

POLITICS AND RELIGION.

A SERMON PREACHED AT THE FIRST BAPTIST CHURCH, HALIFAX, N. S., ON SUNDAY MORNING, FEB. 10TH, '05, BY THE PASTOR, REV. A. C. CRUTE.

Published by Request. "Render therefore unto Cesar the things which are Cesar's, and unto God the things which are God's."—MATT. 22:21.

Volumes of political wisdom and of religious instruction are enfolded in this text. Well would it be if we could secure a proper unfolding of it. When men in general of these words, and action in accordance therewith, civil government will be much in advance of what it now is, and there will be much more of that righteousness which alone can exist.

Let us look, at the outset, at what led Christ thus to utter himself. It is quite a common thing for those who oppose one another to meet in opposing the laws of God. We have an illustration of this in the portion of Scripture out of which our text has been taken. Pharisees and Herodians had no love for each other, but so much did they both love Christ that they were obliged to do him injury. Moved by envy and malice they sought to entangle him in his talk that they might get some plausible ground for action against him. After words of seemingly framed flattery, Herodians were to have a good deal about it if that is offensive, because of the corruption often existing in political life.

But it is a noble word, nevertheless, and only by the spread of religious principles that we can have a good deal about it if that is offensive, because of the corruption often existing in political life. But it is a noble word, nevertheless, and only by the spread of religious principles that we can have a good deal about it if that is offensive, because of the corruption often existing in political life.

But the question confronts us as to what is to be rendered to the crown? "Render unto Cesar the things which are Cesar's." It is a religious duty to attend to political duties. But what are the political duties of God's people? It certainly comes within the function of the pulpit to consider this in a broad way. No man can put the question away from him as a thing that does not concern him. Though you may be called, my brother, to use your power chiefly in the church, it does not follow therefore that your obligations to the state, because less important, are of no importance at all. Each one should be ambitious to meet in fullest measure the various responsibilities that rest upon him.

In reply to Pharisees and Herodians Christ shows that toward the financial support of the government under which the Jews then lived they must certainly not shirk their duty. They were to do not such as they desired, by any means, but that made no difference. In those New Testament times there existed quite a disposition among Christians to treat earthly rulers with disdain. Custom to whom? Custom, fear? Thinking of themselves as belonging to the "Kingdom of God," they were inclined to regard themselves as free from civil demands. And so we find Paul, in accord with his master, looking at the government as an apparatus of evil. "Let every soul," he says in Romans 13, "be subject to the Lord, for the Lord is the Lord of the living and the dead, and he will punish the disobedient." But it is a noble word, nevertheless, and only by the spread of religious principles that we can have a good deal about it if that is offensive, because of the corruption often existing in political life.

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He Says We Have Too Many Pale and Half-Dead Women.

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