

powers that be are ordained" [or ordered] "of God," and this, is in strict accordance with another Scripture declaration, "God hath spoken once; twice have I heard this, that power belongeth unto God."—Psalm lxii., 11. The general principle here laid down is, that *all* power emanates from God. Indeed we might infer this even in advance of Scripture testimony, for if God be, in the most absolute sense of the word, *Supreme*, then there can be no power independent of him. If we permit imagination to dart back through the cycles of a past eternity till it reaches the period when none but God existed, when created things had not begun to be, we shall find no difficulty in concluding that *then* all power in the universe was in God alone. If this be so, then the conclusion is inevitable, that all the forms of power we see are emanations from God. Even Satan himself has not an independent existence, but is sustained in being by Divine power. And let none suppose that this impugns the Divine Holiness or Goodness. It does not make God the author of sin. All power as it comes from God is good, and is designed for good; if men or devils abuse that power, and prostitute it to unholy purposes, the sin, with all its terrible consequences, is their own.* Whatever of physical power I have, I received from God, but if I use that power to murder my fellow men, I abuse God's good gift, and the sin of so doing is entirely mine.

But while we admit the general principle that all power, as such, is from God, the question whether that particular form of it which we see in civil governments is of Divine appointment? may still remain. To any one who would exclude God from the world altogether, I have, of course, nothing to say; but to those who believe in Divine Providence and Divine Revelation I shall be able, I think, to give a satisfactory affirmative to the question, and show that civil government is of

* "All power is originally and essentially in God; from Him it descends to man. Pontius Pilate, about to pass sentence upon the innocent Jesus, was not making a due use of his power, but even then that power was, by the innocent Jesus, recognized and allowed: 'Thou could'st have no power at all against me except it were given thee from above.'"—BISHOP HORN.