

encouragement directly or indirectly to those who had no such scruples?

Can it be supposed for a moment that because a *multitude* is engaged in a riot, only a fractional part of the crime falls to the share of each? Is it a trifling offence to stand secretly approving, to hiss, throw stones, break windows, or cheer on the ringleaders? It is those, who come from curiosity, or worse motives, and remain after the riot act has warned all respectable citizens to separate from the guilty, and go to their own homes; it is they who make a mob the dangerous thing it is. In mercy to them bloodshed is delayed so long, and the rioters are emboldened to commit the most daring outrages.

We are to resist the beginnings of evil. Now mark the origin of a riot. Here are envyings, variance, adululations, hatred, wrath, seditions, strife. Strife, which Solomon tells us, is like the letting out of water, and then it swells, and rages, and boils like a flood, in waves of tumult, drunkenness, revellings, and such like. (See what St. Paul says of them who do such things, Gal. v. 19-21.) A riot is directly contrary in all respects to the peace, long suffering, gentleness, goodness, meekness, temperance, and love, which are the fulfilling of the divine law. A riot defies all human law and authority, and God's solemn ordinance. 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 damnation." For he beareth not the sword in vain, for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore, ye must needs be subject not only for wrath, but also for conscience sake." (Rom. xiii.) Again, the same inspired Apostle writes, "Submit yourselves to every ordinance of man, for the Lord's sake: whether it be 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. (1. Pet. ii. 13-14.)

While the duty of Christian subjects to their Kings