

**CIHM
Microfiche
Series
(Monographs)**

**ICMH
Collection de
microfiches
(monographies)**



Canadian Institute for Historical Microreproductions / Institut canadien de microreproductions historiques

© 1994

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion
along interior margin/
La reliure serrée peut causer de l'ombre ou de la
distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear
within the text. Whenever possible, these have
been omitted from filming/
Il se peut que certaines pages blanches ajoutées
lors d'une restauration apparaissent dans le texte,
mais, lorsque cela était possible, ces pages n'ont
pas été filmées.

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index
- Title on header taken from: /
Le titre de l'en-tête provient:
- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Générique (périodiques) de la livraison

- Additional comments: /
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below /
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
					✓						

The copy filmed here has been reproduced thanks to the generosity of:

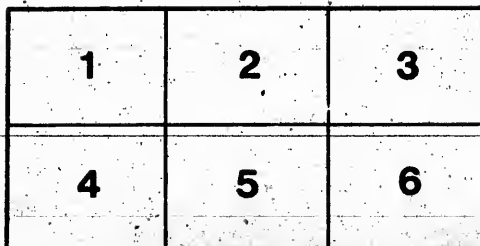
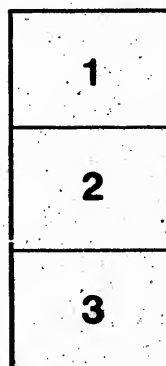
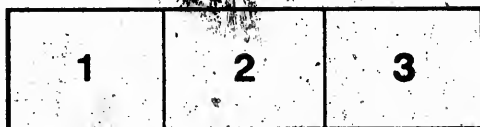
The United Church of Canada Archives
Victoria University Archives

The images appearing here are the best quality possible considering the condition and legibility of the original copy and in keeping with the filming contract specifications.

Original copies in printed paper covers are filmed beginning with the front cover and ending on the last page with a printed or illustrated impression, or the back cover when appropriate. All other original copies are filmed beginning on the first page with a printed or illustrated impression, and ending on the last page with a printed or illustrated impression.

The last recorded frame on each microfiche shall contain the symbol \rightarrow (meaning "CONTINUED"); or the symbol ∇ (meaning "END"), whichever applies.

Maps, plates, charts, etc., may be filmed at different reduction ratios. Those too large to be entirely included in one exposure are filmed beginning in the upper left hand corner, left to right and top to bottom, as many frames as required. The following diagrams illustrate the method:



L'exemplaire filmé fut reproduit grâce à la générosité de:

The United Church of Canada Archives
Victoria University Archives

Les images suivantes ont été reproduites avec le plus grand soin, compte tenu de la condition et de la netteté de l'exemplaire filmé, et en conformité avec les conditions du contrat de filmage.

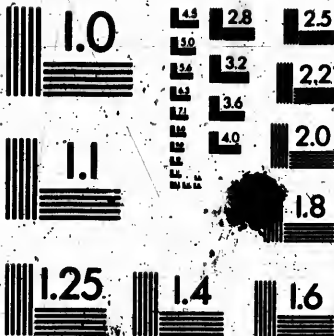
Les exemplaires originaux dont la couverture en papier est imprimée sont filmés en commençant par le premier plat et en terminant soit par la dernière page qui comporte une empreinte d'impression ou d'illustration, soit par le second plat, selon le cas. Tous les autres exemplaires originaux sont filmés en commençant par la première page qui comporte une empreinte d'impression ou d'illustration et en terminant par la dernière page qui comporte une telle empreinte.

Un des symboles suivants apparaîtra sur la dernière image de chaque microfiche, selon le cas: le symbole \rightarrow signifie "A SUIVRE", le symbole ∇ signifie "FIN".

Les cartes, planches, tableaux, etc., peuvent être filmés à des taux de réduction différents. Lorsque le document est trop grand pour être reproduit en un seul cliché, il est filmé à partir de l'angle supérieur gauche, de gauche à droite, et de haut en bas, en prenant le nombre d'images nécessaire. Les diagrammes suivants illustrent la méthode.

MICROCOPY RESOLUTION TEST CHART

(ANSI and ISO TEST CHART No. 2)



APPLIED IMAGE Inc

1653 East Main Street
Rochester, New York 14609 USA
(716) 482 - 0300 - Phone
(716) 288 - 5989 - Fax

Pam
BR
115
P758
c.4

POLITICS AND CHRISTIANITY ;

OR THE

Scripture Doctrine of Civil Government.

A DISCOURSE,

DELIVERED IN HAMILTON, C. W., ON SABBATH, MARCH 18, 1866.

BY ALEXANDER SUTHERLAND,

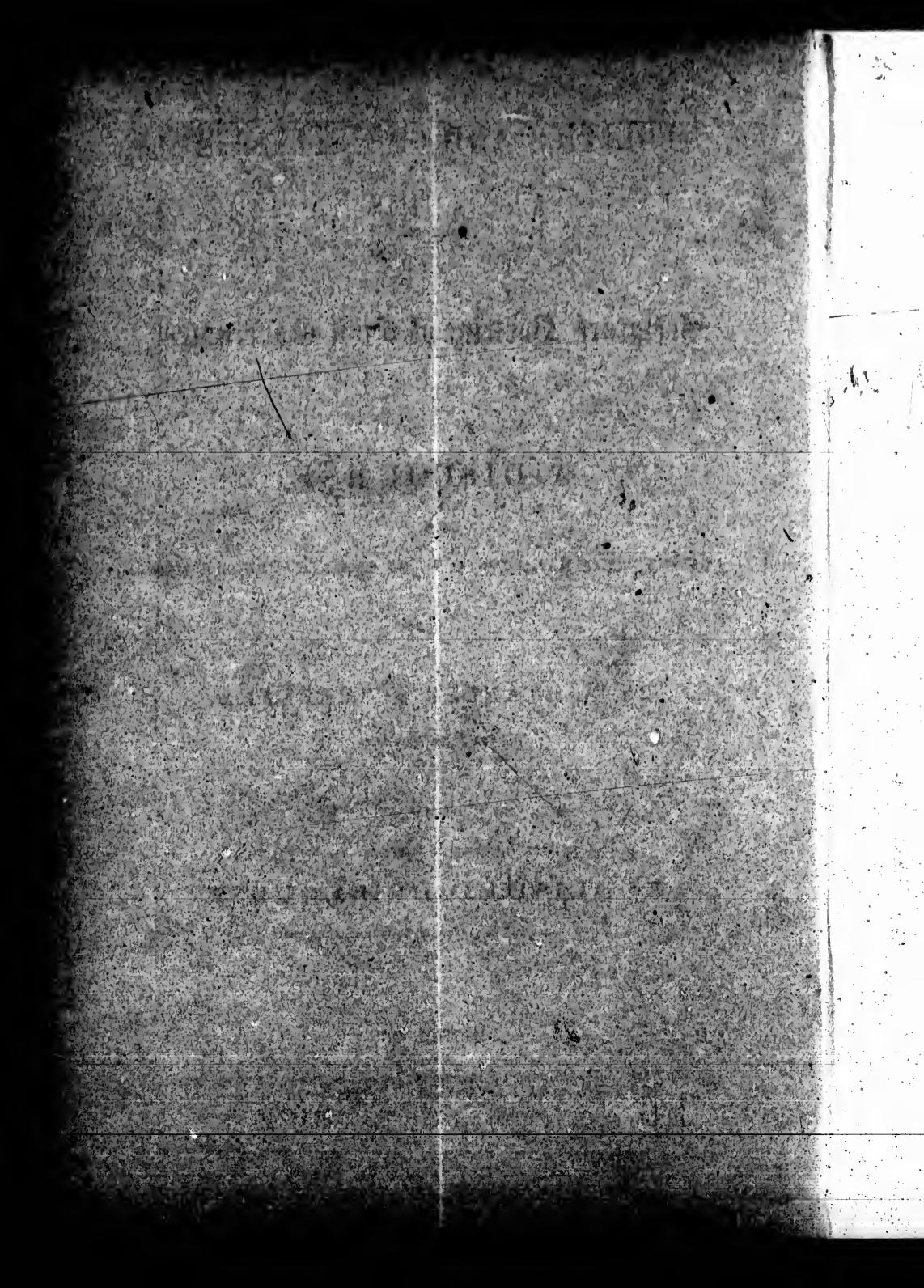
WESLEYAN MINISTER.

PUBLISHED BY REQUEST.

HAMILTON :

PRINTED BY T. & B. WHITE, AT THE SPECTATOR STEAM PRESS, PRINCE'S SQUARE.

1866.



POLITICS AND CHRISTIANITY ;

OR THE

Scripture Doctrine of Civil Government.

A DISCOURSE,

DELIVERED IN HAMILTON, C. W., ON SABBATH, MARCH 18, 1866.

BY ALEXANDER SUTHERLAND,

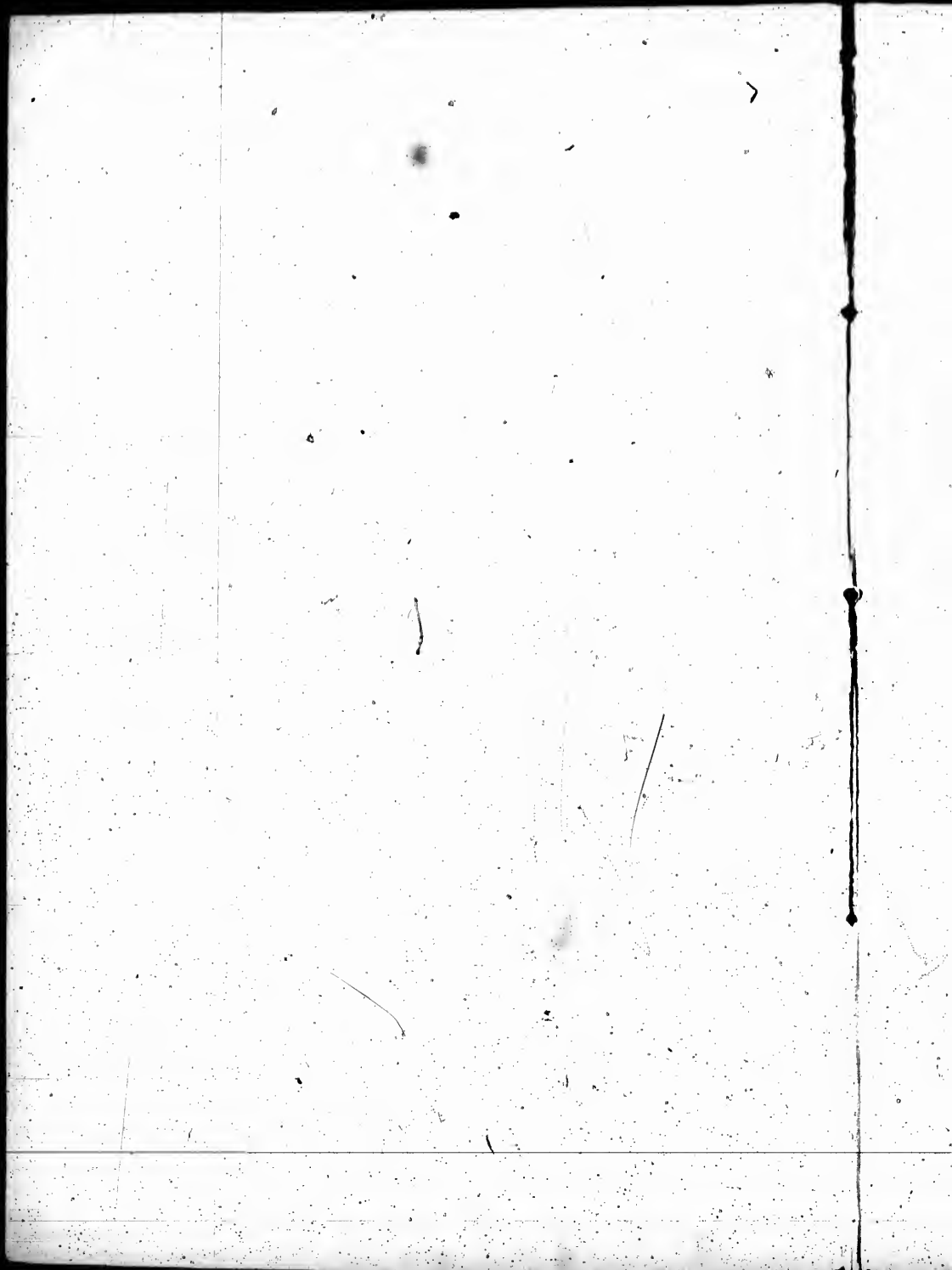
WESLEYAN MINISTER.

PUBLISHED BY REQUEST.

HAMILTON:

PRINTED BY T. & R. WHITE, AT THE SPECTATOR STEAM PRESS, PRINCE'S SQUARE.

1866.



PREFATORY NOTE.

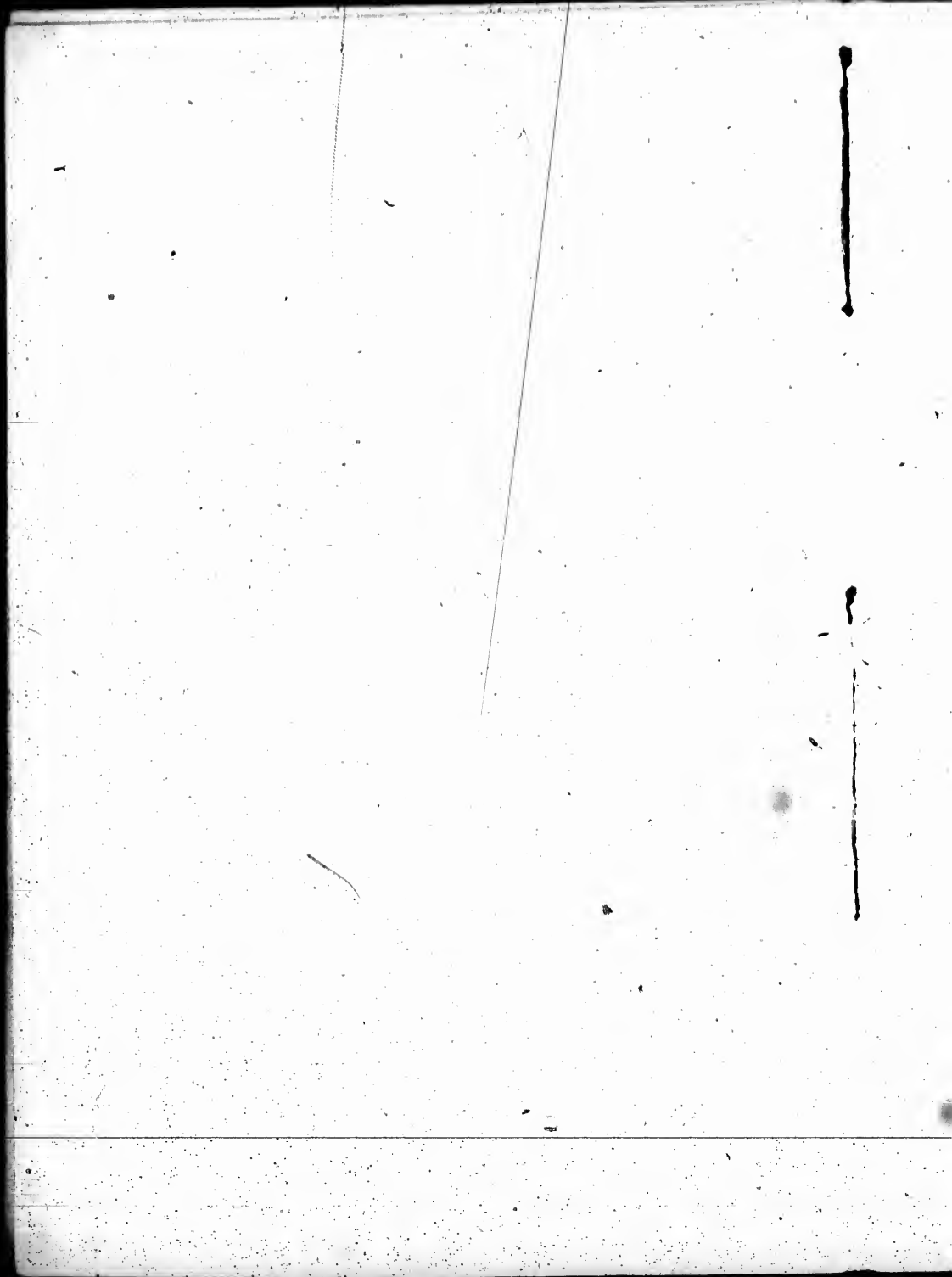
After the following discourse was delivered, several persons (including some of the leading Official Members of the Church) expressed a desire for its publication, believing that it would not only answer the end for which it was written, but also exert a good influence elsewhere. It is in deference to the wishes of these friends that I now give it to the public.

In regard to the literary character of the production, I have need to crave the indulgence of the reader. It was written in great haste; and as I judged it best to publish only what had been spoken in the pulpit, it is sent to press without any alteration or revision. It will readily be seen that no attempt is made at rhetorical embellishment; my object was to produce a plain sermon for plain people, and to state as distinctly as possible what I conceived to be the Scripture doctrine of Civil Government, and the duties we owe to it.

Besides this, writing sermons is, to me, a new task,—this being the only one that I have ever written out in full. It is hoped, therefore, that these facts will induce the kind reader to be lenient in his criticisms.

A. SUTHERLAND.

HAMILTON, March, 1860.



DISCOURSE.

ROMANS xliii., 1-7.

"Let every soul be subject unto 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 damnation.

For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same.

For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; 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.

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."

ANY one who carefully notes the course of nature around him, must be impressed with the conviction that we live in a world of law and order. The God who made the world still governs it, and the regular course of events under His administration is expressed in the well-known adage, "order is Heaven's first law."

In the material universe, the government of God is carried on by certain fixed, unalterable laws,—that is, unalterable save by the interposition of Him who ordained them. These laws, however, do not rule by any power inherent in themselves: they owe their power to the immediate presence and energy of God. Any law is, in itself, a lifeless and powerless thing; and its active operation is proof of an intelligent Power above and behind it, by whom it is enforced.

When we pass from the realm of matter to that of mind,—from the domain of natural, to that of moral, law—we find a different state of things. Law and government there still is, but it differs widely in its nature; and in the methods by which it is enforced, from that which we have been considering. Here, God governs not by mere *force* but by *motives*: He usually gives expression to His will in the form of general principles; the application of those principles he leaves, within certain limits, to men themselves. And thus while He maintains His own Sovereignty, He acknowledges the great fact of man's moral freedom.

The law which God has given for man's government is, like its Divine Author, a *Unity*, being all comprehended in the one grand requirement of love to God. This general law, however, comprises a multitude of relative duties, and hence we find it branching out, in the first instance, into two great divisions, the first comprehending all the duties we owe to God, the second all the duties we owe to our fellow men. Each of these again branches off into a number of general principles and particular precepts, applicable to all the circumstances and duties of life. Your attention is invited, this morning, to one particular class of duties; not those, in particular, which spring from our *religious* position, as members of the Christian Church, nor those which spring from our *social* relations, as members of families: but those which arise from our *civil* relations, as members of the body-politic. In short, the verses I have read define with great clearness the relative positions of rulers and their subjects, and show the duty of every man, especially every Christian man, to the civil government under which he lives. In order to a right understanding of the subject it will be necessary to consider,

I.—THE ORIGIN, NATURE AND DESIGN OF CIVIL GOVERNMENT.

1. *Its Origin*.—This is indicated with great clearness in the first verse of the text: "There is no power but of God: the

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 couldst have no power at all against me except it were given thee from above.'"—BISHOP HORNE.

God. A partial proof of this we shall have if we trace step by step the formation of human governments. The first kind in the world was that of the family. God did not create a race of men at once, but from a single human pair gradually peopled the world. From the appointment of God, therefore, there sprang, in the very nature of the case, family government, a father ruling, by a delegated power, over the members of his own family. As the race of men increased, another form of government was developed, viz; the Patriarchal, a number of families, sprung from a common stock, each independent in its own family rule, but all rendering a tacit homage and obedience to their common ancestor. The next step was when different family groups began to associate together for mutual protection and defence. This is especially manifest after the confusion of tongues, and the dispersion of the people at Babel. Government now assumed something of a feudal character, and men became separated into distinct tribes, each with its own government, and its hereditary or elective chief; and here we trace the gradual formation of distinct and separate nationalities. In close connection with this comes the development of God's plan of a *Theocracy*, a government instituted among a particular people, in which God was recognized as Supreme Ruler, and the human administrators of His law as His delegates. This was the case with the Jews, God being regarded as their king, while their human leaders, Moses, Aaron, Joshua, and others, being appointed to their office immediately by God, ruled by divine right, and not by human suffrage. It must be remembered, however, that the Theocracy of the Jews was introduced for a temporary purpose, and is not to be regarded, *as to its form*, of universal or perpetual obligation; for although, in later years, the Almighty was displeased with them for desiring a king, his displeasure was not against the establishment of a purely civil government, but against the wish of the Jews to be like the nations round about them, because in that wish they offered a direct insult to the majesty of God by rejecting Him from being their king, (see 1 Samuel, viii., 7.) It will be seen, then, that in the various

stages of human progress it has ever been God's arrangement that in all communities there should be law and order; that some should be exalted to positions of dignity and power for the express purpose of bearing rule and administering the laws, and that to these both homage and obedience is due by the rest of the people.

But the question may arise, How in the case of a bad ruler? Does his power come from God? I reply, his *power* comes from God; the *abuse* of that power does not. God ordained him a "minister for good;" if he becomes a minister for evil, the guilt and responsibility is with himself.

When we come to examine the question in the light of the Holy Scriptures, we shall see still more clearly that civil government is of God. It was evidently so among His chosen people. Thus in Numbers xxvii, 15-20, we read,— "And Moses spake unto the Lord, saying, let the Lord, the God of the spirits of all flesh, set a man over the congregation, which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the Lord be not as sheep which have no shepherd. And the Lord said unto Moses, take thee Joshua, the son of Nunn, a man in whom is the spirit, and lay thine hand upon him; and set him before Eleazer the priest, and before all the congregation; and give him a charge in their sight. And thou shalt put some of thine honor upon him, that all the congregation of the children of Israel may be obedient." "After that," (so we read in Acts xiii, 20,) he gave unto them Judges about the space of four hundred and fifty years, until Samuel the Prophet. And afterwards they desired a King: and God gave unto them Saul, the son of Cis, a man of the tribe of Benjamin, by the space of forty years." Again (Deut. xvi, 18,) we read, "Judges and Officers shalt thou make thee in all thy gates, which the Lord thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment." Still more emphatic is the declaration, (Prov. viii, 15-16) "By me Kings reign, and Princes decree justice.

By me princes rule, and nobles, even all the judges of the earth."

The conclusion of the whole matter is simply this, that civil government, in its essential principles, is of Divine appointment, while its outward form is left to be determined by the circumstances of the people and the exigencies of the times. The first is of God, the second is of men; and thus is reconciled the apparently opposite declarations of the word of God, which define civil government to be, according to St. Paul, an "ordinance of God," and according to St. Peter, an "ordinance of man."

2. *Its Nature.*—On this point a few words will suffice. In its nature civil government partakes of the character of a compact or agreement, expressed or understood, between the governor and the governed. It matters not whether the chief magistrate rules by elective suffrage, or by hereditary right, in either case he is bound to rule according to law, that is according to the constitution of the country which he governs. Neither does it matter whether that constitution is contained in a single written document, as in the United States; in a number of separate laws, as in England; or in a combination of written laws and established customs; in either case the civil ruler is bound to govern in accordance with that constitution. His elevation to the seat of authority does not give him the right to disregard or set aside the laws of the country. He is "ordained of God" not to *make* laws but to *administer* them. On the other hand the subject is bound by this compact to obey and honor the chief Magistrate, and to render prompt obedience to the laws of the state.

3. *Its Design.*—Manifestly, government was never designed by the Creator merely to elevate a few men to power, and to make the weak subject to the strong. It was not designed for the benefit of the few but of the many. Its main object is to secure the "greatest possible good to the greatest possible number." Hence its first design is to unite men together for their mutual benefit. Where there is no law nor government there is anarchy, confusion, and every evil

work. Without it, society would be dissolved and every man would become an Ishmael—his hand against every man, and every man's hand against him. Another design is the protection of life and property. If men were, in all respects, perfect beings, it might be safe to allow each to do what seemed right in his own eyes; but as human nature is, it would be ruinous to admit such a principle: consequently it has been found necessary, in order that life and property be protected, that Civil Rule be established and upheld. Once more: Government is designed for the administration of justice between man and man, for the settlement of disputes, and for the protection of the weak against the encroachments of the strong; thus forming a power to which all may appeal against injustice and oppression. We will now consider,

II.—THE DIGNITY, AUTHORITY AND DUTIES OF THOSE WHO ADMINISTER CIVIL GOVERNMENT, including all who are in authority, from the humblest officer of justice to the Supreme Ruler in the State.

1. *Their Dignity.*—The true dignity of the Ruler consists neither in the accidents of birth or worldly rank, nor in the pomp and grandeur with which men may have invested him, nor yet in the high-sounding titles by which they may address him, but in the simple yet sublime truth that he is *God's Minister*, that the power he wields—albeit he may *seem* to have derived it in some sort from the suffrages of men—is in reality a power delegated to him from God. Thus, for instance, when a Republic has appointed its Chief Magistrate, it is customary to say, "The people elected him;" but I prefer to fall back upon the inspired declaration, "Promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge: he putteth down one, and setteth up another."—Psalm lxxv., 6-7. Regarding the Ruler, then, not merely as man's servant, but as God's Minister, his person and office both become invested with a new dignity; and it is this view which gives point and force to the declaration, "whosoever therefore resisteth the power resisteth the ordinance of God."

2. *The Authority of Rulers* is defined with sufficient clearness in the word of God, wherein, I think, it is plainly set forth that their just authority is *neither arbitrary nor absolute*. The laws of the realm, and not mere will of the Sovereign, is, in all cases the standard of appeal. This was manifest in the organization of the Jewish Commonwealth. "Thou shalt in anywise set him king over thee, whom the Lord thy God shall choose," said God to His ancient people. "And it shall be when he sitteth upon the throne of his Kingdom, that he shall write him a copy of this law in a book out of *that which is* before the priests and Levites. And it shall be with him, and he shall read therein all the days of his life, that he may learn to fear the Lord his God, to keep all the words of this law and these Statutes, to do them: That his heart be not lifted up above his brethren, and that he turn not aside from the commandment to the right hand or to the left." While therefore the authority of the Sovereign is wisely restricted, still it is, within the limits of the law, very great, and not to be despised. At present, I will note only one phase of it, namely, the *authority to punish transgressors*. "If thou do that which is evil, be afraid; 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." The principle laid down is that, in administering and upholding the laws of the country, the magistrate has authority to inflict such penalties upon transgressors as the law may direct. He is also justified in calling, if need be, upon the people whom he governs, or a certain number of them, to assist him in sustaining and enforcing the laws, and in punishing those who may refuse such assistance. A law without a penalty ceases to be a law, and a ruler without authority to inflict punishment upon transgressors becomes, to bad men at least, an object of contempt. Without such power, he cannot be "a terror to evil-doers," and he certainly would bear "the sword in vain" unless he had authority to use it.

3.—*The Duties of Rulers* are also set forth in the Scrip-

tures. On this point, however, I need offer but one or two remarks. In the nature of the case a ruler's first duty is to *obey the laws which he is called to administer*. Lawlessness is bad in any one, but it is doubly so in one high in authority, because there is nothing so likely to beget contempt among the people for the law itself. It has become an axiom among men that "he who has not learned to obey, is not fit to govern." It is in vain that laws are enacted for the protection of life and property if rulers are cruel or unjust, and will not enforce them; in vain are laws passed for the regulation of public morals, if those who administer them are themselves immoral men.*

This principle was recognized by the Supreme Ruler when he said, "It is an abomination to Kings to commit wickedness, for the throne is established by righteousness;" (Prov. xvi. 12,) and again, "It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink: lest they drink, and forget the law, and pervert the judgment of any of the afflicted."—Prov. xxxi. 4-5. It is also the duty of the Ruler to seek the highest welfare of his subjects in every possible way; but we may sum it all up in this, that it is his duty to *govern righteously, administering impartial justice between man and man*. For thus saith the Lord, "Ye shall not respect persons in judgment, but ye shall hear the small as well as the great: ye shall not be afraid of the face of man; for the judgment is God's."—Deut. i. 17. Again, "He that ruleth over men must be just, ruling in the fear of God."—2 Sam. xxiii. 3. And yet again, "Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor: and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place."—Jer. xxii. 3.

* I do not wish to be understood as teaching that immorality in the ruler justifies contempt of the law by the subject. I only state the natural tendency of such a course.

The next point to be considered is,

III.—THE DUTY OF CHRISTIANS TOWARDS THE CIVIL GOVERNMENT, AND ESPECIALLY TOWARDS THE CHIEF MAGISTRATE. These duties are so clearly pointed out in the word of God, that we need be in no danger of overlooking or misunderstanding them, among them we may reckon

1. *Homage, or Reverence*, and that for his office sake, if for nothing else. The injunction which bids us "Honor the King," is unmistakeably plain, and is put upon a par with that which bids us "Fear God." This duty prohibits all evil speaking against Rulers, even although they may be wicked men. When Paul stood before the High Priest, and complained of the injustice of his treatment, some who stood by said, "Revilest thou God's High Priest?" "I wist not, Brethren," said Paul, that he was the High Priest, for it is written, thou shalt not speak evil of the ruler of thy people."—Acts xxiii. 4-5. In a similar spirit Peter declares that "the Lord knoweth how to * * * reserye the unjust unto the day of judgment to be punished; * * * chiefly them that * * * despise government," and "are not afraid to speak evil of dignities." 2 Peter, ii, 9-10. In this connection the wise man's admonition is significant, "Curse not the king, no not in thy thought; * * * for a bird of the air shall carry the voice, and that which hath wings shall tell of the matter." Eccles. x. 20. "Render therefore to all their dues: * * * fear to whom fear; honor to whom honor."

2. Another manifest duty is that of *prayer*. This is so plainly stated, that he who should refuse to perform the duty would show himself to be a bad citizen and a worse christian. "I exhort, therefore," says St. Paul, "that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men: for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour."—1 Tim. ii., 1-3. But this duty arises, be it observed, not merely from the allegiance we owe to the

Sovereign, but from the fact that the hearts of all men are in the hands of God, and that the surest means for the preservation of a good ruler, or the reformation of a bad one is prayer to the Most High. The God who rules the universe, and yet answers the cry of the most humble, would be a much better arbiter than the sword in the settlement of all national disputes. And remember also, that, in the words above quoted, the apostle is addressing not ministers, but private christians; therefore if the minister who neglects to pray in the pulpit for the Civil Rulers of his country, is blameable, the private christian is no less so who neglects the same duty in his closet, or at his family altar.

3.—Another duty which is due by the subject to the civil government is the *payment of custom, tribute, or taxes*. Perhaps I cannot do better on this point than by quoting the words of the sainted Richard Baxter:—"Murmur not at the payment of these necessary tributes, by which the common safety must be preserved. Sordid covetousness has been the ruin of many a commonwealth. When every one is shifting for himself, and saving his own, and murmuring at the charges by which their safety must be defended,—this selfishness is the most pernicious enemy to the government and the common good. Tribute and honor must be paid to whom it doth belong. 'For they are God's ministers attending continually on this very thing.' And none of your goods or cabins will be saved, if by your covetousness the ship should perish." The doctrine of the apostle, "render therefore to all their dues: tribute to whom tribute is due; custom to whom custom;" is but an echo to the words of the Master, "Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's."—Luke xx., 25.

4.—Passing from the consideration of those which may be regarded, in some sort, as minor duties, the next which claims our attention is that of *subjection*.—a cheerful and uniform submission to the Chief Magistrate, and, of course, to all who derive their just powers from him. "Let every soul be subject to the higher powers," is the doctrine of the text, and it

is again repeated in the charge given to Titus, "put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work." This subjection however, is not to the *man*, as such, but to the *Ruler*—not to the *individual*, but to the *power* which he represents. We are to be subject to the chief magistrate not because he is a *great man*, but because he is God's Minister, and wields the delegated authority of the State. We submit to him not merely as a *man*, but as the guardian and representative of *law*. The apostle does not say, "wilt thou not be afraid of the *man*?" But, "wilt thou not be afraid of the *Power*?" that is, the power with which God and the laws of his country have invested him as "a revenger to *execute* wrath upon him that doeth evil."

In connection with this subject, the question sometimes arises, "Is it lawful, under any circumstances, to resist the authority of the Sovereign?" I reply, most decidedly, it is not lawful so long as that Sovereign governs according to the constitution and laws of the country. If he fails to do so, the case is altered; and "the subject who is truly loyal to the chief magistrate will neither advise nor submit to arbitrary measures." There is no doubt but circumstances might arise when resistance would not only be lawful, but when it would become a positive duty. Such circumstances, for instance, as any "*overt attempts* on his (the ruler's) part, to *change the constitution*, or to rule *contrary to law*. When the ruler acts thus, he dissolves the compact between him and his people; his authority is no longer binding because illegal; and it is illegal because he is acting *contrary to the laws* of that constitution, according to which on being raised to the supreme power, he promised to govern. This conduct justifies opposition to his government; but I contend that no *personal misconduct* in the ruler, no immorality in his own life, while he *governs according to law*, can justify either rebellion against him or contempt of his authority. For his *political conduct* he is accountable to his *people*, for his *moral conduct* he is accountable to *God*, his *conscience* and the *ministers of*

religion.—*Dr. A. Clarke.* The remarks of the eminent Methodist Divine, Richard Watson, are so much in point that I cannot forbear quoting them:—"The lawfulness, nay, even the duty of it," (*i. e.* resisting the measures of a government,) "must often be allowed; but under certain qualifying circumstances, as, 1. That this resistance of opposing and inculpating opinion, is not directed against the government, as such, however strict, provided it be just and impartial. 2. That it is not personal against the Supreme Magistrate himself, or his delegated authorities, but relates to public acts only. 3. That it springs not from mere theoretical preference of some new form of government to that actually existing, so that it has in it nothing practical. 4. That it proceeds not from a hasty, prejudiced, or malignant interpretation of the character, designs, and acts of a government. 5. That it is not factious; that it is not the result of attachment to parties, and of zeal to effect mere party objects, instead of the general good. 6. That it does not respect the interests of a few only, or of a part of the community, in the mere local interests of some places in opposition to the just interests of other places. Under such guards as these, the respectful, but firm expression of opinion, by speech, writing, petition or remonstrance, is not only lawful, but is often an imperative duty, a duty for which hazards even must be run by those who endeavour to lead up public opinion to place itself against real encroachments upon the fundamental laws of a state, or any serious maladministration of its affairs."

But while it is admitted that in some extreme cases resistance to the will of the Civil Ruler, may be justifiable, what shall we say of those wicked and desperate men who, without cause, are seeking to subvert the peace of this empire, and to endanger the property and lives of its inhabitants? These men living, as many of them do, under the freest government the world has ever seen, protected in the enjoyment of all their just rights and privileges, governed by a Queen whose name is a synonym for every public and social virtue, whose sway has ever been mild and equitable, whose ruling desire through

life has been the happiness and welfare of her people, whose name alone should be sufficient to exorcise the devil of treason from any heart, those men, I say, who living under *such* a government, and *such* a Queen, can deliberately plot the overthrow of her authority, outrage not only every precept of Christianity, and every feeling of loyalty and patriotism, but even the common instincts of humanity. Emphatically may we say in reference to conduct such as theirs, "Rebellion is as the sin of witchcraft."—1 Samuel, xv. 23.

5. Still another duty due to the Sovereign is that of *Loyalty*, which implies not merely respect for his office, but attachment to his person. In maintaining this feeling, however, I do not think it is necessary that a man should be perpetually talking about it. He who is always boasting of his courage, is proverbially a coward, and he who boasts much of his honesty needs to be watched, so he who is ever boasting of his loyalty is very likely to be a traitor at heart. True loyalty shows itself in deeds, not in words, and hence he who is truly loyal will be ready, when occasion calls, to risk both life and property in defence of his country and his Sovereign. He who should refuse to do so is undeserving of the protection of the laws, and unworthy of the blessings of a free government.

It only remains to notice very briefly,

IV. THE PRINCIPLE OR MOTIVE FROM WHICH THESE DUTIES SHOULD BE PERFORMED.

This principle the text supplies, "not only for the sake of the King, but also for conscience sake."

The meaning of this is plain: we are to obey the civil magistrate not merely from fear of punishment, but from the desire of keeping a clear conscience towards God. "For as *civil government* is established in the order of God for the support, defence and happiness of Society, they who transgress its laws not only expose themselves to the penalties assigned by the Statutes, but also to guilt in their own consciences, because they sin against God. Here are *two* powerful motives to prevent the infraction of the laws, and to enforce obedience. 1. The dread of punishment; this weighs

with the ungodly, and the keeping of a good conscience, which weighs so heavily with every person who fears God."—*Dr. [unclear]*

Let this mind, my hearers, be also in you, and then your every duty, whether as christiana or citizens, will become both easy and delightful; then will you be obedient to the laws and loyal to your Sovereign from motives purer and higher than any which mere expediency can supply; then will you appreciate as you should the blessings of the Government under which you live; and then will you pray with an earnestness and depth of feeling never known before, "GOD SAVE THE QUEEN."

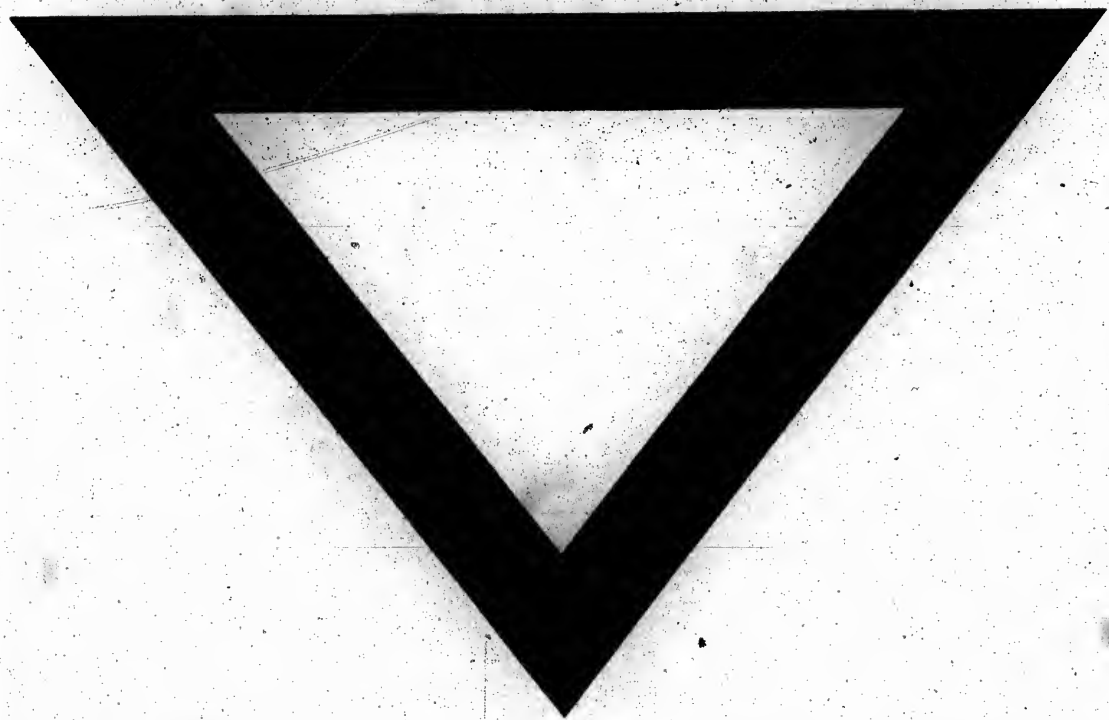
Suffer me now to add, in conclusion, a word or two of earnest appeal. You abhor disloyalty to the Government, and you do well; you regard rebellion as "a crime to be punished by the judges," and you are right in so regarding it; but what will you say if I venture to assert that not a few of those whom I now address are guilty of the very crime they profess to despise? Are there no duties besides those we owe to the State? Is there no Power to which we owe obedience besides that of the civil magistrate? Are there not duties upon our homage and obedience higher and more imperative than those of any earthly ruler? And what avails then, all our submission to human authority, and our boasted loyalty to our rightful Sovereign, if at the same time we trample under foot the laws of God, and live in open rebellion against the King of Heaven. O let us *begin right* in this matter, let us begin with a hearty and unfeigned submission to him who is King of Kings and Lord of Lords; let us begin by seeking to have our hearts made right with God; then shall we be able by the consistency of our lives, by the earnest and faithful discharge of every duty, and above all by the exalted purity of our motives, to "put to silence the ignorance of foolish men," and demonstrate that the truest loyalty to earthly powers is that which is rendered "not only for wrath but also for conscience sake." See to it then, that while you maintain inviolate your allegiance to the civil

government of your country, you also endeavour so to live that at last you may be acknowledged as faithful subjects of the Eternal King.

FOR THE QUEEN.

- 1 Lord thou hast bid thy people pray
For all that bear the sovereign sway,
And thy vicegerents reign,—
Rulers, and governors, and powers;
And lo, in faith we pray for ours.
Nor can we pray in vain.
- 2 Cover her enemies with shame,
Defeat their every hostile aim,
Their baffled hopes destroy :
But shower on her thy blessings down,
Crown her with grace, with glory crown.
And everlasting joy.
- 3 To hoary hairs be Thou her God :
Late may she reach that high abode,
Late to her heaven remove ;
Of virtues full, and happy days,
Accounted worthy by thy grace
To fill a throne above.
- 4 Secure us, of her royal race,
A man to stand before thy face,
And exercise thy power :
With wealth, prosperity, and peace,
Our nation and our churches bless,
Till time shall be no more.

—HYMN 755.





—