a prompt and practical attention to the claim.

The wisdom of this world which never knew God and never will know Him, which saw no beauty, and still sees none in God's bright image, "the brightness of His glory, the express image of His person," (Heb. i. 2.) can only deride any conformity to that image in a world it calls its own, and over which it rules. But the object of the children's worship is the glory the world despises; the desire of the believer's heart is conformity to the image it beholds with wonder and admiration, and the purpose of God that He should be glorified in His saints is this *same* conformity, "having predestinated us to be conformed to the image of His dear Son, that He might be the first-born among many brethren." (Rom. viii. 29.) "And so beholding the glory of the Father in the face of Jesus Christ, they are changed into the same image from glory to glory, even as by the Spirit of the Lord." (2 Cor. iii. 18.) And it is in this that the entire and unchangeable principles of separation between the Church and world are seen. The face of Jesus is the bright attraction of the one—to the other, it is without comeliness, marred and inglorious. The voice of Jesus, the words of Jesus, are the delight of the listening ear and anxious heart of the one; the opinions, the applause or censure of the world, the authority which sways the other. And the true value of such authority can only be fully known by the startling word of the Faithful witness, "*That which is highly esteemed among men is abomination in the sight of God.*" (Luk. xvi. 15.) And it is no perversion of this word to say also, that "That which is highly esteemed of God is abomination in the sight of men;" nay, we know it was so in that which put the world on trial and proved it guilty. Jesus was the beloved one in whom the Father was well pleased, who did always those things which pleased Him; and the world's hatred of what God loved, was proved in the cross; the essential disagreement, the disagreement in all things between God and the world was proved there, though God in His wondrous grace did make that very cross (while the proof and exhibition of entire disunion between Him and His creatures) the link that was to bind them together in love.

To those then who confess the Lord Jesus as no longer despised but loved and gloried in, I appeal: to those who acknowledge the authority of the word of God, and therefore the necessity of prompt obedience to it, I appeal, and lay my claim before them with humbleness indeed, but with the solemn authority that consciousness of right gives, and say, if the principles here advocated are unanswered by you in heart and conscience *follow them; they reach every where—every word and every step of the disciple of Jesus ought to be controlled by them.* All cannot obey them in making the same sacrifices; but let all

obey them where the claim presses home on them, and they will be happily following Him, who hath said, "If any man serve me let him follow me, and where I am there shall also my servant be : if any man serve me, him will my Father honour." (John xii. 26.)

That I may not be misunderstood—that my motives may be made clear, that the blessed hand of love which touches the spring and gives life and obedience to the constrained heart, may be seen ; and above all, that no advocacy of obedience may rob the atonement of my dying Lord of its perfectness, I would first and at once state that I act as a Christian. And what is a Christian ? A pardoned sinner (Rom. 4.) washed from his sins, *sanctified*, justified (1 Cor. vi. 11.)—and that in the blood of Jesus—accepted, and that in the beloved (Ephes. i. 6, 7.)—one who is passed from death unto life (1 John iii. 14.)—everlasting life (John iii. 16—30.)—a Son of the living God (John i. 12.)—an heir of God, and joint-heir with Christ (Rom. viii. 16, 17.)—one who is free, and to whom there is now no condemnation (Rom. viii. 1.)—who is buried by baptism into Christ's death, and raised again with Him into newness of life, by faith of the operation of God (Rom. vi. 3, 4.)—chosen in Jesus (Ephes. i. 4.)—accepted in Jesus—made perfect in Him—complete in Him. (Colos. ii. 10.) God forbid that the happy necessity of obedience should detract from the freeness and fulness of blessing the sinner receives, when made by the greatness of the Father's grace, a believer in Him, in whom alone is all blessing for the sinner. The pride of man's foolish heart is ever carrying him away from the grace sent to him in Jesus, and which must meet him as a beggar, helpless and undone, to some requirment that he may satisfy, which will, as he thinks, enable him to meet God on better terms ; or he will do away with the richness of the grace and make it inefficient to meet his real necessities, and then strive to make up the inefficiency by his own change of conduct. God forbid, I say, that one such thought should be in the heart of the sinner that writes this. In being taught his entire helplessness, not merely to avow it with his lips, but to know it in the experienced weakness and wickedness of his own heart, he has been taught also to turn away from it to the brightness of grace that reached him in his wickedness, and met him in the truth of his condition, evil as it was, with the full consolation the desperate necessity of that condition sought ; making Jesus unto him, wisdom, righteousness, sanctification and redemption. (1 Cor. i. 30.)

That man is ever attempting to make God as ungenerous as himself, to limit the greatness of His gifts by his own un-

belief, and thus to dim the glory of His abounding grace, is not only the necessary result, but the proof too of the unchangeable evil of his heart : and it is this, simply this, which has driven the Church into the world, lowered its standard of obedience to the habits of its new associates, and exhibited it, like the fig tree which withered at the word of the Lord's wrath, covered indeed with leaves, but returning little fruit to Him who seeks it for his Father's glory, saying, "Herein is my Father glorified that ye bear much fruit." Vain would be the search of that man who might try in the pride of his heart to bring evidence from the word of truth, that any one other motive but love, was reckoned on there to bring back to God, and guide in His ways, the heart of a self-willed and wayward sinner. There can be no union with God in thought or act, save in love ; "for God is love, and he that knoweth not love knoweth not God ;" (1 John iv. 7, 8.) "and he that gathereth not with Him, scattereth abroad." The only principle of acceptable service to God, is love ; a service of constraint is no service to Him. Anything therefore that would impede the flow of the living waters, the fresh streams of love, peace, and joy, into the weary heart of a God-fearing sinner, is just that which would hinder its fruitfulness, and leave it a sterile and thorn-bearing thing still.

It is not in pride or impatience, that the writer of this refuses to reason with the multitude of those who sadly prove both their ignorance of God and themselves, by avowedly making God austere, saying, "I feared thee because thou art an austere man, thou takest up that thou layedst not down, and reapest that thou didst not sow." (Luke xix. 21.) But he passes them by, because he would at once meet what he believes to be the same erring principle under an outwardly fairer form, and that he may the more plainly advocate the one great truth of Scripture which controls his own heart in his present sacrifice, and which he knows where it is truly felt, will enable us to *count all things but dung*, if we may but do His will who has taught us to love Him by first loving us.

The Scriptural word "sanctification," is the fair title this error assumes ; and so apparently authoritative is its claim, that many are led captive by it ; and while they feel and know their slavery, are unable to account for it. "If the Son make you free, ye shall be free indeed," (John viii. 36.) is the happy assurance of our Lord ; and any thing that would limit the love He came to prove, is but keeping fast the fetters that bind our hearts to earth, and holding us back from the happy, and therefore free obedience of children. And what is "sanctification" as it is now used ? but uniting that which our God has so graciously and so

carefully separated—salvation and its holy consequences; the simplicity and graciousness of His freely bestowed love, with the requirements made to those who, having received the love, are made free for His service, and have motive and energy of heart to serve.

If there is one statement of truth more clear than another in Scripture, and more uncompromising in the language in which it is put, it is this, *That redemption is exclusively the work of the Lord Jesus Christ, and in no way that of the Holy Spirit.* I repeat this, as knowing it is for God's glory, and our joy,—*"Redemption is exclusively the work of the Son of God, and in no way that of the Holy Spirit,* (considering them as separate in their persons and work; in the oneness of the Godhead it need not be said, the act of one must have been the act of all.) That faith, which is the gift of God, (Eph. ii. 8) is the work of the Holy Spirit, is another question. Faith is not salvation—we are saved by grace, through faith. The grace was in Jesus, faith does but embrace and realize the grace. As a Saviour, and a perfect Saviour, putting away sin by the sacrifice of Himself, Jesus says, "Look unto me and be ye saved." As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whosoever believeth on Him should not perish, but have everlasting life. (John iii. 14.) If what is so extensively termed sanctification, (i.e. progressive advancement in Holiness) is necessary to salvation, it might well be asked, How much would do? He who knows God, and loves Him because of his glory and beauty as revealed in Jesus, will know also that he must be as perfect as He is perfect, or neither God or himself could be satisfied. But not only is this robbing the cross of Jesus of its power, and making His blood inefficient, but as its result (and how completely do we see in this, as in every thing else, wisdom justified in her children,) we have nothing but an unhappy and unfruitful Church, hardly knowing whether it is saved or not, knowing enough of itself to understand that it comes short of God's glory; and therefore to get itself into peace, (as looking to sanctification and not to Jesus) it must reduce the standard of obedience, bringing down God's character, and therefore His requirements far short of what they are; that it may somehow come up to them and so be satisfied with itself. Thus the ingenuity of unbelief will torture the simplicity of God's word of peace into something that will impose a burden where God's love has sought to remove it; and those who are thus self-tasked, or taught by another Gospel than that of full and unconditional love, have to run and wrestle in fetters, with the brightness of the prize for which they contend obscured by intervening clouds of fear

and doubt as to the willingness of God to bestow it on them. "But thus saith the Lord, whosoever believeth on the Son hath everlasting life." (John iii. 36.) "This is the record, God hath given us eternal life, and this life is in his Son; he that hath the Son hath life, and he that hath not the Son of God hath not life." (1 John v. 11, 12.) "Verily, verily, I say unto you, he that heareth my words and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." (John v. 24.) "These are written that ye might believe that Jesus is the Christ the Son of God, and that believing ye might have life through his name." (John xx. 31.) "Go and preach the gospel to every creature, he that believeth and is baptized shall be saved." (Mark xvi. 15, 16.) "Believe on the Lord Jesus Christ and thou shalt be saved." (Acts xvi. 31.) "Be it known unto you that through this man is preached unto you the forgiveness of sins; and by Him all that believe are justified from all things." (Acts xiii. 38, 39.) "By the deeds of the law shall no flesh be justified in His sight, for by the law is the knowledge of sin, but now the righteousness of God without the law is manifested, being witnessed by the law and the prophets, even the righteousness of God, which is by faith of Jesus Christ, unto all and upon all them that believe; for there is no difference, for all have sinned and come short of His glory, being justified freely by his grace, through the redemption that is in Christ Jesus, whom God has set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare at this time His righteousness, that He might be just and the justifier of him which believeth in Jesus. Where is boasting then? it is excluded, by what law? of works? nay, but by the law of faith; therefore we conclude that a man is justified by faith without the deeds of the law: (Rom iii. 20—28.) "for what saith the Scripture? Abraham believed God, and it was counted to him for righteousness. Now to him that worketh is the reward reckoned, not of grace but of debt, but to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness; even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works, saying, blessed are they whose iniquities are forgiven, and whose sins are covered; blessed is the man to whom the Lord will not impute sin." (Rom. iv. 3—8) "Abraham was fully persuaded that what God had promised He was able also to perform, and therefore it was imputed to him for righteousness. Now it was not written for his sake alone that it was imputed to Him, but for us also to whom it shall be im-

puted, if we believe on Him that raised up Jesus our Lord from the dead, who was delivered for our offences, and raised again for our justification ; therefore being justified by faith, we have peace with God through our Lord Jesus Christ, by whom also we have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God." (Rom. iv. 21—25.)

"God commendeth His love toward us, in that while we were yet sinners, Christ died for us, much more than being now justified by His blood, we shall be saved from wrath through Him ; for if when we were enemies we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by His life ; and not only so, but we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement." (Rom. v. 8—11.)

"As by the offence of one, judgment came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of life ; for as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous ; that as sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal life, by Jesus Christ our Lord." (Rom.

v. 18—20.) "For Christ is the end of the law for righteousness to every one that believeth, for Moses describeth the righteousness which is of the law, that the man which doeth these things shall live by them ; but the righteousness which is of faith speaketh on this wise, that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved ; for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation : for the Scripture saith, whosoever believeth on Him shall not be ashamed ; for the same Lord over all is rich unto all that call upon Him : for whosoever shall call upon the name of the Lord shall be saved." (Rom. x. 4—13.) "God was in Christ reconciling the world unto Himself, and not imputing their trespasses unto them, for He hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him." (2 Cor. v. 10—21.) Wherefore when He cometh into the world He saith, sacrifice and offering thou wouldest not, but a body hast thou prepared me ;" then said He, "Lo ! I come to do thy will O God," "by the which will we are sanctified through the offering of the body of Jesus once for all ; and every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins : but this Man, after He had offered one sacrifice for sins, for ever sat down on the

right hand of God ; for by one offering He hath perfected for ever them that are sanctified, whereof the Holy Ghost is also a witness to us, after that He had said before, this is the covenant that I will make with them after those days, saith the Lord ; I will put my law in their hearts, and in their minds will I write them, and their sins and iniquities will I remember no more. Now, where remission of these is, there is no more offering for sin." (Heb. x. 5 —18.) It would be easy to multiply passages, but they are all included in one, "Behold the Lamb of God that taketh away the sin of the world." (John i. 29.) Jesus putting away sin by the sacrifice of Himself, (Heb. ix. 26.) making peace by the blood of His cross, and by it reconciling all things unto God, both things in heaven and things on earth, and those who are enemies in their wicked minds by wicked works, in the body of His flesh through death, that he might present them holy, unblameable, and unproveable in His sight. (Colos. i. 19, 20.) The whole word indeed, in its testimony of the Lord Jesus, speaks of Him as manifesting God as a Saviour ; and it is in the faith of this that the troubled spirit gets peace ; (and it cannot be found elsewhere,) it sees the God it feared becoming in His love to the sinner the sinner's Saviour, and therefore has confidence toward God : for who can doubt if God becomes a Saviour, the perfectness of the salvation ? its completeness is the soul's security ; and faith in it as perfect and complete, gives peace and instant peace too. It was thus the gospel (which is glad tidings of great joy to all people, the expression of God's love to sinners, as sinners,) was received, when it was first believed on in the world. "*Believe on the Lord Jesus Christ and thou shalt be saved,*" was the Spirit's reply to the trembling jailor, and he rejoiced in God. (Acts xvi. 31—34.) "*If thou believest with all thine heart thou mayest,*" was the prompt answer to the Ethiopian.—"I believe that Jesus Christ is the Son of God," was the happy confession of his saving faith, and he went on his way rejoicing ;" (Acts viii. 37—39.) for "who-soever shall confess that Jesus is the Son of God, God dwelleth in him and he in God." (1 John, iv. 15.)

That salvation, then, is utterly irrespective of what we have been, or what we are, or the measure of sanctity we may attain, is and must be the conclusion of the heart that trembles at God's word : and oh ! its graciousness is beyond all measure—unsought, and unconditional love ! the cheerful and free gift of Him who loveth a cheerful giver ; the full proof of a love which nothing but unbelief can check or resist : for sin cannot ; for what is sin, but estrangement of heart from, and disobedience to the authority of Him, who proved by the gift of His Son, to those who were

so estranged and in open rebellion against Him, that though sin was reigning unto death, His grace could reign triumphantly above all sin. The simple fact that "*God commended His love toward us in that while we were yet sinners Christ died for us,*" (Rom. v. 8.) is the proof that *nothing* but unbelief can hinder any sinner's participation in all the rich blessings God hath to bestow. The Lord Jesus Christ in His suffering and death, is just what God is to sinners, as sinners. God was manifested in the flesh, and the cross was the end of His work in the flesh, as the only thing, desperate as it was, that it could meet the sinner's necessity; "*for without shedding of blood there is no remission of sin.*" (Heb. viii. 22.) Death had passed upon all men, for that all had sinned: death is the wages of sin: death was the portion of Jesus therefore, as made sin for us. If then our cleansing from sin is by the blood of Jesus, if our eternal life is obtained by His death and resurrection, the whole work of redemption must be His, though it was the Father's love that gave Him, and the Spirit's work to give us faith in it: and it must be realized by faith, and faith only, as entirely the work of another.

It is the blood of Jesus *alone* that cleanseth from all sin (1 John i. 7.)—it is by the blood of Jesus *alone* we have boldness of access into the Holiest of all (Heb. x. 19.)—it is by the blood of Jesus *alone* who, through the Eternal Spirit, offered Himself without spot unto God, that our consciences are purged from dead works to serve the living God. (Heb. ix.) Here then is our secure our only resting place, the blood of the Holy Lamb. The witness of the Holy Ghost is not of Himself, but of Jesus, to take of the sufferings and glory of Jesus and show them unto us, not to speak of Himself. If the Spirit beareth witness to the sinner, it is to show the cross as his salvation: to the saved sinner indeed He reveals glory, far deeper glory in the face of the crucified one, as well as the glory of the inheritance; (John xvi.) but in imparting peace to the conscience, in delivering from the dread of death and God's anger, the testimony is one and unvaried, *Jesus delivered for our offences, and raised again for our justification*; he who believes this, is saved at once and for ever, if he continue in this faith; and let him come ever so exalted in the evident favour of God, to that must he ever recur for his peace and salvation, "*for other foundation can no man lay, than that is laid, which is Jesus Christ.*" (1 Cor. iii. 11.) And indeed this is not merely a pardon given in dependence on future obedience. Alas! to those who know how their service is hindered by the heavy bondage of a sinful body, how the flesh ever lusteth against the Spirit, so that they cannot do the things that they would; who know that all their obedience,

while so hindered, is in God's estimate "unprofitableness," because imperfect, (and surely unprofitableness can be no claim to heaven,) where would be the joy to them? Oh! how would man pervert God's liberal and most wondrous grace; how does he ever try to escape from the full blessing of being saved altogether by grace, in his ignorance of that God, who having not spared His Son, but delivered Him up for us all, will with Him freely give us all things. (Rom. viii. 32.) But what saith the Lord? "There is now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but the Spirit; for the law of the Spirit of life in Christ Jesus, hath made them free from the law of sin and death; for what the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh." (Rom. viii. 1.) As one with Him who hath died unto sin once, and over whom death hath no more dominion, the believer in Him is called on to reckon himself dead indeed unto sin, but alive unto God; as knowing that his old man is crucified with Him, baptized into His death, and raised with Him again into newness of life, being dead, and therefore freed from sin. (Rom. vi. 1—7.) It is in the knowledge of the true position of freedom into which he is put before God as one with Jesus, where He is at the right hand of God, (*"because as He is, so are we in this world,"* 1 John iv. 17.) that he is enabled to overcome sin in his daily and hourly conflict. If sin is condemned in the flesh, which it was in the cross, it is *"that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the Spirit."* If our old man is crucified with Christ, it is *that the body of sin might be destroyed, that henceforth we should not serve sin.* If we are able through faith to reckon ourselves dead to sin, and alive unto God through Jesus our Lord, it is *that sin should not reign in our mortal bodies, that we should obey it in the lusts thereof.* (Rom. vi. 6—12.) Faith in the perfect victory of Jesus over all that was man's enemy, is the alone power by which we can become victors too. As to the law also, weak as it was and is in the flesh, and terrifying ever to the flesh because proving its weakness, what have we to do with it? By it is the knowledge of sin indeed, but what has the believer to do with it? "he is become dead to the law by the body of Christ, that he should be married to another, even to Him who is raised from the dead, that he should bring forth fruit unto God; for now we are delivered from the law, that being dead wherein we were held, that we should serve in newness of Spirit, not in the oldness of the letter." (Rom. vii. 1—6.) "What then can separate us from the love of God? Neither death, nor life, nor angels, nor

principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any creature, shall be able to separate us from the love of God *which is in Christ Jesus our Lord.*" (Rom. viii. 35—39.) But more prominently perhaps than any, another statement of privilege stands, that which in its language is so intelligible to all, though experienced in its power by so few; and it is "that to as many as received Him, to them gave He power to become *the Sons of God*, even to as many as believed on His name." (John i. 12.) "Behold what manner of love the Father hath bestowed on us, that we should be called the Sons of God; beloved, now are we the Sons of God," (1 John iii. 1, 2.) "and because we are Sons, God sends forth the spirit of His Son into our hearts, crying, Abba, Father; wherefore we are no more servants but sons, and if sons, then heirs of God through Christ;" (Gal. iv. 6, 7.) "for as many as are led by the Spirit of God, they are the Sons of God, not receiving the spirit of bondage again to fear, but the spirit of adoption, whereby they cry Abba, Father; the Spirit bearing witness with their spirits, that they are the children of God, and if children, then heirs, heirs of God, and joint-heirs with Christ." (Rom. viii. 14—17.) It is the freedom of this happy spirit, abiding in a Father's love, which alone can give full power to serve Him who is love; and upon this rests all the instruction of our Lord, delivering by the power of that name "Father," from every bondage, freeing from every other master, man, the world, the flesh, the Devil, and all the anxious cares of our fearful and doubting hearts, into the buoyancy and therefore energy of spirit by which alone we can serve in newness of life, being careful for nothing, taking no thought for the morrow, with the eye single in its object, the heart single in its subjection and service, (Mat. vi. 22—24.) having no master but Christ, no object but His glory, walking in the spirit of adoption, having present fellowship with the Father and His Son Jesus Christ that our joy may be full, (1 John i. 3, 4.) led by the Spirit of God, (and where the Spirit of the Lord is there is liberty,) abiding in Christ, and having as so abiding, His peace and His joy, as He says, "Peace I leave with you, *my* peace I give unto you," (John xiv. 27.) and these things I have spoken to you that *my* joy might remain in you, and that your joy might be full." (John xv. 11.) Vast indeed is the blessedness and glory which the Believer possesses by oneness with Him "who is the first-born among many brethren," who having glorified His Father on the earth, received for Himself favour and power; and for them the same power. "All things that the Father hath are mine." (John xvi. 15.) "All things are yours, for ye are

Christ's, and Christ is God's." (1 Cor. iii. 21—23.) But wonderful as this grace is, where is it for us but in Jesus? how is it ours but by faith in Him? God hath blessed us with all spiritual blessings in heavenly places in Christ. (Ephes. i. 3.) Jesus, as humbled, manifested the Father; and in Him we learn and see the Father. (John xvii. 6—25, 26.) As raised from the dead, He received the fulness of blessing for those with whom He became one by humiliation; and faith in Him as so blessed, realizes and makes the blessing ours.

He that speaketh of himself seeketh his own glory, but he that seeketh His glory that sent Him, the same is true and no unrighteousness is in him. (John vii. 18.) Jesus came to declare the Father and spoke not of Himself, for He was the Father's servant. The Holy Ghost is the servant of the risen man Christ Jesus, and speaks only of Him, and not of Himself.* And whether it be the first entrance into the sheep-fold by that Spirit's quickening power, or subsequent increase in power over the world, the flesh, and the Devil, the witness is the same, "the light of the knowledge of the glory of God in the face of Jesus Christ; (2 Cor. iv. 4.) and so beholding as in a glass the glory of the Lord, changing us into the same image from glory to glory:" (2 Cor. iii. 18.) and therefore however mighty the work, the object of faith is the same as to the weakest Believer, Jesus, and all that He has done—is doing—and will do—and not what He (the Spirit) is doing in the Believer's heart.

Oh yes! the heart must love God ere it will serve Him readily,—it must know His mind and will ere it can serve Him faithfully in a world where God needs its service. The heart can only love God as knowing Him where His love is seen—in Jesus; it can only serve Him *truly*, as knowing Him who did serve Him faultlessly and faithfully in the same world. All is the witness of the Spirit; but Jesus, the exhibiter of the love which wins the heart—Jesus, the faithful servant, is that to which He testifies.

It is a wonderful thing that God should bring the heart of a poor, proud, self-seeking man, into delight with that which is utterly opposed to every feeling of the flesh; and how tenderly and graciously He does it. He does not say "Give up the world—deny thyself—crucify your flesh—become abased," that would be hard indeed, though it would be righteous; and we all know those who have fancied He has so said, and

* In the unity of the Godhead, as Jesus and the Father are one, so Jesus and the Holy Ghost are one, though separate in person and office. *I and my Father are one*, was the testimony of Jesus to this; *Christ in you the hope of glory*, is the Spirit's testimony to His oneness with Jesus and the Father, and by His presence the oneness of the Believer with them.

they have tried every self-inflicted penance and monkish austerity, but the world was loved still, self was the only object of exaltation through it all. But God does not deal so with us, He speaks in gentleness, and tells us of the greatness of His love in the midst of our alienation and rebellion; tells us He loves us, though our hearts are worldly and proud, and our practices selfish and base, and wins us by this love, and the testimony of Jesus is the story of this love, the proof of God's love to the sinning man, the ungodly, the proud, the worldly man; the proof that sin was not a sufficient barrier to shut out the love, that it has broken that down, and can now flow unchecked into the sinful heart. The heart where this is credited and therefore received, must return an answer of love, and will know, surely know, that God asks nothing from us to prove our love, but what will secure to us increased and increasing peace and joy. The holiness of God, His hatred of sin and the world, are all hidden as it were under the bright and beautiful display of His grace in the crucified one; but when the grace attracts the eye and heart, (and it is the grace the sinner wants, for that alone can be the connecting link between him and God,) the eye and heart will be fixed on all else that Jesus was, "the fulness of the Godhead bodily," "the brightness of the Father's glory, and express image of His person." And all this He was in the world; surely this is but little thought of, the heart can get its joy and confidence in grace only; and where is the grace, but in Jesus humbled, broken-hearted, and crucified? This is where God has come down to the sinner, and the sinner's stepping-place to get back to God; the hand of God stretched out to us in our wretchedness, and lifting us up again to Himself and clasping us to His heart.

In truth there can be no service to God, except by the sweet constraint of love; "*if a man would give all the substance of his house for love, it would utterly be contemned;*" (Cant. viii.) the obedience of Heaven is the obedience of love, for there can be nothing but love there; there is only one will there—obedience to that will is the unity and harmony of Heaven; and it is not an arbitrary will, but the simple exercise of its own righteousness. Self-will is the cause of all misery, for it is disobedience to that which, by its requirements, produces happiness, and this is sin, the results of which are clear enough around us in the full tide of misery which is flowing over this rebellious world. It is the same power of righteous love which rules in Heaven, reaching by the Spirit's presence, the heart of a self-willed sinner, that brings it into subjection, and gives it when it has the mastery there, the joy of heaven, freeing it from its many turbulent and unrighteous masters,

and giving it but one, and that one love, for God is love ; taking away the heart of stone, and giving a heart of flesh, on which God can write His law, not on tables of stone, but the fleshly table of the heart ; and that law is love, for "love is the fulfilling of the law." (Rom. xiii. 8—10.) But where is the pattern of this subjection to be seen ? but in Him who could say, "Lo ! I come to do thy will O God ; thy law is within my heart." (Heb. x. 7.) What constrained Him in all His most arduous and wearying service, but love, that love which is strong as death ; who in His very obedience to God, united man to God again ; for the same law which required at His hands unfailing love to God, equally demanded the same unfailing love to His neighbour. The cross was the full answer to both. Oh blessed, blessed mystery ! the wisdom of Him whose wisdom is unsearchable ; the power of Him whose power is omnipotent.

The more then this love is known "and shed abroad in our hearts, by the holy Ghost given unto us," the more constrained will the heart be to this happy service, because it will thus judge, "that if one died for all, then were all dead, and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again." (2 Cor. v. 15.) And oh ! where is it that it will get daily strength for service, but in tracing the love and the glory that can be only seen in the Father's righteous Servant, whose service was both to the Father and to us ; so that every step so traced, will unravel the depths of that grace which has given the heart its peace, and assured it of everlasting glory. And it is this, it is this, that the Holy Ghost does engrave day by day, deeper and deeper on the willing heart of the Believer, showing him his Lord, who though "in the beginning with God, and Himself God, made flesh, and dwelling amongst us," limiting the power, wisdom, and glory of His Godhead into the bounds of helpless infancy ; found in fashion as a babe, and growing up into the manhood of man's sorrows and trials ; marking the circumstances of evil which surrounded Him from His birth onwards, and so the untiring love which could not be overcome by those circumstances, but which shone the brighter, and showed its depth the more, as it was scorned and trampled on, while pressing on in its might through them all to finish that work, which alone could meet the necessities of the sinner—the shedding of the blood of the Innocent One. It is not the cross only, but the character of the evil, which in its power overwhelmed the Lamb of God, and the unconquered compassion which ever shone forth from Him on the darkness which surrounded and would have quenched it,—The every day's

pitying endurance of the contradiction of sinners against Him-
 self, even to the moment when the readiness of His heart to
 bless was seen in the prompt reply of forgiveness to him who
 had even reviled Him during His bitterest agony on the cross.
 (Compare Mat. xxvii. 24. with Luke xxiii. 43.) It is this
 that shows the depth of the love, a love that existed ever, a
 love that ordained the victim, (1 Pet. i. 20.) that gave the
 victim, and that victim His only Son (John iii. 16) to and for
 those who hated and disregarded both the giver and the gift.*
 And it is in the heart's unhesitating assurance, that the service
 of Jesus was but to manifest the Father, that "the man of
 sorrows," was the fulness of the Godhead bodily; so that His
 words and acts were but the words and acts of the unseen
 Father, that gives to this love its enduring character; "for
 though no man hath seen the Father at any time, the only
 begotten Son, which is in the bosom of the Father, He hath
 declared Him." "He that hath seen me hath seen the
 Father," "I and my Father are one;" so that indeed he who
 delights to trace the steps of Jesus in this grief-stricken world,
 will see in every step the holiness, the moral glory, and the love
 of the unseen God, made manifest to him in a form that he
 can apprehend. And what was Jesus in the world?—a man
 in whose mouth there were no reproofs; who gave to all
 liberally and upbraided not; who in sorrowing remonstrance
 said, "Ye will not come unto me that ye might have life;"
 who checked the anger of His followers with "Ye know not
 what manner of spirit ye are of, the Son of Man is not come
 to destroy, but to save men's lives;" I came not to judge the
 world, but that the world, through me might be saved;" whose
 voice was not heard in the streets; who quenched not the
 smoking flax, nor broke the bruised reed; who said, when
 smitten, "if I have done evil, bear witness of the evil; but
 if well, why smitest thou me?" "Father forgive them for
 they know what they do!" Oh yes, it is knowing God in
 Jesus, in all the exquisite detail of His most dignified, yet
 condescending love, a love that could, and that did, descend
 to the depths of degradation and shame, to minister its sweet
 consolation to the wretchedness of its object; that came into

* It is not, as some suppose, that the necessity of the sacrifice of Jesus is lessened
 by the assertion here made, that God loved us as sinners, and that the sacrifice was
 but the proof of that love. No, but I would say, that while nothing but the com-
 plete erasure of every charge, the cleansing from all sin, could bring the sinner back
 to God, even with boldness into the holiest of all, yet that it was a previous, ex-
 haustive, and self-existing love, which expressed itself to the sinner it loved, in the
 very way the sinner needed it; by giving him that which would answer his neces-
 sities to the full—a Saviour's blood that could cleanse him from his sins, and thus give
 him a sure title of admission into the Holy paradise of God's presence. God loved
 the sinner, and therefore found him the sacrifice he needed: and oh! God so loved
 the sinner, that He spared not His well beloved Son to be that sacrifice.

a world of sin and sorrow, not to be ministered unto, but to minister ; to be the lowest and the poorest ; to be associated in sympathy, and in actual fellowship with the most needy, and despised of men—the Leper, the Publican, and the Samaritan ; “giving His back to the smiters, His cheeks to them that plucked off the hair,” “that He might be made perfect through suffering ; learning obedience by the things that He suffered,” in taking part in all our suffering, that when perfected in His lesson of love, He might be a sympathising intercessor for those, whose companion in sorrow He had become, “having compassion on the ignorant, and such as are out of the way, seeing that He Himself was compassed by infirmity.” It is in this, the weakness of Jesus, the poverty of Jesus, the depths of poverty both of spirit and of circumstance, that shows us how far His love can reach, and what that love would do to bless its object, and shows us God ; for God was the love, Jesus was God. And I would add, as one of the important parts of the foundation on which I desire to raise my superstructure of obedience, that it is not only the expression of God’s love to the sinner that is to be seen in the humbled Jesus, though it is that to the full ; but that His humiliation was God’s glory, “Father I have glorified thee on the earth,” and therefore as humbled and despised of men, “giving the light of the knowledge of the Father’s glory,” into the conformity to which the Spirit changes the Believer “from glory to glory :” and yet more than this, that He was an outcast wanderer, “having no where to lay His head,” that He could call His own while in the world, is the proof of the entire absence of all association between God and the world, except in the pity of God. If Jesus was the faithful exhibitor of the mind of God, the mind of God can give no association with the world, for Jesus had none. He had with its sorrows and necessities, for He came into them to share them, and to learn what they were by becoming one with us in them, but its pride, its power, its riches, its honour, its habits, its pursuits, *what were they to Him ?* the answer to this, is the proof of what they are in the estimate of truth. If there had been good in any of them He would have taken part with them : but how was it ? He was in the world as “*the Truth*,” the true light “shining in the midst of the darkness, and the darkness comprehended it not.” All that refused association with Him, did but give proof of its darkness and falsehood, *and this was what the world did.* All therefore, *all* that He was separate from, (if not sanctioned by His word,) was marked by that separation as ungodly.

It is upon the strong ground, then, of the soul’s present and perfected salvation by the blood of Jesus, that I stand to meet

the practical question of following Him in separation from all evil, as made even now by His gratuitous grace, free and ready to serve Him in love; as having but *one* object, that of showing forth His praises in the world that rejected and still rejects Him, and in which alone a testimony against evil can be required; there will be no singularity in the confession of the name of Jesus in Heaven; none will be ashamed of Him or His words there; He will be fully glorified and admired there. But it is here "in this present evil world," in the midst of a crooked and perverse people, that the sinner separated by the blood of the Lamb to all blessing, is called on to stand forth and declare how "Jesus gave Himself for us that He might redeem us from all iniquity, and purify unto Himself a peculiar people zealous of good works." (Titus ii. 14.) And almost every subsequent argument must rest on this, for it is the basis of truth, and may be put in a few words "*That the sinner is saved by separation to Jesus, and therefore, from the world, That the Lord Jesus is his ONLY pattern and example. That the word spoken by the Lord Jesus is his ONLY authority (for the word of the Spirit by the Apostles does but confirm that) in every act. That the face of Jesus bowed down and covered with shame and reproach is His glory. The voice of Jesus calling him to follow Him in shame, his joy. And that the power thus controlling him is love, and love only in the Spirit's witness of Jesus, as giving* Himself for us, that he might purify us to Himself in a service of love for ever.*"

I would postpone for a little, any consideration of the evil character of a warlike service, and meet the direct subject before me on a ground, which I know must go like a ploughshare over the field of many a Christian's position in life; not naval and military Christians only, or ministers of Christ, (though this is by far the worst and saddest feature of the evil,) but others, who unfettered by the difficulties which commissions of authority from the world must ever put around those who are its servants, are yet bound to it in all that gives it power over the human heart,—its powers, its distinctions, its honours, and its riches. I ask what makes one man an object of envy to another, but his worldly distinction? the possession of a something that will give him a sway over the natural mind. Innumerable are the degrees of this pre-eminence of one above another; but that

* As the bridegroom of the Church. He left His Father and His glory, to seek and win His destined bride in the midst of her poverty and sorrow, that she might share with Him His throne and inheritance. He gave *Himself* for her (Ephes. v.) with a love, that the necessity of submission to shame and death could not check. And what is His word to that bride? "Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house, so shall the king greatly desire thy beauty, for He is thy Lord, and worship thou Him." (Psalm. xlv.) Forsake all and follow me.

one striking word, (and it cannot be too often quoted,) condemns them altogether, without any distinction, or care about man's plea of expediency. "That which is highly esteemed among men is abomination in the sight of God."—Riches were the direct subject of the Lord's condemnation in this passage. "The Pharisees derided Him being covetous," but it surely includes every thing that man esteems; every thing contained in that comprehensive word, "pride of life,"—"all that is in the world, the lust of the flesh, the lust of the eye, and the pride of life, is not of the Father but of the world; and if any man love the world, the love of the Father is not in him." (1 John ii. 15, 16.)

Naval rank, that is worldly rank, or authority from the power of this world, is estimable to the natural man, and an object of ambition to the sinful heart, and therefore "an abomination in the sight of God." The writer cannot shut his eyes to the fact, that his rank (and it might have been greater, but for the Lord's sake,) is an object of ambition to many; he knows also that it is sought after by thousands, who in the fixedness of their hearts upon it as a prize to be laboured for, have no thought of the glory of the kingdom of Jesus, for their hearts are pre-occupied by this; and he knows too, that in itself it would give a man a place in worldly society that he might have no hereditary claim to: and what does all this prove? but that it is estimable to the heart of the man whose heart does not rise above this world of sin, *because of its value in the world*; and that if the word of God is true, as far as it has this character, it is abomination to God. I would repeat what I have before said, and who can gainsay it? the world in all its principles (and they are unchangeable in character, though they may *and do* increase in strength,) and God have met; the Word was made flesh, the world was tried, and what God thought of it and its pride, has been made known to us in what Jesus was. He was set at nought. (Mark ix. 12.) He took upon Him the form of a servant, and was made of no reputation. (Philipp. ii. 7.) He was ministered to of the substance of others; had no where to lay His head. Indeed all is comprised in one word, one wonderful word, *He was despised of men*. He was man's scorn, *the world knew Him not*, this, this is the true story of man's pride and ignorance. Jesus was despised of men, and who will say that He did not tread the pathway of blessing? doing always those things which pleased the Father," showing in every step what man should be in a world that hated God in its thoughts and ways; and he alone that follows Him thus, can know the meaning of that word "therefore the world knoweth us not, because it knew Him not." (1 John iii. 1.) The way Jesus glorified the Father on the

earth, is the only true way of glorifying the Father on the earth. (I speak not of the cross, he spoke this word before his passion. John xvii. 1.) The pathway He trod in the world, is the pathway of rectitude of service to God in the world. "He went before us," leaving us an example that we should follow His steps, and a reference to the authoritative word "Follow me," will show how He ever used it in connection with suffering and shame. "If any man serve me let him follow me. Whosoever loveth his life shall lose it, whosoever hateth his life shall keep it unto life eternal." (John xii. 25, 26.) And above all "He that saith he abideth in Him, ought himself so to walk, even as He walked." (1 John ii. 6.) It is just according to the faithfulness and truth with which the disciple of Jesus follows his Lord, that he answers the purpose of God regarding him in the world; even that he should show forth His praises, "who called him out of darkness into His marvellous light." (1 Pet. ii. 9.) "As long as I am in the world, I am the light of the world," is the word of Jesus; but when leaving it, and ascending up where he was before, He said to His disciples "As the Father hath sent me, so send I you," "Ye are the light of the world," leaving them to occupy the position He had occupied, witnesses for God, declaring the Father, as He had done, in a world that knew Him not; (as He said, "O righteous Father, the world hath not known thee, but I have known Thee, and these have known that Thou hast sent me; and I have declared unto them Thy name, and will declare it, that the love wherewith Thou hast loved me, may be in them, and I in them,") knowing the Father in the Son, and in following the Son, declaring the Father to the world; walking in the light as He is in the light, and having fellowship one with another; (1 John i. 7.) separate from all that is dark and unclean, and by that separation and the blessings attending it, *and that alone*, (for the world cannot understand the love of Holiness and light for its own sake,) giving a living, practical, and intelligible testimony of what God thinks of it; and so leaving those who love darkness rather than light, because their deeds are evil, entirely without excuse. And need I say, that if following Jesus in separation from all that He was separated from, is doing the will of the Father, that it must give present blessing; *the pathway of obedience must be the pathway of joy.* Every step the Believer takes in following his Lord, is but freeing himself from servitude to some cruel task-master, and setting him in the full liberty of a son. The aching heart, the restlessness of pursuit after something in this world, the want of abiding peace and joy in almost every professed disciple of Jesus we meet, does but tell us of their disobedience, as He

said, "if ye keep my commandments, ye shall abide in my love, as I have kept my Fathers commandments and abide in His love; these things I have spoken unto you, that my joy might remain in you, and that your joy might be full." (John xv. 10, 11.) Love peace, joy, holiness, patience with, and therefore mastery over evil circumstances, are practical blessings, and understood in some way by all who have them not, and they are all the *abiding* privilege of the Believer in Him who is raised out of the world and death, to the right hand of the Father, and in the possession of them alone can there be a true witness for God. This is light, God's light, and will prove to those who are in sorrow and disquietude, slaves to evil passions and wants which are never satisfied, that they are so because they are "Children of disobedience." Oh yes, freely as we are saved, yet is it as solemn a truth, that where that free love is received in power, to follow Jesus is the desire of the heart; and every step that leads on into His separateness from the world and its darkness, will lead on too into His peace and joy; and though bringing poverty, shame, and tribulation from without, as surely bringing the light of God's countenance, which will put gladness into the heart far more than when the corn and wine increased. Jesus kept the Father's commandments, and in doing so abode in his love, and was "the light of the world." Just as far as we follow him, shall we *abide in the same love*, ("That the love wherewith thou hast loved me may be in them and I in them,") and be as He was, the "light of the world."

And where can the separation be made between the light and darkness which is in the world short of this? God calls the world, and all that belongs to it, *darkness*—"a land of darkness as darkness itself and of the shadow of death, without any order, and where the light is as darkness" (Job x. 22.)—and it is *out of this* the Believer is declared to be delivered into the kingdom of God's dear Son. (Colos. i. 13.) "Ye were sometimes darkness, now are ye light in the Lord," and therefore are they called "to walk as children of light," to prove what is acceptable unto the Lord, and to have no fellowship with the unfruitful works of darkness, but rather to reprove them, (Ephes. v. 8—11.) for God is light, and in Him is no darkness at all, if we say we have fellowship with Him, and walk in darkness, we lie and do not the truth. (1 John i. 5, 6.) The knowledge of this light is *only* by the Spirit's testimony to Jesus, as "a reproach of men and despised of the people." (Psalm xxii. 6.) "God who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face

of Jesus Christ. The true light was manifested fully in Jesus, in all that He was in this world. "I am the light of the world, he that followeth me shall not walk in darkness, but shall have the light of life." (John viii. 12.) It is not "I am the light of Heaven," as men practically judge of Him, but the light of the world, on which He trod, and on which we are now treading. As so manifest to the world, and in the flesh, He was, and is, man's light in the world of darkness that sin has brought him to. "In Him was life, and the life was the light of men, and the light shineth in darkness, and the darkness comprehendeth it not;" (John i. 4, 5.) and this was, this is, and ever will be the condemnation, "that light is come into the world, and men love darkness rather than light because their deeds are evil, for every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved; but he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God;" (John iii. 19—21.) (this indeed is the explanation of the secret, the reluctancy of the flesh to give up its evil deeds, its worldliness, ease and pride,) and oh, how overwhelming is its condemnation on the Church now. But if God's word is no unmeaning thing, there is no escape from the solemn truth before asserted, condemning as it is to all around us. *All that the Lord Jesus was not, or did not give sanction to by His word, is darkness, or He is no true light in the world;* if He had distinction, honour, power, riches, rank, or anything else which is of the world, then His possession of them would be God's sanction to them as light, and not darkness; if not, then just as much as man is connected with these things, is he walking in darkness, and hindering God's glory, and falling short of His gracious purpose in the church, that it should be "the light of the world." "Ye adulterers and adulteresses! saith the Lord, know ye not that the friendship of the world is enmity with God; whosoever therefore will be a friend of the world, is the enemy of God." (James iv. 4.) "If any man love the world, the love of the Father is not in him, for all that is in the world, the lust of the flesh, the lust of the eye, and the pride of life, is not of the Father, but of the world, and the world passeth away, and the lust thereof, but he that doeth the will of God abideth for ever." (1 John ii. 15, 16.) Be not conformed to this world, but be ye transformed by the renewing of your mind, (Rom. xii. 2.)—and that the separation from it in the Believer ought to be as complete as in his Lord and Master, (for he is called to walk even as He walked,) is equally affirmed by the word of truth, "marvel not if the world hate you, it hated me before it hated you, if ye were of the

world, the world would love his own, but because ye are not of the world but I have chosen you out of the world, therefore the world hateth you, remember the word that I said unto you the servant is not greater than His Lord; if they have persecuted me they will also persecute you, if they have kept my saying, they will keep yours also." (John xv. 18—20.) and "*They are not of the world, even as I am not of the world,*" (John xvii. 16.) is His word to the Father concerning those given to Him, as though that, and that alone, could satisfy his heart—even as *I am not of the world*. And oh where is the faithful love to the despised and outcast Lord, that will be sensitive in its dread of allying itself with anything that despised Him, where is the fellowship with Him in spirit now, that will give to us His estimate of the world around us? Alas! where is it? It is indeed in feebleness both of faith and love, that the writer of this desires to follow Him, who is the light of the world, in humiliation, though in true glory, "going forth unto Him without the camp, bearing the reproach, having here no continuing city, but seeking one to come," (Heb. xiii. 11—14.) and having fellowship only with those who are walking in the light; but love has taught him to count the cost, and in truth he can say, it is sufficient for him that he be as his Master; how then can he retain a commission of authority, when the source of its power is the darkness of the world? God knoweth it is not in harshness, or delight in judgment, but in love and in truth that this is said. There are but two channels of authority, the power of the world, and Christ by the Spirit; the first for the world, the last for the church the kingdom of Heaven on earth. If I were of the world, it would be well that I should hold up the former; if the grace of my God hath translated me out of it into His kingdom, to be led of the Spirit is not only my privilege, but I should err in holding power from another. As a disciple of Jesus, my authority, if I have any, must be from Him and by the Holy Ghost. But while I say this, I would be understood as not speaking evil of dignities, but as most distinctly and reverently acknowledging "the powers that be, to be ordained of God," even as anointed of the Lord; and most humbly would I submit to them in all things where their vested authority reaches;* and may God in His mercy guard me from the evil

* I say, where their authority reaches, it is not obeying them in the Lord, to submit to them in that over which God hath given them no control; and it is being a traitor to them, instead of good and obedient subjects, to acknowledge their power over the things of the Spirit of God, over which God hath given them none. The church is ruled by the Holy Ghost, not by kings or nobles; and that man assuredly discerns not the things of the Spirit of God, who will declare his office to be held of the latter, and not of the former, in what he may please to call a church.

spirit of insubordination now so prevalent on all sides. I do believe, even as the word teaches, that kings and magistrates rule by the power and grace of God, and not of the people; that "all power is of God, and that we are called to be subject not only for wrath, but also for conscience sake." (Rom. xiii. 5.) But still, I would boldly assert, that "a christian king," or "christian magistrate," are unscriptural titles for any one to assume. A king, or any one possessing worldly power, may be a christian, as saved by faith in the Lord Jesus; (and we know that very many have been and yet are) but the very first act of true obedience and discipleship in any one so believing, would be to give up the power and authority they possess. The word of the Lord is very clear, "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them, but it shall not be so among you; but whosoever will be great among you let him be your minister, and whosoever will be chief among you let him be your servant; *even as the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many.*" (Matt. xx. 25—28.) "It shall not be so among you," saith the Lord; and, "If a man love me he will keep my words; he that loveth me not keepeth not my sayings, and the word which ye hear is not mine, but the Father's which sent me." (John xiv. 21—24.) Such titles and offices then are surely only avowals of disobedience without shame, and confessions too both of want of love and understanding of God's true glory in Him who was among us as "Him that serveth." But as I know there is much difficulty in apprehending aright the path of the followers of Jesus in this matter, as apparently involving contradiction, I will strive to explain it in the light in which my own mind sees it, not forgetting that a christian is indeed altogether a contradiction to the natural mind, when he is a true and faithful one—"As deceivers and yet true, as unknown and yet well known, as dying and behold we live, as sorrowful yet always rejoicing, as poor yet making many rich, as having nothing and yet possessing all things." (2 Cor. vi. 8, 9.)

God once governed a nation—the nation He had chosen to Himself out of all the nations of the earth; but they asked of Him a king, "that they might be like the other nations of the earth, and that their king might judge them, and go out before them and fight their battles;" (1 Sam. viii. 20.) and the Lord answered them by Samuel, saying, "Hearken unto the voice of the people in all that they say unto thee, *for they have not rejected thee, but they have rejected me that I should not reign over them.*" And this is again repeated by Samuel, "Is it not wheat harvest to-day? I will call unto the Lord, and He shall send

thunder and rain, that ye may perceive and see that your wickedness is great which ye have done in the sight of the Lord, in asking you a king." (1 Sam. xii. 17.) Saul, as the king so given, represents, according to the word of the Lord, (1 Sam. viii. 11.) power entrusted to man, who failing in obedience to God, of necessity misuses the power; which is more fully shown in Daniel's image, the power of which is as distinctly stated to be of God's appointment as that of Saul;—to the one it is said, "the Lord hath anointed thee to be captain over His inheritance; (1 Sam. x. 1.) to the other, through its head Nebuchadnezzar, "*Thou, O king, art a king of kings, for the God of heaven hath given thee a kingdom, power, strength, and glory; and wheresoever the children of men dwell, the beasts of the field, and the fowls of heaven hath He given into thine hand, and made thee ruler over them all.*" (Dan. ii. 37.) All power now is constituted with the same authority, for it is part of that image. In the former instance the forfeiture of blessing by subjection to unrighteous man as God's delegate, instead of God Himself, was hardly known ere the triumph of God's abounding grace was known too, (even as it was in the fall of Adam,) in the raising up of David to represent God's purposed king of righteousness: so in the latter, the vision which declared the power vested in Nebuchadnezzar, predicted the coming of Jesus in power to overthrow it, and establish in its place His own throne of peace and equity; "for He that ruleth over men must be just, ruling in the fear of God." (2 Sam. xxiii. 3.)

As in Saul we have the type of all earthly power—its constitution and its misuse, till put away by David; so in David, during the life of Saul, have we a beautiful, explicit, and most instructive figure of all that Jesus subsequently was in the world, in His submission to its power, though it trod Him under foot; and of course, therefore, the only true pattern for a believer in faithfulness of service to Jesus. David was God's king in Israel during the life of Saul—anointed for the same throne on which he sat; but his royalty was in abeyance till the iniquity of Saul was full. All that were in distress, and discontented, and in debt, followed him, (beautiful prediction of the grace of Jesus) and they dwelt on the rocks of the wild goats, and in the wilderness;—hunted as partridges to the mountains, hated by Saul, because he knew the kingdom was given to David, (1 Sam. xxiii. 17.) though he was ever found to confess his righteousness and submission, saying, "Thou art more righteous than I, for thou hast rewarded me good, whereas I have rewarded thee evil!" (1 Sam. xxiv. 17.) And in this we see the true secret of the hatred which the powers of this world must ever have to the disciples of Jesus, where they are faithful;—they well know

how submissive and peaceable is their conduct (where they are true disciples, I mean not the political disturbers of this day) ; but, if they are separate from the world, they are giving a testimony to the fact (*and in separation only can they do so*) that they belong to a kingdom which will destroy and supplant all present power—that the true David's kingdom will assuredly come and smite every existing kingdom to powder, so that they will be carried away as chaff before the wind on the summer threshing-floor (Dan. ii. 35—44.)—that “the kingdoms of this world will become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever”—and that they cannot be in any way associate with that which their Lord is to destroy. The conduct of David to Saul, and his position in the world during Saul's reign is the believer's pattern, because it was the position and conduct of Jesus. He was born King of the Jews, “To sit upon the throne of His father David, and rule over the the house of Jacob for ever.” (Matt. ii. 2.) He was driven to Egypt because of Herod's wrath against Him, for this testimony of the wise men concerning Him. (Luke ii. 32, 33.) The children of Bethlehem were slain for the same reason. (Matt. ii. 3—16.) He offered Himself to the nation, in fulfilment of the prophecy of Zechariah, as their king ; and was received and owned by the babes to whom it was the Father's will that these things should be revealed, while they were hid from the wise and prudent who rejected Him. (Matt. xxi. 15, 16. He was charged with this crime before Cæsar's servant, and it was the plea which reached his heart, “If thou let this man go, thou art not Cæsar's friend ; whosoever maketh himself a king speaketh against Cæsar.” (John xix. 12.) It was the acknowledgment of Jesus, when He witnessed His good confession, “Art thou a king then ? thou sayest that, I am a king, but *now* is my kingdom not from hence.” (John xviii. 36, 37.) He was mocked for this confession with the purple robe and crown of thorns. He was crucified as the king He avowed Himself to be ; and it was the unchangeable superscription of the representative of the worldly power that crucified Him, “Jesus of Nazareth, King of the Jews.” And yet it was to this very power that had usurped His kingdom, that He ever gave unresisting submission. He acknowledged it to be of God ; “for all power is of God, and the powers that be are ordained of God.” He said to Pilate, who arrogated power to himself in condemning Him, “thou couldest have no power at all against me except it were given thee from above.” Like David of old, He said, “The Lord judge between me and thee, and the Lord avenge me of thee, but my hand shall not be upon thee ;” as saith the proverb of the ancients, “wickedness pro-

ceedeth from the wicked, but mine hand shall not be upon thee." (1 Sam. xxiv. 12, 13.) Cæsar held the commission God gave to Nebuchadnezzar ; so do all the powers of the world now. Nebuchadnezzar was the persecutor of the Jews, —Cæsar the destroyer of Jesus; and ever since, where they have followed the steps of Jesus, the destroyer of the saints too. It is only because they do not stand forth as claimants of the kingdom that is to come, which, in its coming, will break in pieces and consume all these kingdoms, that they have ceased to be obnoxious to the pride of the world ; for while they are associate with it in its pride, they are avowing, as significantly as they can, that it is good enough for the child of God, and not contrary to the mind of God.

The pathway of the saint, if he would follow Him who is the light of life, and not walk in darkness, is marked with the most careful accuracy in the New Testament ; it points to Jesus (though unrighteously used by man,) to be of God and submitted though unrighteously used by man, to be of God and submitted to it ; so then must His disciple. "Render therefore to Cæsar the things that are Cæsar's." "Let every soul be subject to the higher powers, for there is no power but of God ; the powers that be are ordained of God ; whosoever therefore resisteth the power, resisteth the ordinance of God ; and they that resist shall receive to themselves condemnation ; wherefore ye must needs be subject, not only for wrath, but also for conscience sake ; for, for this cause pay ye tribute also, for they are God's ministers attending continually upon this very thing ; render therefore to all their dues, tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour." (Rom. xiii. 17.) "Submit yourselves to every ordinance of man for the Lord's sake, whether to the king as supreme, or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well, for so is the will of the Lord, that with well doing ye put to silence the ignorance of foolish men," (1 Peter ii. 13—15.) Again, "I exhort that supplications, prayers, intercessions, and giving of thanks, be made for all men, for kings, and all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty." (1 Tim. ii. 12.) And, it should not be forgotten, that at the time this unresisting submission to human ordinances was enforced, power was almost invariably used in unrighteousness, and for the destruction and harassment of well doers ; but the same obedience was required to the power of Nero, because given him by God, as to that of Theodosius, though the former was exhausted in cruelty against, the latter in behalf of those called on thus to submit. Surely

then, except in cases where obedience to such authority would be disobedience to Jesus, resistance and insubjection can be no other than sin against God. But while the word of God is so authoritative in its demand of subjection to this world's power, and so explicit in the examples given to us, it in no place recognizes a Believer's connection with it in its power. It says, "submit"—be subject";—"render tribute," speaking to them not as in authority but service, except in the three special relations of Father, Husband, Master; it carefully legislates for them in these offices, but never as kings, or magistrates, or as holding any authority in the world; and so most clearly intimates, what every day's experience proves, the impossibility of acting as a christian in any other circumstances of authority whatever, except in the church.* The instant a man acts as a delegate of the proud power of this world, he must surely cease to act as a christian, (though he may be one,) or what is the meaning of his Lord, "it shall not be so with you," "he that humbleth himself shall be exalted—but he that exalteth himself shall be abased;" and, "I am among you as He that serveth." Oh surely, if Jesus was the image of true glory, and He was the lowest, without power, taking upon Him the form of a servant, it can be no other than "the pride of life," which is not of the Father but of the world, not to seek like Him to be powerless and abased too. But what is the power of magistracy, whether that of king as supreme, or of others appointed by him, but the authority of the law? and how can a christian punish any one with the rigour of the law? he stands to the world as his Master did, in grace; "the law was given by Moses, but grace and truth

* Alas! the heart of him who is zealous for his Lord's honour must faint within him when he thinks of the character and conduct of the large mass of people in this country, who have separated from the national religious establishment, because of its ecclesiastical connection with the power and honours of the world, and whose watch-word is, "my kingdom is not of this world," and yet have raised, almost corporately, throughout the country, that unhallowed cry "civil and religious liberty," associating themselves with Socinians, infidels, and profligates, for the attainment of distinction, or privileges, or what they call their rights in the world. What is civil liberty? what are civil rights? but something, it little matters what, to be attained in this blood-guilty and condemned world. O what then is declared by this eager pursuit, but that if their claims and treasure are in the world, their hearts must be so too; it is a vain thing to preach and declare that we glory in the cross of Christ, which has crucified the world unto us, and us unto the world, when "the repeal of the test and corporation acts" and reformed parliaments are the objects of our pursuit. To be members of a worldly body, to have a vote in sending men to a worldly legislature, is this the prize of our calling?—This was not the joy of Jesus, for which he endured the cross and despised the shame; and ought our hopes to rest short of His? if we are begotten again, is it not a lively hope of an inheritance which is incorruptible, undefiled, and unfading, to be attained on the passing away of present things? and can we be idly contending for the sinful and foolish privileges of a sinful and foolish world, if we have the Spirit of Jesus? it is a fearful and anxious thought; but surely such are of the world, and therefore the world can league with and love them; and they are combating for the world, and they will doubtless have it; but is it not all they will have?

came by Jesus Christ." "He was *full of grace and truth*;" and no man is a witness for Jesus to the world that uses penal power at all, for He did not, and does not yet; when the woman was brought to Him taken in adultery, His judgment was, "neither do I condemn thee, go and sin no more;" and this must be the word of His servant. It is said, that this is well in his private character as a christian, but he has a duty to perform to his country; what country? surely he has a duty to perform to his country, but it is to that to which he alone belongs,—*"a better country, even a heavenly."* The often urged plea, what then would the world do if all were to leave it so? needs but little answer,—all will not leave it so. "The gate is very straight and the way unto life very narrow, and but few find it;" and alas! the world will always be well cared for, till it is judged at the appearing of Jesus; but if it were not so, is the name of christian so immaterial, and its privileges so slight, that this character can be given up for one that may be found better suited to the world's necessities? is the royalty of this world of greater worth than the inheritance and royalty of Jesus, in which the Believer is made joint-heir with Him, that the principles of His kingdom are to be given up to the principles and offices of earthly kingdoms? Surely if a principle is wrong for a christian in a cottage, it must be on a throne. The will and character of God, to which the Believer is predestinated to be conformed, are unchangeable; no circumstance of man's necessity—the poor and but little truly comprehended necessities of this world can alter them. If God requires obedience, what matter the world's necessities? far, far better would it be for God to be obeyed, though the world were ruined by the obedience. Oh yes! we must obey the word and trust God; shutting our eyes in all the hardihood of faith, to consequences; we are called to obey, not to give heed to consequences; if the little act of obedience I am now advocating were the key that unlocked the whirlwinds for the world's destruction, I would obey, full well knowing who it is that upholdeth all things by the word of His power.

But besides all this, the world is ignorant of truth, and a christian's testimony is for its instruction; he is called on to act at all times and under all circumstances in this character, that the world may see in the church the value and blessing of that kingdom which is righteousness, peace, and joy in the Holy Ghost. He is charged to forgive seventy times seven; when smitten on one cheek, to turn the other—not to resist evil—a witness of grace, that no provocation can turn into law; how then can a christian use the law against a transgressor? The law of the land regulates its punishment according to the

offence, and whether chief or lesser magistrate, he is but the administrator and servant of the law; if an offender is brought before him and proved guilty of any offence, he is a faulty servant if he does not, with all the righteous rigour of the law entrusted to him, turn a deaf ear to every cry for mercy; God's law never submitted to mercy; it was satisfied, with all its inexorable demands, by the blood of Jesus. The law must be weak and the minister faulty if the punishment is not laid to the uttermost on the guilty; and how then can a christian serve his Master which is in heaven, who says, "forgive as ye are forgiven?" (Matt. xviii. 21 to end.) and his Master on earth, who says, "punish according to the necessary penalties of the broken law." Oh we cannot serve two masters, and the plea of being placed in a position in which a man is forced to act unlike a christian because of the world's necessity, is an acknowledgment of this; and not only this, for it is the every day practical affirmation to the word of scripture, that the principles of the world and the principles inculcated by the Lord Jesus, cannot be made to unite; for what is "a christian magistrate" to do, when a broken-hearted man pleads for his wife and starving family, acknowledges the sinfulness of his heart, tells him of the temptations of the world to all, but specially to the poor, and the power of Satan, and prays for pardon, will he say "no, you are guilty, and I am not the minister of mercy, but of law; you must go to the bulk, or the jail, or it may be to death;" would Jesus have done so? will he do so now? is this grace, and is such a person a servant of the Lord Jesus in the act? is he doing all things for His glory, glorifying his Lord in his body and spirit which are His? and is discipleship, is christianity any thing short of this—a living and uninterrupted service to Jesus? Oh let the magistrate who loves the Lord Jesus, answer this before God, in truth and honesty of conscience,—Is he doing his master's will in the act of judging? "when Jesus came not to judge the world, but that the world through Him might be saved." Wrath and judgment are to come. His word now, and until the coming of that day is, "go ye and learn what this meaneth, I will have mercy and not sacrifice." But if he knows this and would act on it—if he remembers how he has been forgiven ten thousands talents, and this is but an hundred pence for which his fellow sinner is charged—and forgives him; it is clear he violates every principle of uprightness to the government and the law; and they would act right, according to their own principles, in dismissing him from his office of power, and so prove their own "guiltiness, in taking the name of the Lord in vain," in calling themselves christians while acting in dis-

obedience to the commands of Him who they in name avow to be their Lord. To a christian there is a law indeed—God's righteous law ; but it can only prevail where the Spirit is, that is in the church ; and the utmost severity of its exactions is to cast back upon the evil of the world the offender that would bring that world's wickedness within the holy precincts of the fold of Jesus. " Put away from you that wicked person." (1 Cor. v.)

The fountain of authority whence I derive mine as holding a commission in the Navy, is " the world," which is the enemy of God as declared in His Son Jesus,—the only sanction for its use, the evil, though very generally accredited principles, which the word and acts of Jesus condemn entirely,—and every exercise of the power so given, a violation of the trust graciously bestowed by him on those who love Him, of being the witnesses of His grace and mercy. How then can I retain it ? How can any who say they are His retain any authority conferred on them by the world ? Well I know it will be but a little while, and He that shall come will come, and will not tarry ; (Heb. x.) and oh ! what possession here will compensate for the loss of His approval of our service to Him ? " If we suffer with Him, we shall reign with him." Now we are called to *go without the camp to Him bearing His reproach ; for here we have no continuing city, but seek one to come,*"—*" to dwell in tents"* as heirs of every promise of glory with Jesus, *" counting all things but dung,"* but the will and honour of Him who hath loved us, and given Himself for us—as the sons and daughters of the Lord Almighty, *touching no unclean thing,* (and all is unclean which is of the world,) but being separate to Jesus, and the condition of Jesus in the world.

The summary of such argument may be brief, but surely it cannot be answered. On becoming a christian, a man is delivered from the power of darkness, and translated into the kingdom of God's dear Son : that kingdom is not of the world, and has no connection with it ; and, furthermore, *he that would be the highest in it, must be the lowest in this world's esteem.* It is altogether put in *opposition* to this world, as contrary to it in every principle ; and he who really belongs to that kingdom and sees its glory, must see also the impossibility of association with the pride and power of the world in any way ; for it is declared to be " darkness," " at enmity with God," and to be destroyed at the coming of His Son from heaven. Distinction, or *whatever* sets up one man above another, (except where it is in the power of the Holy Ghost, or in the relations sanctioned by Scripture,) is of the world, and not of the kingdom of Christ ; and it matters but little what name it assumes,

whether it be a King, Lord, or military rank ; or, what is far worse, any of the varied titles out of the nomenclature of dignity which is in the *world's church*, from Archbishop to Vicar,—it is all of man's pride ; and as such opposed to God's glory and man's true blessing.*

The plea so constantly urged, that outward glory was given to the Jewish people by God, and more frequently so when defending war, (of which I shall hereafter speak) because their wars were sanctioned—even directed by God, is simply met, "they were times of ignorance which God winked at." (Acts xvii. 30.) The purpose of God in this or that dispensation, does not come fairly within my reach, and I must pass it by ; yet, to meet this plea, I must say, that God's revelation of Himself and of the creature (for the creature can only be known as God is known) has been progressive.—"God, who at sundry times and in divers manners spake unto the fathers by the prophets, hath in these last days spoken unto us by His Son," as He said, "this is my beloved Son in whom I am well pleased, hear ye Him." Every revelation of God was light, for God is light ; but as the revelation was partial, the light was partial : the full light was never seen in the world till Jesus came ; and he who refers to the Old Testament Scriptures on this ground, is turning from the full light to comparative darkness ; (is it not that he loves darkness rather than light, because his deeds are evil?) and surely polygamy might fairly be defended on the same ground. Jesus said, "Moses gave you a writ of divorcement because of the hardness of your hearts," not as

* It was this principle so clearly stated in the written, and still more so in the living Word, that first startled the writer of this. When he was thinking of going to one of the Universities to enter the national religious establishment in its orders, he saw so many men, who were trampling under foot the blood of the Lamb, and professedly despising His cross, labouring for the attainment of its worldly privileges and honours, and so many, who had no hereditary claim to any distinction among men, (according to the world's rules,) striving to be "Reverends," and to exalt themselves in the world by its means, that he was convinced of the error of his intention ; and it became clear to him, that the spirit which is cherished by the human pride of such a system is the same that denied and rejected the lowly Jesus, and which He so unsparringly condemns ; "*seeking the honour which cometh from men, and not the honour which cometh from God only ; loving the uppermost seats in the feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, 'Rabbi,' 'Rabbi ;'*" oh it cannot be that that which will minister in any way to a worldly self-exalting spirit, can be of God ; it cannot be, that a church of the despised Jesus should be able to give passports of distinction into the world ; making a man, that is of himself low and disregarded in that world's sight, most honourable because of a name and office she has bestowed on him ; this would be making the honours of the church and world but convertible terms, the seal and commission of the one, passing current and ensuring acceptance and favour in the other.

It is not that God is a respecter of persons, though if He be so, those who are most disesteemed of men, are most regarded by Him ; and the writer of this would not speak slightly of any, God forbid ; the Lord of glory was but a tradesman's son as far as the world took cognizance of Him, but surely the Spirit of God would teach such to seek glory by becoming lower still, and not that which the natural man esteems ; for it must be, that every distinction man has in the flesh, is but evidence that the flesh is not crucified, and Jesus not followed.

sanctioning the evil, but as declaring the incompetency of every holy requirement because of the weakness and wickedness of the creature, till He came who came in grace, that He might win the love of the creature to God ; and who came as the baptizer with the Holy Ghost, that the righteousness of the law might be fulfilled in those who walk not after the flesh but after the Spirit. The coming of Jesus is not to excuse darkness and sin, oh no ; “ *Now* also the axo is laid to the root of the tree,” said His forerunner, “ therefore every tree which bringeth not forth good fruit is hewn down and cast into the fire ; I indeed baptize you with water, but He that cometh after me is mightier than I, whose shoes I am not worthy to bear, He shall baptize you with the Holy Ghost and with fire, whose fan is in His hand, and He will thoroughly purge His floor and gather His wheat into the garner, but He will burn up the chaff with unquenchable fire.” Neither does the cross minister either carelessness or sin, “ For therein is the wrath of God revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness.” Jesus, as the Prophet of God, came with a claim to our attention beyond all others, “ This is my beloved Son, hear ye Him.” “ He came from above as above all, and what He had seen and heard, of that He testified ; for He whom God sent spoke the words of God, and he alone that receiveth His testimony, hath set to His seal that God is true.” (John iii. 31, 32.) He said, “ My doctrine is not mine but His that sent me ! if any man will do His will he shall know of the doctrine whether it be of God, or whether I speak of myself.” (John vii. 16—18.) “ He that sent me is true, and I speak to the world those things which I have heard of Him.” (John viii. 26.) Jesus came to declare God fully.—“ No man hath seen God at any time, the only begotten Son which is in the bosom of the Father, He hath declared Him.” (John i. 18.) In doing this, it is true He did not destroy the law and the prophets, but fulfilled them ; but He did more, He enlarged the requirements of the one and the revelations of the other : He fulfilled the first for us, and magnified it in doing so ; He fulfilled the other in being all that it was prophetically declared He would be in humiliation ; and then, as being the end of both, stood forth as **THE ORACLE OF GOD**, declaring God in word and works ; and he who would see God must see Him in Jesus—he who would hear the full truth must hear it from Jesus : and if he loves light and truth, he will not shrink from seeking it in Him, that he may follow Him “ *and walk* (as he is called in privilege to do) *even as He walked.*” All the heart-searching and uncompromising instruction contained in Matthew v, vi, vii, is based on His preeminent authority as a teacher,

and the character of His testimony *as going beyond*, and therefore completely abrogating every other—putting the previous light into darkness by showing a more radiant light; even as the light of the moon, though true and from heaven, is put into darkness by the far brighter rays of the sun. “Ye have heard that it was said by them (or to them) of old time, thou shalt not kill; and whosoever shall kill shall be in danger of the judgment; but I SAY UNTO YOU, that whosoever shall be angry with his brother without a cause, shall be in danger of the judgment.” The declarations of God to His people of old are here put aside by the overwhelming authority of that word, “*but I say unto you*,” and surely it is a daring act to take away from the full meaning of any one word that follows in that long and beautiful lesson, closed and sealed as it is by such fearful sanctions. “Therefore whosoever *heareth these sayings of mine and doeth them*, I will liken him unto a wise man which built his house upon a rock, and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not, for it was founded upon a rock; and every one *that heareth these sayings of mine and doeth them not*, shall be likened unto a foolish man which built his house upon the sand, and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell, *and great was the fall of it.*” (Mat. vii. 24—29.)

We must turn aside, then, from every idle thought that God winks at ignorance now, or that the sanction of the Old Testaments can invalidate one word spoken by Jesus (and indeed it is bad ignorance so to use it); the fulness of His testimony and instruction is the charter of His mastership; and delight in His teaching and obedience to it, the warrant of our discipleship; and oh! let us not cease to remember His gracious admonition, “*Why call ye me Lord! Lord! and do not the things which I say?*” (Luke vi. 46.) “Ye call me Master and Lord, and ye say well, for so I am; if ye know these things, happy are ye if ye do them.” (John xiii. 13—17.) “He that hath *my commandments* and keepeth them, he it is that loveth me. He that loveth me not, keepeth not *my sayings*; and the word which ye hear is not mine, but the Father’s which sent me.” (John xiv. 21—24.) “I am the good Shepherd, and know my sheep, and am known of mine; and my sheep *hear my voice*, and I know them, and *they follow me.*” (John x. 4—14—27.) It is true, indeed, that the instruction of our gracious Lord (I allude specially to the continuous teaching of Matthew 5th, 6th, and 7th, and Luke 6th) is more heart-searching than the holy law, which was added because of transgression, weak as that was through the weakness of the flesh. There can be no responso to this

instruction in the natural heart, it can only turn away from it in despair ; and yet it is the character of the Holy Jesus Himself, the embodying of grace and love—the love which is alone the fulfilment of the law ; it is the stated character of the disciple of Jesus—a development of the principles of the kingdom of heaven, and the life of the children of the kingdom, if they are living and walking in the Spirit. I ask, is there beauty in the character of Jesus ? is He fairer than the children of men to us ? if He is, then must we delight in His teaching, and seek conformity to it in its every principle, rejoicing in the promise of that Spirit whose work it is to create us anew in Christ Jesus ; and never, never can the heart of him who truly loves his Lord, rest satisfied till he is fully conformed to His image, to which God, in His abounding grace, has predestinated him ; and if this true love were ours, surely we would not seek to put away these requirements as inapplicable to us ; we should not say, how much of His instruction may we disregard as obscure and impracticable, oh no ! but how fully can we obtain His grace and be conformed to His image. Truly to the flesh it is all impracticable—to man's proud and silly heart it is all obscure ; and if the flesh judges the word it must be bewildered, and can only say, in its inability of apprehension, that it means nothing ; it is the work of the Holy Ghost—the wonderful work of that Spirit that spoke in Jesus and wrought in Him—the fruits of whose presence, even love, joy, peace, meekness and gentleness (Galat. v. 22.) were seen in His every act and taught by His every word, and which is promised without limits to work in the Believer the *perfect* principles of His perfect Father.

It is not, however, the pride of man's erring heart in its love for the world's honours and esteem that is alone rebuked by the Lord, though it would not be easy to reconcile that with "poverty of spirit, meekness, purity of heart, mourning, and persecution for righteousness sake ;" (Mat. v. 3—11.) but every principle that rules the world, however advocated by man's wisdom, and assented to or acquiesced in by christians, and not least, that with which I am associated, as holding a naval commission, WAR ; the axe is laid by His unsparing hand to the root of this tree, carefully digged about and pruned as it has been, till it has brought forth abundant fruit to demonstrate man's evil, (for by the fruit the tree is ever known) and it is cast to the ground as the poison-bearing Upas tree, in His sight, "who came to speak peace to them that are far off and to them that are nigh." It would be argument enough for those who have conceded to what I have before written as truth, to say that Jesus did not, and could not use the sword ; but that every principle exhibited in His blessed life was

opposed to its use, and that those who would in any way bring vengeance and death on another, have not His spirit, and that He could only say to them as He did to His disciples of old, "ye know not what manner of spirit ye are of, the Son of Man is not come to destroy men's lives, but to save them." It would be enough to urge that we are "predestinated to be conformed to the image of God's dear Son, that He might be the first-born among many brethren," and that it is the bright privilege of the saint as abiding in Him, to walk even as He walked—bringing forth much fruit, that the Father might be glorified in Him and in us ;" but alas ! if this is not cared for, I would in love and as seeking His glory, bring proof from His word to substantiate the truth of my charge against it ?

"Every one that is of the truth heareth my voice," saith the Lord Jesus ; and when opening out this teaching on which I would rest, as entirely destructive of every argument, however specious, in favour of war, He says, "Whosoever shall break one of these least commandments and teach men so, he shall be called the least in the kingdom of heaven ; but whosoever shall do and teach them, shall be called great in the kingdom of heaven." (Mat. v. 19.) Surely it must be striking to him who stands in awe of God's word, to see how this imperative instruction is both opened and shut up by warning and the utmost emphasis of caution, as though predicting the inattention it would receive. The Lord grant, for His own honour, that this my attempt to rescue it, may not be unavailing.

"Ye have heard, said the Word, ye have heard that it was said by them of old time, thou shall not kill, whosoever shall kill, shall be in danger of the judgment ; but I SAY UNTO YOU, that whosoever is angry with his brother without a cause, shall be in danger of the judgment, and whosoever shall say to his brother, Raca ! shall be in danger of the council, but whosoever shall say thou fool ! shall be in danger of hell-fire ; therefore if thou bringest thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar and go thy way, first be reconciled to thy brother, and then come and offer thy gifts ; agree with thine adversary quickly, while thou art in the way with him, lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison, verily I say unto thee thou shalt by no means come out thence till thou hast paid the uttermost farthing." (Mat. v. 21—26.) "Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth, (and this principle of compensation for an injury done, is the best that the advocates of defensive war can plead,) but I SAY UNTO YOU, that ye

resist not evil ; but whosoever shall smite thee on thy right cheek turn to him the other also ; and if any man will sue thee at the law and take away thy coat, let him have thy cloak also ; and whosoever shall compel thee to go a mile, go with him twain." (Mat. v. 39—41.) Again,—“ Ye have heard that it hath been said, thou shalt love thy neighbour and hate thine enemy, but I SAY UNTO YOU, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you, that ye may be the children of your Father which is in heaven, for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust ; for if ye love them which love you, what reward have ye ? do not even the publicans the same ? and if ye salute your brethren only, what do ye more than others ? do not even the publicans so ? be ye therefore perfect, even as your Father in heaven is perfect.” (Mat. v. 43—48.) “ And as ye would that men should do unto you, do ye also to them likewise, for this is the law and the prophets.”

The powerlessness of the flesh to obey these holy and uncompromising words, has driven the church to the necessity of mitigating, or rather I would say destroying the meaning of the words themselves, instead of seeing that obedience to them is the work of the Holy Ghost alone, in the subjection of the flesh, and seeking that power to enable them to live worthy of their high calling, as children of their Father which is in heaven, conformed to the image of Jesus, as the first-born among many brethren, who as the witness of the Father on earth, did in His every act exhibit the truth and blessedness of the words He taught ; but there are those, and I believe they are many, who allow this character to be the *private* privilege of the child of God, but say that he must put it away in his public capacity—that individuals might so act but that nations cannot, and that a person holding a commission as a soldier or sailor, does so merely as the servant of the nation, and that all these principles may be in his heart, while he is publicly acting contrary to them. There are two conclusions that an honest mind would come to from such a statement, the first, as I have before argued, that the title of “ christian nation ” is contradictory and absurd ; the second, that such argument must produce most disastrous consequences, as founded upon dishonesty and daring in its treatment of the word of God, and as destroying the sanctions of that word by throwing responsibility upon an unreal support.

I do solemnly and affectionately ask all my brethren if the word of the Lord Jesus is authoritative ? and further, are the principles He taught the very mind of His Father and our

Father ? if so, and it is allowed by them (and it is undisguisedly avowed by all,) that a nation cannot act in obedience to it, but that when it is subjected to aggression it must stand up and arm in its defence—that when it is hated and smitten it must hate and smite again ; how can it be called “ christian ? ”—if it cannot follow Jesus, how can it be a christian nation ? Patriotism, as it is called, is a most perilous thing, for it covers under a fair and specious name, love of the world and its principles ; for what is this or any other country ? this or any other nation ? but that which will be put away at the appearing of Jesus. The Spirit of God sets His seal to no patriotism but that which seeks a better country even a heavenly one, and which enables us to *declare plainly* that we are strangers and pilgrims here—or citizenship but that of the New Jerusalem, the city of the living God, into which nothing enters that defileth or maketh a lie ; and if the only way in which a right to such a title as “ christian nation ” can be supported, (and I speak of it the more, for it is a covering to a multitude of evils,) is by an assumption of some unknown and unheard of power to invalidate the word of Jesus, nay, if it rests exclusively (and this it does) on the blotting out of almost every word He uttered as the great teacher sent of God, or so altering their meaning as to make His authority submit to theirs, why do ye not of your own selves judge what is right ? The claim “ follow me ” is peremptory ; and ye *cannot* serve two masters, for either ye will hate the one and love the other, or else ye will hold to the one and despise the other ;” and it is a vain thing to call Him Lord ! Lord ! and not to do the things which He saith. But is it possible that any national sanction can make evil good, or darkness light ? has it power to bear our individual responsibility ? the word of God says “ Let every man prove his own work, and then he shall have rejoicing in himself alone and not in another, for every man shall bear his own burden ; be not deceived, God is not mocked, for whatsoever a man soweth that shall he reap, he that soweth to the flesh, shall of the flesh reap corruption ; he that soweth to the Spirit, shall of the Spirit reap life everlasting.” (Gal. vi. 4—8.) A nation may call itself christian, and in this assumed character and under the banner of the cross of Jesus, openly judge and condemn itself by its unchristian acts : it may go forth to take peace from the earth, and to destroy men’s lives when Jesus came to save them, but woe to the child of God found within its ranks ; he is responsible for his own acts, and far more—if he declares himself to be of the nation, he is responsible for that nation’s acts, however evil, if he does not protest against them. “ Woe, woe to the world because of offences, for it must needs

be that offences come, but woe to that man by whom the offence cometh; wherefore if thy hand or thy foot cause thee to offend, cut them off and cast them from thee, it is better for thee to enter into life halt and maimed, rather than having two hands or two feet to be cast into everlasting fire." (Mat. xviii. 7, 8.) A nation that avowedly owes its security (as all nations do) to a course of action which opposes the teaching of Jesus at every step, can have no right to the sanction of His blessed name; and human authority, however fully recognized in its place as appointed of God for the preservation of order in the world, must not be obeyed if its requirements involve disobedience to the word of Jesus; "render to Cæsar the things that are Cæsar's;" is indeed the word of the Lord, but so also is "render unto God the things that are God's;" and the prevailing endeavour to throw the responsibility of a child of light upon that which he knows to be darkness, is a sad evidence of ignorance of God's hatred of evil, and must let in as it ever has done, a train of disastrous wickedness painful even to contemplate; and though it comes under another form, it is no better than a papal indulgence to sin, and must ever show in the person who acquiesces in it, a preference of sin to God, though he may not think so; self-indulgence, regard for worldly distinction, or ease, or fear of the taunts and shame of men, must still control his heart, causing him to turn away from that hard word "follow me." But this word offers no compromise to such a spirit, it lays its axe to the root of many a tree bearing fruit more tempting to the wavering heart than what a nation can give; "If a man come to me and hate not his father and mother, and wife, and children, and brethren, and sisters, yea and his own life also, he cannot be my disciple; and whosoever doth not bear his cross and come after me cannot be my disciple; and whosoever he be that forsaketh not all that he hath cannot be my disciple." "To be without natural affection" is a mark of evil—"to honour your father and mother" is the charge of the Lord—to love your wife even as Christ loves His church, is equally clearly commanded; but the word is not checked by this—if these hinder obedience to Jesus—if they hold you back from following Him—*forsake them ALL*; and if these dearer and more definitely sanctioned ties are all to be unhesitatingly and promptly riven to follow the voice of Jesus, is the claim of any power of the world to be heeded? is the voice of the trumpet calling the christian to bloodshed and violence, to be listened to? when that voice which "was not heard in the streets," the voice of peace and love calls to us in its unrepublishing gentleness, but with the authority of unerring truth, "I SAY UNTO YOU love

your enemies"—"resist not evil"—"FOLLOW ME, though it be unto blood striving against sin." The path of Jesus in the world was eccentric indeed, and so must be the path of His follower, however painful; and that it is painful to the flesh, all who have taken one step in it, know full well; but this is not disguised from us in the word of God; hazard, danger, and sacrifice, are ever held out to us there; and "if in this life only we had hope in Christ, we should be of all men most miserable:" and when Peter would have held back his Lord in this trying path, saying "this be far from thee Lord," He marks distinctly whence the suggestion came, "*Get thee behind me Satan, thou art an offence to me, thou savourest not the things that be of God, but those that be of men ;*" "If any man will come after me, let him deny himself and take up his cross and follow me; for whosoever will save his life shall lose it, and whosoever shall lose his life for my sake, shall find it;" all must be sacrificed to follow Him, and then the faith that will carry us after Him, having no fellowship or association with a sinful thing or sinful act, however authorized, will rest upon the equally sure and consoling word "there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's but he shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions, and in the world to come, eternal life." (Mark x. 29, 30.) Oh "most blessed are they that hear the word of God and keep it." (Luke xi. 28.) "*But whosoever,*" saith the Lord Jesus, "*shall be ASHAMED OF ME AND MY WORDS in this adulterous and sinful generation, of him also shall the Son of man be ashamed when He cometh in the glory of His Father, with the holy angels.*" (Luke ix. 26.) Entire separation from all evil at any and every hazard, and to Jesus, as He was in his humiliation, "holy, harmless, undefiled, and separate from sinners," is the instruction clearly contained in these and similar words; indeed nothing can sanction evil, nothing can make it allowable; it must be a false construction of the word of God that would make it minister to any sin; "all unrighteousness is sin," and Jesus is the only true standard of righteousness in the world, and therefore the image, separate as He was, to which we are to be conformed, and who, because He was righteous, stood apart from all that might, as man judges, have taken the responsibility of the evil.

There are but few that refuse to admit the evil of war, with its sad and heart-breaking consequences, yet there are fewer still who do not defend it on the plea of necessity, calling it

“a necessary evil,” (awful words as they are used !) and indeed in one sense, it is so, it is the necessary expression of the sinfulness of an unchanged heart ; and there is indeed in this sense, at all times, a necessity for offence, “ for offences must come,” but “ woe be to the man by whom the offence cometh.” The work of the Spirit of Jesus is to stop the evil at its source, to renew the heart, that it may send forth sweet and not bitter waters : and if a tree is indeed known by its fruits, what must be the state of that heart that will exhibit bloodshed as its fruit, with all its attendant sighs, tears, and broken hearts. Jesus came to bind up the broken heart and to preach peace—can His disciples do otherwise ? and He came too to testify to the world that its deeds were evil, and for that the world hated Him : where is our testimony against evil while we are in fellowship with it, nay even doing the deeds of darkness with our own hands ? what are our words ? what matters our name, if in works we deny both ? they will but condemn us,—yea out of our own mouths shall we be condemned.

If ever there was a time when the servant of Jesus would have been justified in the use of the sword, it was in that heart rending moment when love would have prompted its use ; when the arm would have been lifted up at the bidding of an aggrieved heart and in defence of its ill-treated Lord, and when it might have appeared too to bear with it His sanction in the words “ He that hath no sword let him sell his garment and buy one :” yet how was that act of Peter received by his Lord, but by the entire disavowal of any such permission,—“ Put up again thy sword into its place, for all they that take the sword shall perish with the sword : thinkest thou that I cannot now pray to my Father, and He shall presently give me more than twelve legions of angels, but how then shall the scriptures be fulfilled that thus it must be.” (Matt. xxvi. 52, 53.) “ He was oppressed and afflicted, yet He opened not His mouth, He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth.” (Isaiah liii. 7.) And if the feeling which roused the heart and hand of Peter in that hour of darkness, when wicked hands were laid on his sorrowing and stricken Master, was reproved, where can we find another that will justify self defence ? There ought to be but one motive in the heart of a believer to constrain him in his every act—love for his Lord : “ For we are bought with a price, and are not our own, but His ; wherefore *whatsoever* we do, whether we eat or drink, we are called to do it for His glory.” If, therefore, the use of the sword in behalf of Jesus is wrong, it must be altogether so ; and if there can be no plea for Him there can be none for ourselves, for our calling is to

deny ourselves and follow Him. "Forasmuch then," saith the Spirit by the apostles, "as Jesus hath suffered in the flesh, arm yourselves likewise with the same mind." (1 Pet. iv. 1.) "If when ye do well and suffer for it, ye take it patiently, this is acceptable with God, *for even hereunto were ye called*, because Christ also suffered for us, leaving us an example that we should follow His steps, who did no sin neither was guile found in His mouth; who, when He was reviled, reviled not again, when He suffered He threatened not, but committed Himself to Him that judgeth righteously." (1 Pet. iii. 21—23.) "Re-compense to no man evil for evil; avenge not yourselves but rather give place unto wrath; for it is written, vengeance is mine, I will repay saith the Lord: therefore if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head: be not overcome of evil, but overcome evil with good." (Rom. xii. 17—21.) As it regards therefore our own interests as they are called, or our own claims, (though it is a sad thing to own that we have any separate from His,) the word is as clear as when speaking of the claims of Jesus, "Why do ye not rather take wrong? why do ye not suffer yourselves to be defrauded?" (1 Cor. vi. 7.) And as to the still more sinful plea of national honour and interests, I repeat the believer can but say, "Let the dead bury their dead." He is translated into the kingdom of God's dear Son, and of that its King said, "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight that I should not be delivered to the Jews, but now is my kingdom not from hence." This indeed is the key to the secret of all national contention, the reason why kingdom is against kingdom, and nation against nation—because they are of this world, and therefore their servants fight lest they should be delivered into the hands of one another. If then we have national ties, we are of the world, and we know the world will and must fight on till the coming of Jesus, for so He predicted, (Matt. xxiv. 6—14. Luke xxi. 25—27.) and we must fight too; but if we are among those of whom He said, "Ye are not of the world, but I have chosen you out of the world," let us take heed to His reproving word, "Put up thy sword into the sheath, the cup which my Father hath given me shall I not drink it?" Oh it is a sad and solemn mockery of God and ourselves too to use His word to stablish ourselves in wrong—to found our claim to the distinctive name of christian upon the revelation of His love in Jesus, and yet turn away from the teaching of Jesus to that which may lull us into the sleep of death. There is now but one fully accredited voice of authority in God's world—the voice of Jesus.—"I will raise up a prophet from among their breth-

ren, and will put my words in His mouth, and He shall speak all that I command Him ; and it shall come to pass that whosoever will not hearken to my words which He shall speak in my name, I will require it of him, that soul shall be cut off from among the people." (Deut. xviii. 18, 19.) It matters but little whence the false prophet comes,—“I will require it of him that does not heed my prophet,” is the awful determination of God ; and what plea can evade this ? Oh my brethren ! “See that ye refuse not Him that speaketh ; for if they escaped not who refused Him that spake on earth, much more shall not we escape if we turn away from Him that speaketh from heaven.” (Heb. xii. 25.)

The word of our Lord already quoted from Luke xxii. 36, and the Baptist’s charge to the soldier’s that went to him in the wilderness, are often pleaded as the sanction of God to war ; they are both easily met, though they are of more consequence as argument to the man who stands in awe of the word of the Lord than any other ; and if any substantial answer to any statement I have made could be based on that, it might well cause me to hesitate in my intention ; but what do they amount to ? the meaning of the first is fully explained by the context ; the Lord said unto His disciples, “When I sent you without purse, and scrip, and shoes, lacked ye any thing ? and they said, nothing ; then said He unto them, but now he that hath a purse let him take it and likewise his scrip ; and he that hath no sword let him sell his garment and buy one ; *for I say unto you, that this that is written must yet be accomplished in me, ‘AND HE WAS RECKONED AMONG THE TRANSGRESSORS,’* for the things concerning me have an end ; and they said, Lord, here are two swords, and He said unto them *it is enough.*” *The hour was come—Satan’s hour and the power of darkness ;* and the Holy One was to be made sin, and to be numbered with transgressors—to be crucified in weakness and laid in the grave. While He was in the world He had kept them in the name of the Father—He had been their Shepherd and they had not wanted ; but now that power was passing and soon to pass away—the Shepherd was to be smitten and the sheep scattered, and He could shield them no longer ; and in this strong language He expresses His helplessness and consequently theirs, in that dark and fearful hour when the full power of man’s hatred and God’s wrath were to meet on His devoted head.—That they were to use the sword even then, both His reply and the result proved not to be His meaning. Two would have been an idle defence for them if that had been their trust ; and when one of those two had cut off the ear of Malchus, His reproof is an unerring commentary on the previous injunction,

"Put up thy sword into its sheath, for all they that take the sword shall perish by the sword"—"suffer ye thus far, and He touched his ear and healed him."

With reference to the other, the character of John's ministry will explain it; though, if it did not, it could have no force with us, for it was before the word of Jesus. John "came in the way of righteousness" as laying the axe to the root of that tree which is ever springing up from the barren soil of man's heart; the wresting of the privileges which God has bestowed into an excuse for sin and carelessness. He came to declare God's righteousness, that those who received his testimony might repent, and rejoice in the love and grace of Jesus; and the unswerving character of true righteousness was made known in all his teaching; he never spoke of grace except when pointing to "the Lamb of God." In the remarkable narrative in Luke iii. this is most clearly developed; perfect equality in division of property, was the meaning of his first reply;—perfect justice in obtaining dues for necessary government, was the second;—faithfulness of service, contentment with wages agreed upon by both parties—that is, a full and uncomplaining equivalent for money given, was the third. Thus far nothing is to be seen but the instruction of "righteousness;" but while obedience to the first and second was possible on the part of the questioners, though so hard to the flesh as to be practically impossible, the third answer it appears to me, destroys by its claim the possibility of acting in righteousness in the office they were bearing (and this leaving grace out of the question, which is the christian's calling). The Baptist says nothing of the office of publican, though it was a vile one, and they were proverbially extortioners, but he gave his answer of righteousness; and if it could be so used, it was well, he had no authority to interfere with it:—he said nothing of the office of the soldier, but to them also he preached righteousness; and surely while they might have met his injunction of "being content with their wages," the full answer he gave, asserts the impossibility of their continuance in their station as efficient soldiers, if they acted in obedience to his righteous commands, "Do violence to no man, neither accuse any falsely." Is not aggression unrighteous?—"Eye for eye, tooth for tooth, scald for scald, burn for burn," is the scriptural standard of equity—that is, "Do as you are done by;" but this very law of equity by its claim denounces every aggressor. As far, therefore, as war has this character, it is manifestly unrighteous, and the words of the Baptist destroy it altogether;—it says, "*Do violence to no man*:" but if it were not negatived by this word, what have we to do with it? what have we to do with his mi-

nistry but as he testified to Jesus? "He came for a witness, to bear witness of that light, that all men through Him might believe: he was not that light, but was sent to bear witness of that light; that was the true light which lighteth every man that cometh into the world." "Among them that are born of women, there had not till then arisen a greater than John the Baptist, notwithstanding he that is least in the kingdom of heaven is greater than he." (Matt. xi. 11.) What have we to do with the exercise of righteousness on the world's evil? surely nothing. In the church, among those that are Christ's, it is far different; there righteousness must dwell, "for the kingdom of God is righteousness, as well as peace and joy, in the Holy Ghost," and evil must be kept away from it with a strong arm, or it is dishonouring the Lord: but to the world, and even to our most violent enemies, grace is our only true principle of action—to be like Jesus, to exhibit the character of Jesus in mercy and love, though reviled, hated and put to death; and to turn from Jesus and His grace to the Baptist and righteousness, is to turn from the full and beautiful light in which the soul gets its joy, to the comparative darkness in which it was once bound.

There is one other passage that might be brought forward to prove that the Lord allowed differences and the use of the sword, when He says, "Think not that I am come to send peace on earth, I came not to send peace, but a sword;" but the context is as explanatory here as before. The first advent of the Lord, as the light of the world and the proclamation of it by His servants, to which these words refer, is declared to be separative, "sharper than any two-edged sword, piercing to the dividing a-sunder of soul and spirit, and of the joints and marrow;" cutting through every tie that binds to sinful affections and sinful deeds: and thus, instead of imparting peace, (except indeed to the soul of him who receives it,) of necessity producing division between those that have loved before, "setting a man at variance against his father, and the daughter against her mother, and making a man's foes to be they of his own household;" for though it would give abundant peace if received by a whole family, if but one receive it, every heart becomes alienated from that one; and indeed it estranges, in a measure, the heart of that one from those it has loved, that its full affections may be fixed on Him who says, "He that loveth father or mother more than me, is not worthy of me. There never can be fellowship between light and darkness; and if the light shine into the heart of one member of a family, their previous intimate fellowship must cease, (for why should not the truth be told? it has been but the peace and harmony of death,

which light and life must break up and destroy) and the separated one becomes a witness against the evil he is separated from; and if he abides in family intercourse, as the testimony must be constant, so will it be the more troublesome and hateful, "and a man's foes become indeed of his own household;" and there will be a daily commentary on the Lord's word, though he may walk in the humblest and holiest love, "I came not to send peace but a sword." But this in no way invalidates either the character of the kingdom, which will one day be fully established, ("even at the time of the restitution of all things, spoken by the mouth of all the holy prophets,") or the fact that the principles of that kingdom become the present happy portion of the Believer, and that they alone can actuate him in his pathway of trial here; "for the kingdom of God is not meat and drink, but righteousness, peace, and joy, in the Holy Ghost." The announcement at the birth of Jesus of "glory to God in the highest, on earth peace, and goodwill toward men," is but the declaration of His full purpose of love; man's evil hinders its fulfilment now, but we know when He comes again in power, "it will be to punish the inhabitants of the earth for their iniquity, and to destroy them which corrupt the earth." (Isaiah xxvi. 21. Rev. xi. 18.) and "in His days will the righteous flourish, and abundance of peace as long as the moon endureth." Those who receive the Spirit now, have the earnest of their inheritance until the redemption of the purchased possession. The inheritance will be the fulness of peace, "for the meek shall inherit the earth, and delight themselves in the abundance of peace;" then "judgment shall dwell in the wilderness, and righteousness remain in the fruitful field, and the work of righteousness shall be peace, and the effect of righteousness, quietness and assurance for ever." And if this, the purposed glory of the kingdom of Jesus, be righteousness and peace, can the earnest of it be any thing else? oh no. The church of Jesus, the dwelling place of the Holy Spirit of promise—God's habitation, ought to exhibit (and would do so if the glory had not almost departed,) all that the kingdom of heaven is in principle; every thing indeed short of visible glory. And what is the presence of God, and what is the fruit of His presence? the answer to this, if the believer knows his true standing, will meet the question to the full; it is the vain attempt to yoke together the flesh and Spirit in the service of God that originates almost all error, for "they are contrary the one to the other." "They that are after the flesh will mind the things of the flesh, but they that are after the Spirit, the things of the Spirit:" and "they that are in the flesh cannot please God;" (Rom. viii. 8.)

"for the works of the flesh are manifest;" and among them stand "hatred, variance, emulations, strife, envyings, and murders."—And are not all these exhibited in war? "Whence come wars and fightings? come they not hence even of your lusts that war in your members? Ye lust and have not, ye kill and desire to have and cannot obtain; ye fight and war, yet ye have not, because ye ask not." (James iv. 1, 2.) "If ye have bitter envying and strife in your hearts, glory not and lie not against the truth; this wisdom descendeth not from above, but is earthly, sensual, devilish; for where envying and strife is, there is confusion and every evil work." But what is the Spirit of God?—"The wisdom that is from above is first pure, then peaceable, gentle and easy to be intreated, full of mercy and good fruits, without partiality and without hypocrisy, and the fruit of righteousness is sown in peace of them that make peace." (James iii. 14—18.) "If we walk in the Spirit we shall not fulfil the lust of the flesh; and the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, and THEY THAT ARE CHRIST'S, HAVE CRUCIFIED THE FLESH WITH ITS AFFECTIONS AND LUSTS." (Gal. v. 22—24.)

"If indeed the law of the Spirit of life in Christ Jesus hath made us free from the law of sin and death—if Jesus has condemned sin in the flesh—it is that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the Spirit." "Love is the fulfilling of the law;" acts of love are the exhibited life of the Spirit, and we are called to walk in the Spirit, that every act may be from the Spirit of Jesus. Would the Spirit of love and peace let us war and fight? are not strife and vain glory of the flesh? surely none will in the face of scripture deny this; and what shall we say then? but "that he that soweth to the flesh shall of the flesh reap corruption." The spirit that ruleth in the children of disobedience will provoke the flesh to defend itself, to war for its rights, and to seek vain glory; but the Spirit of God will lead it to submission, gentleness, long suffering, and death; allowing it no other portion here. May the Lord have mercy on His church! it is an awful thing to see the pride and the strife, the absence of peace and love, the life and power of the flesh, in that which is called christianity; but surely true christianity is not any thing less than "being buried into Christ's death, and raised again with Him *into newness of life*;" being one with Him in His death unto sin, that sin may not reign in our mortal bodies that we should obey it in the lusts thereof; "and that we should not yield *our members* as instruments of unrighteousness unto sin, but as instruments of righteousness

unto God." (Rom. vi. throughout.) It is a vain thing, therefore, to say that we have peace and love in our hearts, while we have war in our members ;—*they are to be yielded to God as instruments of righteousness* ; the arm is Jesus's as well as the heart, and it can be no other than yielding it as an instrument of unrighteousness unto sin to do with it the work of strife and death. We are called to be soldiers indeed, but soldiers of Jesus Christ ; and no man, that warreth in this warfare, entangleth himself with the affairs of this life that he may please Him who hath chosen him to be a soldier ; "neither are the weapons of this warfare carnal ; for though we walk in the flesh, we do not war after the flesh." We are called to be wrestlers too, and to strive for the mastery ; but "we wrestle not with flesh and blood (as those who war after the flesh do), but with angels, principalities, and powers, the ruler of the darkness of this world, and spiritual wickedness in high places."—In all things, at all times, and in all places, the believer in Jesus ought to be a spiritual man—his life spiritual, his strength spiritual : he knows not his high calling, and how then can he walk worthy of it, if he take a lower aim and standing than this ? or if he lose sight, for a moment, of the unchanging and unchangeable enmity between the flesh and its manifest works—the Spirit and its equally evident fruits ?

The knowledge of God imparts love, not only love for God, but man ; and this indeed is the substance of God's law, which was seen in all its blessing in Jesus, who said, "Lo ! I come to do thy will O God, yea thy law is within my heart ; and which, according to the free blessing of the new covenant, becomes the portion of those who are one with Him, as it is written, "I will put my law in their hearts, and in their minds will I write them, and their sins and iniquities I will remember no more." (Heb. x. 16, 17.) Now "love is the fulfilling of the law," as was taught by Jesus Himself, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thyself." "And it is in this the children of God are manifested and the children of the devil ; whosoever doeth not righteousness is not of God, neither he that loveth not his brother."—"For this is the message that ye have heard from the beginning, that ye should love one another ; he that loveth not his brother abideth in death—he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." I am conscious that there is a specialty of love to the brotherhood of Jesus in these last passages, because by them and amongst them only, can the new commandment which

Jesus taught be shown forth, even "that they should love one another, as He had loved them;" but love ought to be the principle of their life, for it is the life of the Spirit; and this cannot be confined within any limits, for God has put none, and it must be co-extensive in its actings with the sorrows and cares of man. "The Lord make you to increase and abound in love one toward another and toward all men;" (1 Thess. iii. 12.) and "Thou shalt love thy neighbour as thyself," is the word to us; and the Lord's answer to that question, "Who is my neighbour?" will prove to us there can be no bound to the exercise of love where there is misery and sorrow to minister to. Every man is our neighbour, and every man is, more or less, born to trouble. Jesus was the good Samaritan, who came to fulfil the law of neighbourly love perfectly; and He says to us, "Go and do thou likewise." As saved by, and living in the happiness of God's love, the disciple of Jesus is sent forth to witness of that love—even love to his enemies: and can it be the part of the follower of the blessed Samaritan to devastate countries—to plunder cities—to burn villages—to make orphans, and widows, and broken hearts—to add to man's already fearfully large heritage of sighs and tears?—can this be love? it was not the love of Jesus.—He came to bind up the broken heart, and to give the oil of joy for mourning, and to speak a word in season to them that are weary; and who are we that we should set at nought our Master's charge, "Go and do thou likewise?" and is not this our high calling? "As the elect of God, holy and beloved, to put on bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another, if any man have a quarrel against any, *even as Christ forgave us*;" "to be tender hearted, forgiving one another, putting away wrath, anger, and clamour; and above all these, putting on charity, which is the bond of perfectness, even the charity which suffereth long and is kind, which envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, rejoiceth not in iniquity, beareth all things, believeth all things, hopeth all things, endureth all things." Can national feeling in war be reconciled with this? can individual feeling in war, though only connected with it nationally, be reconciled with this? is not a nation puffed up if it wins the victory? does it not rejoice in iniquity when it rejoices in conquest, wrought by the suffering and death of thousands? How does it suffer long and in kindness, when it springs forth in contention and strife if the least encroachment is made on its boundaries, or the slightest insult offered to its pride, which it misnames honour? nay, can it be, I again ask, in any way

possible, that the haughtiness of man and Jesu's poverty of Spirit may have fellowship? surely surely not. The world seeks its own, and for its own it wars. The love of Jesus will submit to be trampled on if it can but bear away one sorrow or wipe away one tear; and without this love what are we in God's sight? nothing but proclaimers of our own shame, "in sounding brass and tinkling cymbal;" and above all, let us remember that it is in this *alone* full deference to the mastership of Jesus can be seen;—He gathered all His teaching into one beautiful lesson, and declared it to be the test of true discipleship, and that obedience to it could alone show forth the blessing of His teaching to the world:—**A NEW COMMANDMENT I GIVE UNTO YOU, THAT YE LOVE ONE ANOTHER;—AS I HAVE LOVED YOU, THAT YE ALSO LOVE ONE ANOTHER. BY THIS SHALL ALL MEN THAT YE ARE MY DISCIPLES, IF YE HAVE LOVE ONE TO ANOTHER.**" (John xiii. 34—35.) And "*Hereby we do know that we know Him, if we keep His commandments: he that saith I know Him and keepeth not His commandments, is a liar, and the truth is not in him; but whoso keepeth His word, in him verily is the love of God perfected: hereby know we that we are in Him.*" (John ii. 4, 5) And it will be said, "this may be true, but we do not fight with brethren;" Why not? do other nations call themselves christians too? and if war is not in itself opposed to the word of Jesus, why may not their armies and ships be filled with our brethren? and if so, who will hinder their meeting in bloodshed—even hand to hand in unholy combat? Oh most sad thought! mysterious and calamitous sight! that brethren charged to love one another even as Jesus loved them, and to prove their discipleship by their love, should stand before one another in strife, eager to dye their weapons in each other's blood; surely there is fearful emphasis in the word of the Lord at such a time, "Inasmuch as ye have done it to one of the least of these my brethren, ye have done it unto me." They are contending with Jesus, and to Him they must answer for their disobedience; proud as they may be of the warrior's titles and apparel, these are but their shame in God's sight, and the higher the rank and the more lofty the name, the more grievous and the more manifest the shame and sin. But let it be said (and I know it will, for I have met the case at every point that would give me escape from this sacrifice, and this has been my shame) that all this might be, but that it must be so rare an accident as to give it little claim to our attention; and what would be asserted, but that to call men "christians" because they are denizens of what is perversely called "a christian nation," is a denial of every

privilege of love that the true name of christian gives, and involves sinful inconsistency at every step. If the contending navies or armies are christian, their contention is disobedience; they are proudly unfurling their banners of strife in the eyes of Him who has told them to love one another even to death; they are rolling their destructive thunders in the ears of Him who came to save men's lives by the sacrifice of His own; and if they say it is in His name and by His sanction, they are charging Him with the misery and sin, and who then can acknowledge the righteousness of their claim? for have we so learned Christ as to do evil, with a train of calamity attending it that man's eye cannot reach, because it is under the cover of a name which is assumed without warrant? "Let every one that nameth the name of Christ depart from iniquity," is the word of the Lord; and oh! it is a fearful thing that sin should be committed under the sanction of that precious and holy name: but it is far more fearful that those who can fairly plead attachment to it, should let its paramount and universal claims bow before the wickedness and pride of the world, from which it ought to have separated them. True knowledge and love of that name must sever us from every unholy confederacy;—"Be not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness?"*—And what is fellowship but union both in feeling and act? Let it be supposed, that many who unite in national wars do not unite in the feelings of anger or pride, that those who cause them are actuated by, (although we may well doubt that this can often be so,) what matters it? they have fellowship in the act; and it is of this the Spirit speaks in these solemn words, "Have no fellowship with the unfruitful works of darkness, but rather reprove them." They are outwardly approving the work they are engaged in, and thus declaring that God (for they say they know God) does so too; they are practically declaring that war is the work of the Lord Jesus, and that they are sent by Him to the fight, for they cannot take lower ground than this; and for this they are responsible to God, according to His word, "*He that is not with me is against me; he that gathereth not with me scattereth abroad.*" (Matt. xii. 30.) Oh it is a sad thing to hear a disciple of Jesus say (and alas! how often do we hear it) that he acknowledges the evil but cannot remedy it, and so the responsibility is not his; (I do not here allude to war only, but avowed connection with evil in any way) and where then does it rest? The plea of reverence for

* This clearly speaks of all fellowship in work—in those acts of a man's life which can only be in union with others, as taken from Deut. xxii. 10.—"Thou shalt not plow with an ox and ass together."

human authority as our sanction, because it is of God, can be no better than a mask to love of ease, money, or human esteem, and is traducing God in the very plea; as if He would authorize and direct iniquity, for this is what it really means. That God gives authority to the powers of the world, I have already admitted, but He is not answerable for its misuse;—this would be charging Him with man's evil. He entrusts power indeed, but man's unrighteous use of it shows his unworthiness of the trust, and that Jesus alone can be so trusted. And the daily, even hourly misuse of it is the exponent of this; and it is of this the church of Jesus is called to testify, as the abiding witness of righteousness, knowing and having fellowship with God, *separating in word and act, as the priests of old between holy and unholy, clean and unclean.*

That this is God's judgment, I am sure those who have most communion with Him well know; but there is one special instance in scripture, in the history of Eli's old age, in which this is so clearly marked, that I must record it here.—His sons, who were in the priest's office, had consumed their privileges on their lusts, the effect of which was "that men abhorred the offering of the Lord;"—they stood as priests between God and the people;—the people ought to have seen and known the will and character of God in them, and they saw a caricature, and "so their sin was very great before the Lord." Eli reproved their misconduct in word, he protested against it, as it is now called, saying, "Why do ye such things, for I hear of your evil dealings by all this people?" And he did more, he negatively reproved it in act, for he had no fellowship with them in the misdeed; but in God's estimate this was not sufficient—it was not "abhorring that which is evil and cleaving to that which is good," and so all the responsibility rested upon him;—he is singled out to receive the message of anger, and in it he is made the direct and positive associate of his sons in their iniquity.—"There came a man of God unto Eli, and said, thus saith the Lord, did I plainly appear unto the house of thy father, when they were in Egypt, in Pharaoh's house, and did I choose him out of all the tribes of Israel to be my priest, to offer upon mine altar, to burn incense, and wear an ephod before me? and did I give unto the house of thy father all the offerings made by fire of the children of Israel? (and is it not to a yet higher priesthood that the christian is called? 1 Pet. ii. 5—9. Rev. i. 6.) wherefore kick ye at my sacrifice and mine offering which I have commanded in my habitation, and *honourest thy sons above me*, to make yourselves fat with all the offerings of the children of Israel? Wherefore, the Lord God of Israel saith, I said, indeed, that thy house and the house of thy father should

walk before me for ever ; but now this be far from me, for them that honour me I will honour, and they that despise me shall be lightly esteemed." (1 Sam. ii. 27—30.) How can there be any other meaning to this expression of the mind of God, than that if we are associate with those who commit evil, we are responsible for their acts—for all their acts ? and that if we have no power to check and put down the evil, we must cease to be the associate of the evil doer, either by separating them from us, if we have the power, if not, by separating ourselves from them. The word of God to Eli was, "Wherefore kick YE at my sacrifices and make YOURSELVES fat ?" He stood before God as a member of a body whose acts were iniquitous, and he was judged in that membership ; and are not we judged so too ? If we stand in union with others, it matters not the nature of the union, God judges us in our federate character, and not as individuals ; and charges us with the sin of the body, and threatens us with wrath, which is its penalty. If we are members of a body we cannot stand before God at any time alone—the evil or the good alike are ours : solemn thought ! whether it be to those who are united together in a league (of which till now I have been a member) to take peace from the earth and resist evil, or in those yet more unhallowed confederacies around us which men call churches,—the word is alike to all, "Them that honour me I will honour, and they that despise me shall be lightly esteemed." And is not disregard of God's holy name and preference of evil the true reason why such fellowships are continued in ? not only without sorrow, but that they are even defended, as declared in the same word to Eli—"Thou honour-est thy sons above me." If we cleave to any thing, is it not because we honour it ? and even if in itself evil, do we not declare we prefer it though it be so, either for its own sake, or because it is the channel of ease, emolument, or honour,—to God's will and God's glory ! Eli loved and honoured God, but he loved and honoured his sons more, though they were wicked ; and no doubt pacified his conscience by qualifying God's hatred of sin, and then gave a reluctant and of course unheeded testimony against his sons' misconduct, while he practically allowed it, and the message of anger which was sent to him, proves how little this will satisfy God :—"I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle : when I begin I will also make an end ; for I have told him that I will judge his house for ever, for the iniquity which he knoweth, because his sons made themselves vile, *and he frowned not on them.*" (1 Saml. iii. 11—13.) Oh ! our God is a holy God ! He frowns on allowed evil, and shall not we ? and can He be contented with our reproving it with our lips

while we sanction it by our every day fellowship with it? surely, this is mocking both our God and our fellow-sinners; what will our words avail more than Eli's? *Abhor that which is evil**—*"touch not the unclean thing"*—*"come out and be separate,"* is the word of the Lord; "as obedient children, not fashioning yourselves according to your former lusts, in your ignorance; but as He which hath called you is holy, be ye holy in all manner of conversation, because it is written, be ye holy, for I am holy."* (1 Pet. i. 14—16.)

There are many that have said to me, "we cannot deny the sadness and unchristian character of war, and we do not think it can be defended, but you need not take employment again, and so you will not be called on to do deeds you deplore, and your pay and rank are given you for past service." In the promptitude of the heart to listen to any suggestion that would enable me to retain that which cost me many wearisome years and almost all my natural health of body to become master of,

* There are two passages brought to condemn those who act on these clearly developed principles, in separating from the worldly and unholy systems called churches of this day, the first in Heb. x. "Not forsaking the assembling of ourselves together, as the manner of some is,"—as charging upon them, the necessity of attending the ordinances of God, however evil their administration may be. The second—"These be they who separate themselves, sensual, having not the Spirit,"—as classing them with those who fill up the fearful picture of evil, which characterizes the last perilous days. Now to the first I answer, that the emphasis and indeed meaning of the admonition, rests upon the word *"ourselves"*; it says nothing of authorized formularies, a nationally appointed ministry, or what is worse, an orthodox form of doctrine, preached in the power of man and not of God; but it does distinctly mark with the character of disobedience, those who prefer these things, in themselves both lifeless and unmeaning, to the living and happy communion of the saints of God, who can "exhort *one another* to love and good works;" and surely then, he who continues to unite in worship with those whom he knows not to be brethren, and who, therefore, cannot come under the word "ourselves," is setting at nought the very command he quotes as his authority. The answer to the second must rest on the character of the thing separated from: if the Lord says "Come out from among them and be ye separate, and touch not the unclean thing," there can be no question as to the necessity of forsaking that which is iniquitous: the words "sensual, not having the Spirit," must mark then the character of these separatists; (as well as the following verse which charges those who are believers, to build up *one another* in their most holy faith.") they are those who prefer the ease of the flesh and the esteem of man, to the self-denying, world-crucifying spirit of Jesus; and who, to retain these, will rather have fellowship with known sinners and sin, than with those who are walking in the Spirit of God: they are separate from those who love and follow Jesus, and refuse to unite and worship with them, that they may hold fast the world and its honours, giving up the communion of saints, "forsaking the assembling of *themselves* together," to unite with unbelievers, and those who love the world and its mammon; and this too in that blessed memorial of love, which is intended to declare those who partake of it, to be but *one*; and to strengthen them as such, by a living union. There was one who was holy, harmless, undefiled, and *separate from sinners*: in this, as in every thing else, His saints are called to follow Him; He was not separate from those who forsook all to follow Him, but He was from those who loved sin; and yet those who remain separate from the saints, in their preference for any unholy alliance, which will give them worldly reputation, can use this word, which fearful as it is, exhibits in letters of light, their own erring practice; and cast it as a charge of shame on those who would seek Jesus' honour and not their own. Separation from the world and the flesh, however masked under orthodox names, is the constant work of God's Holy Spirit,—"*resisting unto blood striving against sin,*" is the church's motto—is it ours? we shall not be without the Spirit, or sensualists, if it is; and this charge will not apply to us. Two or three *gathered together*, if the Spirit be there, is a church of God; and not a multitude of formal worshippers under a Pagan or a Papal priesthood, or what is worse, a people's preacher.

I have more than once submitted to the conclusiveness of this, and may the Lord pardon me that I should cleave with such faithless tenacity to that which He has taught me to be evil, but it is hard to man's weak heart to give up what it reckons on as a certain income, for comparative poverty, and this I have felt, but not now, for He knoweth what I have need of, and He hath said, "I will never leave thee, nor forsake thee," so that we may boldly say, "the Lord is my helper, and having food and raiment therewith be content;" (Heb. xiii.) but where can such an argument find its place in an upright heart? If I have rank I have attained it step by step in a service which I have proved, to my own mind at least, to be entirely contrary to the mind of God, and which I now see to be sinful. What then is my rank but the evidence of my sin, the abiding evidence of previous sin? if it could be now gratuitously bestowed on me without previous service, the question might assume another character, though it would not alter it before God; (as I have argued on the ground of rank in worldly service, irrespective of its character,) but as it is, it stands as a proof of past service; and if that were sinful, were is my honesty or consistency in retaining it? Oh the children of this world, with their limited estimate of truth, would pronounce this dishonest,—that I should declare by word, and feel in heart, a service to be sinful, while I practically deny it to be so, by holding its name and wages. But besides this, I am unable to feel otherwise, then that it is far more than reward of past service; in my conscience I should hold myself to be a servant of the king or of the country, that gives me by its commission authority and wages; and while I had powers of mind and body, I should fairly deem myself a worthless one, if I were not ready at a moment's call, to obey all the requirements that were within the due limits of such service; and I should be a traitor to it indeed, if I had outward union with it as enrolled on its list of members, and receiving its worldly privileges and emoluments, while I was separate from it in heart, and knew that I should be a traitor to my Lord if I heeded its bidding and went on its disastrous service, and therefore premeditatedly determined not to do so: "we cannot serve two masters," God hath said it, and every day's experience proves it true;—through abounding grace I have chosen mine, and He is "the Prince of Peace;" I cannot serve Him and the world too; I could not do honest service to the world if I would, while I am following Him; and if I had no higher principle, is not this enough? But I repeat—to avow a thing to be wrong, is the acknowledgment of responsibility to separate from it at any cost; if it is evil in itself, a christian

ought not, must not have fellowship with it. To have one's name (worthless as it may be in itself) on the list of those appointed for military service, above all, to possess that, which is the very essential of membership—pay and commission, and which fixes one before God and man in a body of combatants, is to have the fullest outward fellowship, short of doing the act of nationally authorized murder; and this I would give up, thinking myself indeed as their fellow sinner, honoured by their companionship, and more worthless than them all: but as a child of God and a witness for truth, called both in obedience to Him and true love for them, to declare, fairly, openly, and intelligibly, that their deeds are evil.

The question of expediency, prevalent as it is, is too low a ground to meet objections on; if an act is wrong, it is either guile or ignorance of God that would persuade us to do it in the vain hope that good might come; "the root of such a plea is rottenness and the blossom will go up as the dust." To continue in an office, which is in itself evil, for the sake of what is called "influence" or "opportunity to do good," is not only distrust of God, but supposing that He will give a bounty on disobedience; and not only this, but it is rejecting God's own declared method of acting; that is, choosing man's weakness in which to exhibit His own strength. Worldly influence can make hypocrites, but nothing better; the power of God alone can "do good," for it is not by might, nor by power, but by my Spirit, saith the Lord. The pathway of obedience is the pathway of strength; if we walk in the light, knowing God's perfect and acceptable will, we can declare it to others; if not, we are but leading them astray; and besides, "God hath chosen the foolish things of the world to confound the wise, and the weak things of the world to confound the things which are mighty, and base things of the world, and things which are despised hath God chosen, and things which are not, to bring to nought things that are, that no flesh should glory in His presence." (1 Cor. i. 27—29.) Truly this is a hard saying, but if it means any thing, it is, that all that the world esteems—its authority, rank, wisdom, riches, or enticing words, are no better then hindrances in God's work, for they are the property of the flesh, and opposed to the abasing and simple power of the Holy Spirit: "If any man seemeth to be wise in this world, he must become a fool, that he may be made wise." Saul thought to do God service, by preserving the best of the cattle of the Amalekites, under the plausible and doubtless truly intended plea of sacrificing them to God, as thanksgiving offerings: the word of God sent to him by Samuel, is surely directed to all, who would, like him, serve God their own

way ;—"Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? behold! to obey is better than sacrifice, and to hearken, then the fat of rams; for rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry; because thou hast rejected the word of the Lord, He also hath rejected thee from being king." (1 Saml. xv.)

In conclusion I would say, the glory of God and love for my brethren—that they might see from the act itself, and this explanatory testimony, what I solemnly believe to be the mind of God, relative to separation from all evil,—and lastly, the joy of my own soul before God, which will always be checked by disobedience, are my motives for thus standing forth in a position, which I know will bring upon me much reproach; my heart is sad in the anticipation of this, not for my own sake, but for those, who, while they call themselves by the name of Jesus, neither know the glory nor love the shame of His cross. For myself, I know, if there is not unkindness of spirit in this appeal, (which may God forgive if there is, it is not meant,) it can only be offensive because it is true; and because by its truth, it casts discredit on the erring practice of so many; but oh is there no truth in the word "if ye are reproached for the name of Christ, happy are ye, for the Spirit of glory and of God resteth on you; on their part He is evil spoken of, on your part He is glorified?" (1 Pet. iv. 14.) blessed, blessed thought, that He should be glorified in our reproach; surely this were recompense enough, but He has told us of far more, "whosoever shall do the will of my Father, the same is my brother, and my sister, and my mother;" "if any man serve me let him follow me, and where I am, there shall also my servant be; if any man serve me, him will my Father honour." Before God, I would declare this to be my *only* desire; and I urge it upon my brethren that it may be theirs too—to serve Jesus, and that by following Him; and to seek in His service and for its reward, "not the honour which cometh from men, but that which cometh from God only," remembering the blessed assurance, that "the God of peace will bruise Satan under our feet shortly," "and that in a little while He that shall come will come, and will not tarry; and then shall every man have praise of God," "for not he that commendeth himself is approved, but whom the Lord commendeth."

I pray my Lord, and my brethren too to pardon me if I have given pain to them by one word of harshness; my contention is not with them, but with evil, and God knoweth, love for Him, whose honour I seek, and for them, that they may serve in faithfulness their crucified Lord, has been the guide

both to my heart and my pen ; but I do beseech them to consider what I have advocated as though they were before "the great white throne." It is easy for the well-skilled sophistry of a deceitful heart to evade the power of any truth for the present, and the difficulty of obedience, even where the conscience is convinced, may induce many to say with the slothful man, "there is a lion in the streets," therefore would I cry out, "lest any be hardened through the *deceitfulness* of sin," "knowing the time, that now it is high time to awake out of sleep, for now is our salvation nearer than when we believed ; the night is far spent, the day is at hand, let us therefore cast off the works of darkness, and put on the armour of light." "The deceivableness of unrighteousness" is the character of Satan's power in the last days—unrighteousness masked—"but in vain is the net spread in the sight of any bird." Are we then walking in the light ? Oh ! nothing short of that can save us from the peril ; and I would cry to my brethren that are lingering in the darkness of Babylon, "awake ! awake ! and Christ shall give thee light : " drink not of the cup of harlotry and death ! the darkness of deceit and falsehood is folding itself around the church, and oh it is a sad and heart-breaking sight to see that which declares itself to be the bride of the lowly and homeless Jesus, covered with the titles and honours of this world,—the crimson and gold of the harlot, instead of the white and unstained garments of faithful love—to see them labouring in the counsels of the ungodly, striving to be Lords, Bishops, Members of Parliament, Mayors, Reverends, or anything else that will bring man's honour, with an earnestness that should be all given to the service of their Lord, and all without shame, nay, even boasting of it and proclaiming it through the land ; but thus saith the Lord, as the last warning of His long-suffering love, "FLEE OUT OF THE MIDST OF BABYLON, COME OUT OF HER MY PEOPLE, THAT YE BE NOT PARTAKERS OF HER SINS, AND THAT YE RECEIVE NOT OF HER PLAGUES, FOR HER SINS HAVE REACHED UNTO HEAVEN, AND GOD HATH REMEMBERED HER INIQUITIES ; " but alas ! does he not say too, and oh how forcible is the word now, "NEVERTHELESS, WHEN I COME SHALL I FIND FAITH ON EARTH ?"

In printing another edition of this pamphlet, I would meet a charge of inconsistency which has been made against me, with apparent fairness, because my name is not erased from the official Navy List.

This is not my fault ; indeed it would have been unknown to me had not this charge been made when this pamphlet was published.—It was sent to the Lords of the Admiralty, with a Letter respectfully resigning my commission, and since that time I have not received any pay, or considered myself in any way attached to the service.

I attribute the reluctance of the Government to erase my name to their kindness—but what could I do more ?

P. F. H.