

# Civil Government

Harmony of  
Nature and Revelation

By

R. C. ALLEN

In the name of King Jesus, let us  
set up our banners and dry up and  
clean up our State and our Nation

*Ex Libris*



Prohibition  
National Committee

# CIVIL GOVERNMENT

## Harmony of Nature and Revelation

By

Robert Cameron Allen, A. B.  
Grove City, Pa.

**COPYRIGHT 1918 BY  
ROBERT CAMERON ALLEN  
GROVE CITY, PA.  
ALL RIGHTS RESERVED**

The Grove City Publishing Company  
Grove City, Pa.

## DEDICATION

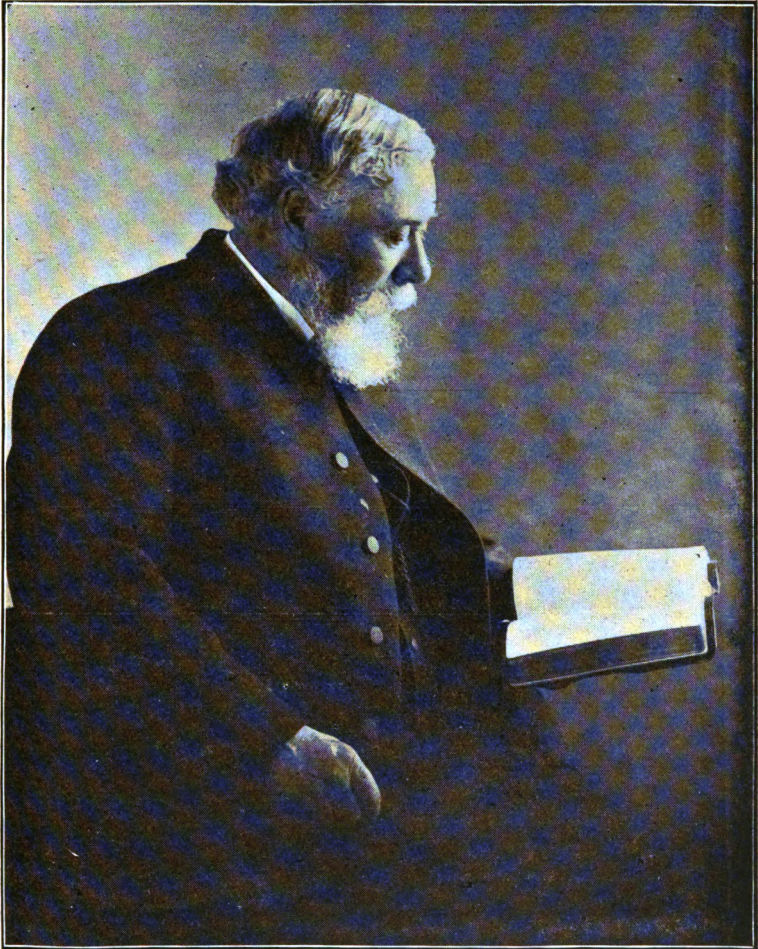
To the Young People of the English Speaking World the Author dedicates this small volume with the hope that they will find it helpful to a knowledge of their moral obligations in the sphere of Christian Citizenship.

R. C. A.

If a person starts right and reasons right, he will come to a right conclusion.

If he starts wrong and reasons right, he will come to a wrong conclusion.

If he starts wrong and reasons wrong, there is only a very remote possibility that he will come to a right conclusion, and the result will be probably more a matter of instinct than of rationality).



**ROBERT CAMERON ALLEN**  
**GROVE CITY, PA.**

**THE DECALOGUE**

I. Thou shalt have no other gods before me.

II. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments.

III. Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh His name in vain.

IV. Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it.

V. Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbor.

X. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

First Great Commandment—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.

Second Great Commandment, called the Royal Law—Thou shalt love thy neighbor as thyself.

Golden Rule—Do unto others as you would have them do unto you.

“Only the Golden Rule of Christ can bring the Golden Age of Man.”—*Miss Willard*.

## SCRIPTURE

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.—*Ro. 13:1*.

Render to Caesar the things that are Caesar's, and to God the things that are God's.—*Mark 12:17*.

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. Honor all men. Love the brotherhood. Fear God. Honor the king.—*I Peter 2:13, 14, 17*.

Shadrach, Meshach and Abednego answered and

said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thy hand O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.—*Dan. 3:16-18.*

But Peter and John answered and said unto them, whether it be right in the sight of God to hearken unto you more than unto God, judge ye.—*Acts 4:19.*

And I heard a loud voice saying in heaven, Now is come salvation and strength and the kingdom of God and the power of his Christ: for the accuser of our brethren is cast down which accused them before God day and night. And they overcame him by the blood of the Lamb and by the word of their testimony: and they loved not their lives unto the death.—*Rev. 12:10, 11.*

But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever.—*Dan. 7:18.*

And the seventh angel sounded; and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever.—*Rev. 11:15.*



PREFACE TO "FUNDAMENTAL PRINCIPLES IN CIVIL GOVERNMENT"

—Published in 1898—

"There are three questions which, in the study of Civil Government, must be correctly answered before we can come to a satisfactory understanding of it as a science. Indeed, it seems to me, that, if the answers to these questions are unknown or unstated, Civil Government can scarcely be properly classed among the sciences.

How does it come to be so that God does not visit immediate, sensible punishment upon the violator of moral law as he does upon the violator of physical law?

How are we to know what are our natural rights?

What was God's purpose in ordaining Civil Government?

Without first trying to answer these questions, it is not likely that the present effort will be appreciated.

We learn from the Declaration of Independence that all men are endowed by their Creator with certain inalienable rights, among which are life, liberty and the pursuit of happiness. I have repeatedly asked, "Where are these rights exhaustively exhibited?" and have never received a prompt and definite reply. "Is there any generally acknowledged codification of human rights in existence?" and the answer more promptly is: "There is not." The sum of information on the subject seems to be this, The foundation of right is the will of God; human rights are

those privileges which God has given man to enjoy. We can find out what these are from the Bible.

The unwillingness of any foreign power to assert the right to interfere in the internal affairs of the Turkish government and deliver the Armenians from their cruel and lustful destroyers urged me to study carefully this whole subject; for when we all felt our moral senses outraged, I felt that all had corresponding responsibilities.

In setting forth the purpose of God in ordaining Civil Government, I do not mean that the rights of man alone are considered; but I hold that, as far as the good of man is concerned in God's governmental relation, the object is as stated. Civil Government was made for man, and not man for Civil Government. I have not been able to find that my "Principal Proposition" (God ordained Civil Government to enforce his Moral Law among men that they shall enjoy their rights) has ever been declared categorically, or even really in substance, by any author on this subject. Of course, the rights of God himself must not be ignored, and they are openly recognized in the discussion. All that he has done is for his own rightful glory.

With the glory of God and the good of man in view, I hold forth these divinely revealed and naturally acknowledged principles and hope they will be clear to your understanding and acceptable to your heart."

Grove City, Pa.

## CIVIL GOVERNMENT

### Harmony of Nature and Revelation

“He that ruleth over men must be just, ruling in the fear of God.”—*II Sam. 23:3*.

Among rational beings, government is the authority which is used to direct activity or control conduct.

The right of the Creator to govern his creatures is the foundation of authority. He is their Author, and has natural right to all authority or disposing power.

God’s authority is just in nature and in exercise; and all authority is just when it is in harmony with God’s authority; and it is unjust when it is not in harmony with God’s authority, but contravenes it.

Just authority implies a standard of regulative principles which may find expression in formal law. The fundamental law of divine authority is the Decalogue or Ten Commandments. The general principles of right and wrong are comprehended in it. No one can do wrong without violating it; and whatever is in harmony with it, in letter and spirit, is right, for God is the absolute Author of right. He is infinitely good and does good. He does right because of his inherent upright nature. He establishes the principles of justice; and their normal operation produces righteousness.

God founded the Decalogue in his own nature and will: hence it is stated to be “a transcript of the divine nature.” It shows the way that man was made to live, and so is called the Moral Law. This implies that God Himself is a moral being, the nature of

whose character is exhibited in the principles underlying this law.

As man, as to his soul, was made in the image of God, this law is then naturally adapted to his life. It is so imposed upon his nature that its observance is absolutely necessary to his well-being and welfare. He is thus a moral being by nature; and, in his former state, lived in harmony with the will of God. This law is the standard by which he is tried by his Creator as to how he lives in his natural relations to God and man. If he fulfils it, he is justified; if he breaks it, he is condemned. His own conscience will justify the final sentence; and the justice of the divine government will be evident to angels and men. The Moral Law is good in the sight of God, and is good in the experience of men.

All God's rational creatures are under moral obligation, and ought to live accordingly. There is an innate sense that it is right to do right, and that it is wrong to do wrong; and they are not utterly unable to distinguish which is which. As they left the creative hand of God, they realized their obligation to do his revealed will; and, as there was then no evil in the universe, there was nothing outside of themselves to influence them to do otherwise. According to the construction or nature of their being, they did spontaneously what was right. Evil must have originated through self-determined disobedience, which is virtually rebellion against God. We know that evil came into the sphere of human life through man's yielding to the influence of an evil-one inducing him

to disobey God. Disobedience was a violation of the Moral Law, and so the inward sin of resolving or determining to disobey was committed even before he performed the outward act of disobedience. He violated the Moral Law both in his purpose and in his act. Perhaps it is possible that already he had not moral power to reverse his decision to disobey and thus recover himself before he acted. Wrong demoralizes moral ability.

The Decalogue thus applies to all God's moral creatures as far as its principles apply to their condition. The Ten Commandments were given to man, and are of universal application to him in his present sphere. We learn that in the future life some of his relations here, because of his physical nature, will terminate: as the relation of the sexes; so that moral beings other than man must be under law suitable to their essential natures. Angels must be under law; but, like man in his state of innocency, it is most likely unwritten. It is stamped upon their nature. They live right spontaneously; and love to God and love to each other and love to all God's moral creatures who are true to God must underlie all their activities. They are most willingly obedient to God and thus are under his immediate government; and love is the fulfilling of their law as well as of ours—a common principle promoting allegiance. God himself is love.

Thus the divine government is fundamental to all government, and is Supreme. So the Moral Law is fundamental to all law and is Supreme.

## CIVIL GOVERNMENT

Civil Government is the government which is used by men for the control of the citizenship of a state or nation and of all the inhabitants of a country.

It differs from the divine government, not in nature for it is the operation of the same law, but in the method and means of application. Originally, the divine government of men was not exercised through any intermediary but was direct. God controlled all himself. All were equal—none ruling over another in a civil sense. In civil government, men are elevated over their fellow-men to rule over them officially—not so much to direct their energies as to control the character of their activities. Men have the right to do what they please as long as they do not do wrong. When they do wrong, the government exercises its authority to apprehend and punish the wrong-doers. It is its province also, as far as possible, to anticipate and prevent wrong-doing. In a state of innocency, each individual does what is right without the supervision of a fellow. Angels are not supposed to be under civil government—one ruling over another to preserve moral order. They are established in moral order. They are under the divine government direct, and willingly obey God's expressed will. If man were a perfect moral being like the angels, the divine government direct would be all that would be necessary. Divine government is more like martial government, with its hosts and ranks and central absolute authority, directing movement to accomplish a

purpose. Conditions and design are different from those of civil government.

As God is the Author of authority and rules over men and all other intelligent creatures, let us see what he teaches in his word about civil government.

Throughout the Scriptures, there is much information on this subject to be found in history and in a legal system based upon the requirements of the Moral Law. But the fullest statement of the origin, necessity for, purpose, nature and authority of civil government, with consequent inferences as to duty of all parties concerned in it, is found in the thirteenth chapter of Romans.

In it Paul, through philosophical thinking, scientific training, and inspiration of the Holy Spirit says, "Let every soul be in subjection to the higher powers, for there is no power but of God; and the powers that be are ordained of God. Therefore he that resisteth the power withstandeth the ordinance of God: and they that withstand shall receive to themselves judgment. For rulers are not a terror to the good work, but to the evil. And wouldest thou have no fear of the power? do that which is good, and thou shalt have praise from the same: for he is a 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 a minister of God, an avenger for wrath to him that doeth evil. Wherefore ye must needs be in subjection, not only because of the wrath, but also for conscience sake. For this cause ye pay tribute also; for they are minister's of God's service, attending continually upon this very thing. Render to all their

dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor.”

Peter also speaks of the purpose of civil government and enjoins proper respect for civil rulers.—*I Peter 2:13-17.*

## ORIGIN DIVINE

We here learn that civil government is of divine origin. The power of governmental authority is ordained of God. God originates. This agrees with his own statement, “Power belongeth unto God.”—*Ps. 62:11.* This also agrees with the general notion of men in every age that a Supreme power rules in the affairs of men and punishes the evil-doer. Man realizes that he cannot do as he pleases regardless of a higher power. He may call it fate or what he will; but he knows that he is not able to contend with it. He knows that it is the Almighty Creator of the heavens and the earth.

### Not by Direct Command

Although of divine origin, civil government does not exist because of the direct command of God to organize. Such command is unnecessary. Men organize it who know nothing of God. The whole world seems to be comprehended in civil organization of some kind—rude and primitive though it may be. Even the civil organization of the children of Israel seems to have been devised and suggested by the father-in-law of Moses—rulers of tens, of fifties, of hundreds and of thousands. When these in order were not able to settle a difficulty, the cause was brought to Moses to adjudicate. When Moses realized that the



burden was yet too heavy, and made complaint, God directed him to form a senate of seventy from among the able officials of the already established civil organization.

### Not Divinely Directed How to Organize

Neither is it divine because of direction how to organize. The form of government is the invention of those who in some way constitute it. The form of government is immaterial if it is competent for its purpose. It can be modified at will.

### God's Sanction When Organized

Civil government is of divine origin by virtue of God's sanction when organized. He invests it with rightful authority to encourage the right and to punish the wrong. He uses it as an available instrument for the furtherance of his own interests. Having endowed man with a moral sense, he is really the author of the disposition to form the organization for this very purpose—to secure moral order in society. We first have society: then political organization. Community is the product of the social nature. Polity is the outgrowth of social intercourse. Man was made a social being. He developed into a political being. God endows man with the intelligence to realize the necessity of Civil Government and also with the genius to constitute it.

The necessity is consequent to the fall of man; and sin is therefore the occasion. It is sin that ruined the moral nature; and moral disorder is the inevitable sequence of that ruin.

Man enforcing God's will as to his natural, human mode of life by governmental agency is the way civil government comes into existence. Self-control is the primary evidence of governmental power. It is then but a step of progress to assume control of others when moral conditions make it necessary to do so.

Self-defense is an original principle in human nature; and, as civil government is a means of defense it is founded in nature; and, as God is the Author of nature, its origin is divine.

### NECESSITY FOR CIVIL GOVERNMENT

Interference with RIGHTS makes Civil Government necessary.

If people would let each other alone and would not wrong one another, there would be no need of civil government. They invade one another's rights—wrong one another in various ways—and some expedient must be used for protection from such invasion.

Man cannot have comfort and happiness in life if in constant danger of losing life, property or other necessary things to which he has a natural right.

Wrong-doing, or interference with rights, makes civil government necessary.

### PURPOSE OF CIVIL GOVERNMENT

The purpose of civil government is to enforce the Moral Law for the protection of rights.

All God's works are under law. There is an order of nature. There is physical law—an order imposed upon material things. Man's intelligence observes this and recognizes its necessity in order to avail of

its powers for his very existence. He must regard the seasons, the climate, the soils, the nature of the things he grows and the special care which must be taken of the products in order to benefit by them. These things he learns by observation and experience; and his confidence in reference to results of his repeated processes is that all is under fixed law. He knows that he must respect this law or he is doomed to failure.

The brute creation has implanted in its nature the ability to follow the law of its nature for its subsistence. To the wonder of human minds, its instinct is almost unerring. The calf will seem to stagger aimlessly around; but eventually it will find the fountain of its nourishment. With a sort of astonishment, we see the young not imitating but doing the same things in the very same way as the old.

But man is by nature not only under physical law as to material existence, but is also by nature under moral law as to the character of his soul activity and his conduct in his relations to other intelligent beings. He finds himself under necessity to exercise his intellect in determining whether he ought or ought not to treat others in certain ways. He feels that the treatment of himself is either right or wrong; and conceives that his same treatment of them must be right or wrong—it must be a benefit or an injury. His moral nature, originally impregnated with love, still has some sense of obligation to do good and not evil to his fellow-creatures.

Man was not always in this situation. Originally, his love to God and man was so perfect that he could

have no impulse to harm his neighbor, or to disobey his God. He had no conception of evil until it was presented to him by an outside agent; and, even then, it was presented under the guise of good. It was his nature to do right; but, as a free-agent, it was possible for him to deliberate and choose to do wrong.

Man was made to live in a certain way. His welfare is involved in this law of his being. He must observe it himself, and freely enjoy the results of its observance by others in order to a happy existence. The violation of this law brings misery and disaster.

Experience teaches the benefit of the faithful observance of this law as well as enables to an apprehension of the law itself; and excites the rational will or instinct to insist on its general observance for the good of society.

This law is known as the Moral Law, or the proper mode of life. The above stated fact that man by the normal use of his faculties may to an extent discover the principles upon which this law is based is evidence of the harmony of nature and revelation, and as being the demand of conscience for an upright life—righteousness in all relations.

Civil Government is ordained by God and man for the enforcement of this law that all may enjoy their rights. God's right to full practical recognition of his supreme authority; to pure worship; to reverent honor; to establish Sabbath observance; man's right to acknowledge God as the only true God; to worship him according to the convictions of a moral or pure conscience; to relief from annoyance of ridicule and blasphemy; to time for Sabbath worship and rest

from labor; to filial and deserved respect for person and place in society; to life; to purity; to property; to reputation; and to the good-will of all.

## THE NATURE OF CIVIL GOVERNMENT

*It is not religious—neither is it secular—but it is Moral.*

### Not Religious

Religion means to bind again or bind back. It is a system of faith, worship and service to bind back to God.

Our whole moral nature is disabled and deprived—so is out of harmony with God. There is not a single precept of the ten which man is not disposed to disregard. The natural sense of obligation to God is not obliterated, and the principles of the first table of the Decalogue find natural expression in the soul by yearnings for reconciliation and acceptance with God, and by efforts to construct a religious system which will appease the deity and secure his providential favor. Without such an inherent moral sense, there could be no demand for religion. The natural fear of death is evidence of the sense of want of moral perfection. If a person is what he ought to be, why should he fear to be called into judgment?

Man was not always in this imperfect state. A perfect God would not make an imperfect creature. As before stated, sin is the cause of moral deterioration; and man is not able to recover himself. Some effectual means must be used fully to restore moral likeness to God, or man is lost forever. Here again nature and revelation agree and death in despair testi-

fies to the fact. The picture of the dying Hindu holding the tail of the sacred cow may seem ludicrous; but it is pathetically pitiful. Man's helpless moral condition appeals to the compassion of a merciful God for a system of religion which will restore and save.

God himself in his infinite love and wisdom devises and offers free an efficient system of religion in and through the redemptive work of his own Son, and this religion of Jesus Christ is the only one which is sufficient to restore original moral likeness to God, and bind back into right moral relation to him, and thus prepare for his immediate presence after death. This likeness to God must be moral, not religious, for God is not a religious being. It is the effect of the devout use of religion. It is God who is offended by sin; and he alone has the right to prescribe terms of reconciliation; and, as Creator, to use his power through means to re-create his image in the soul. This makes man a second time responsible for his own moral character. Will he use the means? Man in his sinful state can have no adequate conception of what is necessary to restoration; nor is he capable of producing the power to effect the change requisite to harmony. Religion, then, is a means to restore harmony and bind back to God—to restore the natural moral condition of the soul. The Christian religion is the true religion as hopeful exultation in death evinces.

The church is the divine institution for religious purposes—to prepare for heaven; and is a competent instrumental agency.

The State is not ordained for this purpose, therefore Civil Government is not a religious institution.

### Not Secular

Secular means worldly business or affairs. People can plow and sow and reap, and buy and sell, and attend to their worldly business without any reference to the government as long as they do what is right; but, as soon as they do wrong, the government interferes to protect the one who is wronged. A man can plow his own field and raise his own proper crops, and have no occasion to fear government intervention; but, let him covet his neighbor's field and cross the line and begin to plow in it, and he will soon be arrested if its owner so desires. It is not the plowing that is wrong; but the plowing where he has no right to plow—thus invading the right of another—an immorality—a crime; and the State must take notice and act. A woman can make her butter and gather her eggs and dispose of them to the dealer with unconcern about the process of law; but, let her milk her neighbor's cow or gather her neighbor's eggs and the civil officer will rightly interpose his authority. It is the moral wrong which warrants civil restriction.

The government is not constituted to farm our lands, to excavate our minerals, to build our railroads, to manufacture our implements, to erect our buildings, to make our clothes, or to provide our foodstuffs—individuals and companies can do all these things without civil government; and that is the way things are done naturally.

The pioneers in this country settled in the virgin forest. They cut down the timber and with the help of their neighbors put up their own farm-buildings. They cleared the ground and raised their crops. Practically, they seemed to be beyond the arm of civil government. They blazed the trees and made their trails wherever it suited. They dammed the streams and operated their mills at will. They met and corduroyed the swampy places in the roads. The very bridges were made by volunteer labor. Over a wide stream, some man or company built a bridge and charged toll for its use. In the same way, better roads were made and toll-gates erected. Then man's selfishness began to appear and exorbitant tolls were demanded and collected. While ordinarily a cent would pay for walking over a river, some would charge five cents. It affected the marketing or price of produce to be required to pay a quarter going and another returning on a bridge, and then another charge at every toll-gate. Comparing those on that side of a river with those on the other, they were at a disadvantage. Difficulties were sometimes settled by arbitration; but, when the government was established, and complaints were made, there was a forced settlement with regard to justice to all parties. It was finally found necessary to limit and define the assumed privileges of such companies; and at last a charter from the government became necessary to keep corporations within proper bounds in public service. If all would do right, this would be unnecessary; for, if people would only attend faithfully to their religious and secular affairs, and would not



wrong one another, they would have nothing to suggest the setting up of Civil Government. In fact, the first intimation of rule by one over another is subsequent to the fall. Putting the creatures under man's dominion for his use is not Civil Government. Some people assert that there would be civil government any way if man had never fallen from a perfect state. One person when asked if he thought that there would be governors and judges and sheriffs and justices of the peace and constables and mayors and police if man had remained innocent answered, "Yes." When asked why there would be when they would have nothing to do replied, "Because civil government is a divine institution." Would it not seem, then, if that idea was correct, that, as in the case of the church, there would need to be a divine revelation to that effect, as the necessity would be outside of man's experience or occasion to use.

Civil Government is not a secular institution.

### Civil Government Is a Moral Institution

Moral means true life—right living. Morality is a system of correct conduct.

If man were in his original state of innocence, he would live this life without compulsion—either divine or human. This is so evident that discussion is unnecessary.

In his fallen state, he violates the moral system both intentionally and unintentionally. If he is vicious, he purposes in his heart to break one or more of the Ten Commandments. If he has the purpose of heart to keep the commandments, he yet consciously or un-

consciously, to an extent, will break them through ignorance, inadvertence, or sudden impulse of selfishness or passion. The proneness of his nature or the temptation of the evil-one will sometimes cause his fall. In either case, he is a transgressor of the law. So, with reference to this law, there are perfect moral beings, imperfect moral beings and immoral beings.

God naturally punishes the violation of his established law instantly. The breach incurs its own penalty. The ignorant child or the presumptuous fool suffers alike if he thrusts his hand into the fire. The dose of poison taken intentionally or unintentionally has the same effect according to physical law. The same is true with respect to moral law. The soul is affected as soon as the immoral act is done. But the person not only suffers the reaction in his soul; but he also incurs the censure of the Author of the law. In eating the forbidden fruit, not only man's soul shriveled from love of God to hate; but his body also suffered the beginning of death-dissolution. Interference with law either physical or moral diverts the direction of the force of its current to act upon the intruder. How often it is instantaneous destruction!

Through grace, God relaxes immediate punishment of moral transgression, and gives time for repentance and reformation.

The soul is in the image of God. It is the principal part of man. The personality resides in it. The body is only its frail instrument. It is indestructible but not imperishable. It cannot cease to exist; but it can be everlastingly ruined. For the breach of the

holy law of the infinite One, it is capable of suffering the penalty through infinite duration. But God's love for his own intelligent creature spirit moved him to compassion, and he devised a way to save man from his woeful state and its consequences. The plan for the recovery of man included time for the operation of the scheme of redemption; and therefore immediate punishment of sin relaxed according to the will of God. He may wait long to give opportunity, or he may strike down at once as in the case of Ananias and his wife.

In the meantime, he permits or rather requires man to enforce the Moral Law in his own interest; and, when in proper relation to God, to the glory of his Sovereign Maker.

As man suffers from the violation of the Moral Law, and as God may not immediately punish the culprit, men have an impulse and are permitted to enforce it among themselves for their own protection. As the principles of the Moral Law are right, it is right for anyone who has the power to compel respect. A man has a right to defend himself and he has the right to defend his neighbor. So the community has the right to provide means for the common protection. This principle is seized upon in common law when any person is accorded the right to abate a public nuisance; for no one, not even the government, has the right to maintain a nuisance. Self-preservation is the first law of nature.

The aforesaid relaxation is through the operation of the Covenant of Grace in which, through Jesus Christ, pardon of sin is freely offered in the gospel.

Because of what Christ has done for man in his governmental relation, God has set him over all government as HEAD. This is an economic arrangement, and we are dependent for the knowledge of the fact upon scripture declaration. "Taking the form of a servant, being made in the likeness of man; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross. Wherefore God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—*Philip 2:7-11*. "For he must reign, till he hath put all his enemies under his feet."—*I Cor. 15:25*. That Christ is the Executive Administrator of the divine government of nations is revealed fact, not theological dogma.

So it is when secular transactions and religious practices involve the breach of moral principles that Civil Government is concerned. Its original function is to prevent and to punish immorality; and, to this end, its proper sphere is the scrutiny of the application of the Moral Law in all relations in life.

Civil Government is not religious, nor secular, but Moral in its nature.

There is considerable confusion in the use of the terms religion and morals. This confusion arises from a misconception of the nature of the things to be represented by them, and a misunderstanding of the relation of these things. As there is a science of Civil

Government, to be correct, it must be produced by true philosophical study. The very nature of things must be examined and compared, and a nomenclature must be provided that will not only designate the things but will also mark distinctions which must be made in order to definite conception of the things considered. The terms used must become technical, and, in order to clearness of understanding of the science constructed, must not be confused in use. Terms which represent things that differ are not convertible. Indeed, for accuracy, few if any synonymous terms should be used technically. The more thorough the specialization, the more careful is the process of desynonymization and the distribution of the terms to special use in the denominating of things in which are discerned marks of difference.

With reference to the science of Civil Government, we reason thus: God has a nature—it is spiritual subsistence. It has character—it is moral. Man is made in God's image. He has similar nature—spiritual. It has similar character—it must be moral. The character is evident by the results of activity—they are good or bad through right or wrong activity. God's creative activity is right (consistent with his nature) and produces what is good. He originates no evil. Good has reference to character and gives evidence of an attribute of his very nature—goodness. The activity of man in God's image must correspond in the sphere of his existence and so produce the good through right exercise. Activity must be according to the nature of being, and the method of procedure can be reduced to

principles and be translated into law. This law is the order of action in its different directions to produce good results, and indicates right activity: so is moral in character. When we therefore describe the original nature of man as to his character, we use the term moral. He was made a moral being. In his activity in his relations to God and man, he is under moral law. In his fall, his nature was ruined and his activity became perverse as to moral law—producing bad or evil—proving evil character. To recover primal character, there must be a means to restore the normal moral nature. Character depends upon essential nature—good or bad. The means is provided by God and is called religion. It stands for a thing or an agency which man would not have practised, as there would have been no use for it, if the moral nature had remained perfect. There would be no Redeemer, nor would there be religions ordinances. Appreciation of the attributes and the works of God would be offered direct in admiring praise as it is done in heaven. The true religion is a divine economic provision to remedy a moral condition and restore right activity in relation to God and man.

Under moral law in his relations to God, he practices religion—in his relations to man, he practices a system of ethics. He gives evidence of the sincerity of his practice of religion under the first table of the law by his ethical observance of the second table of the law—fervent love moving to faithfulness in both. The term moral is generic—religion and ethics are specific. Breaches in both systems are violations of

the Moral Law. A profane man is immoral as well as a liar is immoral. An appropriation of the Sabbath for secular use is immoral as well as the appropriation of the property of another for personal use. To say that the first table of the law teaches religion and that the second table of the law teaches morals is not scientific, for it is confounding logical order. Moral is the genus: religion and ethics are species. While the second table of the law teaches morals or what is right toward man, coordinately the first table of the law teaches morals or what is right toward God. The first table does not teach but demands religion to develop and perfect it. The whole law is moral, not one part moral and the other part religious.

To acknowledge and teach that there is a God is not religion although it is true to fact. The devils are not religious and yet they acknowledged both God and Jesus Christ. Although Jesus suppressed their testimony at the time, he would not have permitted it to go on record if there was not something to be learned from it. Even to believe and be affected by moral truth is not religion, for the devils tremble. It is only when belief leads to the practical, and there is reliance on Christ as a Savior, and the means of grace are used with reference to salvation that we have religion.

For God to swear is not a religious but a moral act. For an angel to swear is not a religious but a moral act. The oath, then, is a moral act in its own nature, and so may be employed by the State. But religion does not supercede morals. It supplements them and requires their observance both because naturally right

and obligatory, and also as necessary to the development of the moral nature to its perfection which is the function of religion. The moral system is therefore incorporated with the religious system; but neither thus loses its identity. We still distinguish between the moral and the immoral; and between the religious and the irreligious. The original exercise of praise is now associated with the later exercise of prayer in religious worship. The moral continues to be practical and obligatory.

The confusion which has existed and still does exist in the use of these terms is no warrant for its continuance. The terms should be extricated. It would be of no advantage to invent new ones. If the terms abstraction and generalization were formerly incorrectly used as convertible, when a difference was noted, should logicians of our day be restrained from making a distinction and pointing out the error merely on the ground of custom? It was noticed that, while there could be no generalization without abstraction, there could be abstraction without generalization. The terms represent different notions in the mind and therefore are not synonymous and should not be used as convertible. So, when there is a difference between the notions moral and religious, it creates confusion of thought to use them indiscriminately as terms. This in some matters may provoke discussion and lead to needless contention.

Man was not made a religious and political being; but he was made a moral and social being. Subsequent changed moral condition made religion necessary. It also made Civil Government necessary. It



was not because he was so anxious to set up Civil Government that he settled in cities; but, when his social nature was gratified, he found it necessary to erect Civil Government for the good order of the community. Animals do not gather into herds and flocks for governmental purposes; but to satisfy the social instinct of their nature. A similar characteristic in the nature of man causes him to congregate into city life.

Civil Government is peculiar to the Mediatorial Reign of Jesus Christ.

In regard to the misunderstanding of the relation between morals and religion, general opinion is about equally divided as to which is fundamental. When asked, some will say that morals are founded on religion, while others will say that religion is founded on morals.

From the above discussion, we decide that the moral is inherent in the original condition of nature, while religion belongs to the fallen condition—not in but for it. Man does not practice spontaneously the true religion—he must be taught it. He must have a moral nature and have a moral necessity in order to have religion. Religion is a means to perfect the moral nature. The moral is permanent. The use of means to perfect will cease when the object is attained. Religion is temporary. When we get to heaven, our worship and service will be like that of the angels. Some of the matter will be different; but the mode of presentation will be the same. The moral is fundamental.

The Moral Law is naturally the foundation of our common-law: so nature and revelation agree. Common-law represents common-sense.

An example of the confusion and resultant contention through the misuse of the terms morals and religion is apparent in the discussion of the subject of the use of the Bible in our public schools. Some contend that religion should be taught in them and others as strenuously oppose. Those who oppose profess to be in favor of teaching morals. Those who favor mean morals only when they refer to God as the source of civil authority and would impress respect for his name and law under the first table of the Decalogue. They do not propose to teach that Jesus is the Savior of men, and that men should believe in him and join the church and use the ordinances. The opposers do not usually object to prohibiting profanity and to teaching the right of every one to profess and practice religion according to conscientious conviction. Nor do they oppose the teaching of the right to one day's rest in seven from labor. They are in favor of our laws with reference to these things. Admitting that these statements are true is tantamount to agreement in principle. There is no disagreement really as to what should be taught, and the proper term of agreement is morals. All have the same rights before the law, and the common ground is moral. The moral is universal and our laws are founded on Bible morality. All must obey; so the State should teach the system on which our laws are based, and teach from the source from which it is derived—the Bible objec-

tively as in harmony with normal human nature subjectively.

Note: When missionaries describe their schools in Mexico and other places saying that they teach religion in them, we know that it means more than our friends would advocate or embody in a public school course of instruction; and the missionary has made the term religion in a school technical by the use of the terms religion and religions in describing his mission schools. No other term would be so distinctive. When the line is drawn practically through the natural cleavage between morals and religion, and the term religion must be pruned down to the morals of the first table of the Decalogue, it would be in the interest of clearness of intention to drop its use in advocating Bible study in our public educational system. The Bible should be studied for the sake of its moral system, which is fundamental to our governmental system; and the knowledge and practice of the religion it teaches will not tend to disregard of our legal system.

## AUTHORITY OF CIVIL GOVERNMENT

The authority exercised by Civil Government is divine. There is no real authority but of God. The civil power, properly exercised, is really ordained of God for it is the enforcement of the Moral Law given by God. It is exercised for the protection of human rights, and God gave man his rights. He gave the Moral Law to protect these rights and its proper enforcement does protect them. This is true as they are discovered by the light of nature and is manifest

in the just laws of heathen governments. The revealed law gives such clearer knowledge of rights that its intelligent enforcement produces the highest civilization. Nature and revelation are thus in harmony; but revelation is the more complete exhibition of natural relations and rights. The code of Hammurabi displays a wonderfully intelligent recognition of natural rights corresponding to those taught in the Bible.

God has not only given man his rights but has also endowed him with the disposition to defend them. The very beast will defend her life and the life of her young. Much more does man with his intelligence realize his right to maintain what God has given him in common with all men—especially when God has forbidden others to interfere and violate; and when he has a sense of responsibility with respect to accounting at last for their appreciation and use.

Defense may be personal or in conjunction with others. Man's intelligence causes him to accept the governmental protection of others or to organize with others for general protection; and, collectively, to transfer to certain chosen persons the office of compelling respect for rights. All this is natural and is warranted in revelation. The civil ruler is acting for God in the enforcement of his law—his authority is divine.

God approves of this civil arrangement as effecting his governmental purpose, and sanctions the authority of the office-holder or ruler as his agent for this very purpose. Thus all governmental power belongs

primarily to God. No one has a right to act only in this moral line. God is the moral Governor of the Universe; and those who enforce his law are under obligation to do so in his name and by his authority. The authority of Civil Government is divine.

God has committed the executive administration of his governmental sovereignty to his Son, the Lord Jesus Christ, the only Mediator between God and man, as the Ruler of the nations. Both State and Church originate in and belong to the Mediatorial System. The civil officer thus becomes the agent of our Mediatorial King for the enforcement of the Moral Law in accordance with the Christian principles of justice. He should officiate in the name of Christ. Thus only can he claim proper relation to God and divine right to rule. If he violates these principles, he exceeds his authority and is guilty of malfeasance in office. He has therefore no right to obedience. Christ will judge and punish official delinquency.

Civil government exists in the sphere of God's moral government of a sinful world; so all authority actually is inherent in God himself and is moral in nature and purpose.

### MORAL SANCTION

The sanction of the Moral Law is in the mandate divine. It is not in religion for that system must have the same sanction. Religion develops morals but does not make them. Morals existed before religion was instituted. Religion became necessary for the salvation of man only when the moral bond was broken.

## CONSEQUENT INFERENCES

### Duty of The Individual Citizen

The citizen of the nation should have respect for civil authority. It represents the power of God for righteousness. It is his protection from harm; and it secures those conditions in social life which make life worth living, giving freedom to enjoy the blessings of earth and to prepare for the enjoyment of glory in heaven. He should do what is right and refuse to do what is wrong. He has the right and it is his duty to dissent from and to protest against whatever in the government he conscientiously believes to be inconsistent with or opposed to God's Moral Law, or his economic requirements. Believing that identification with evil is sin, he has the right to refuse to participate in any governmental acts or requirements in which he believes sin to be involved. He has the right, farther, to expect the government to give due consideration to such protest and to at least accord to him all proper freedom of conscience as a loyal dissenter. He should do what he can to meet his responsibility for good government. He should do his duty as a good citizen not only for fear of punishment, or wrath's sake; but for conscience's sake to please and serve our Prince and Savior to whom we must account for the performance of civil as well as of ecclesiastical duties. Indeed, unfaithfulness in either family, Church or State relation may be a ground of final sentence to everlasting woe.

### Duty of Rulers

The ruler should realize his relation to Christ and his obligation to him who in his providence has called him to officiate for him, and should be very faithful in the performance of his official duties. He should do nothing that he believes Christ would not do. His function is to encourage the good and to terrorize the evil. He should be on the alert to search out crime and make it as hard as possible to do wrong. In the day of judgment, a bad law will be no excuse for official administration or execution. Neither the nation nor the government will stand at his back in that day. He should relinquish his office if he must rather than use it to favor or protect what is immoral. Kings and judges are warned with regard to their loyalty to God's Anointed.

### Duty of The Nation

It is the duty of the Nation to be loyal to Christ and his law of righteousness. It should be this formally in its organization, and in the exercise of its governmental functions—in its legislative, in its administrative and in its executive authority.

### PERIL

There is peril in resistance of just authority. The ruler is empowered to force submission. He does not wear a tin sword for display; but he bears in his hand a two-edged Damascus blade to execute upon the "doer of evil" the penalty of the written law. Thus the blessed and only Potentate will whet the sword which the Father has put in his hands to ex-

cute the vengeance due upon both the unfaithful official and non-official if they do not turn again to righteousness.

### EXCERPT FROM RIGHTS—HUMAN AND DIVINE IN CIVIL GOVERNMENT

But how should proper acknowledgement of the rights of God and of Christ be made? Naturally, wherever we, in our organization of government, state its purpose and powers with reference to the rights of man—especially as we should show by what authority we proceed in this way to secure our own rights. This acknowledgment should then be embedded in that instrument known as the constitution, in which the people state their purpose to ordain and establish a system of civil government. In it, they should clearly exhibit their right to do so; their object in doing so; and define the system devised to carry out their object. They should in it, then, declare that—In the name of God, the source of all authority in civil government; and in loyal allegiance to the dominion of Christ, the Ruler of nations; and for the glory of God, and in submission to his law as revealed in the Bible, to which in spirit all civil law must conform; and for the purpose of securing to all the people all their natural rights under the Moral Law, they, by adoption, do give consent and effect to this instrument as the Constitution of the nation, giving the legal name.

Unless this constitution embraces in its object the whole system of rights, it will be defective as an instrument for their protection. In this way only can



there be unity and harmony of system in a government like ours composed of a number of sovereign States. It seems strange that, on moral questions, a person should be permitted to do some things in some states that he is forbidden to do in others. This shows a defective system of government. The same standard of moral principle should be applied in all parts of the country; and the proper functions of government should be universally established. With the above definite statements, Christian morality will be the basis of our civil law. It will not then be necessary, in order to be true to God's higher law, to refuse to recognize or execute some of our statute laws as is now the case; but the enforcement of proper statute will be the enforcement of God's higher law, to his glory and our good. To refuse to do wrong is to the glory of God as well as faithfulness in doing what is right. Is it not a conflict of authority for the State to authorize or command what God forbids? Which will we obey? Let us make this situation constitutionally impossible in our country.

\* \* \* \* \*

Let us reason together a little. If God has instituted civil government for a specific purpose, should not that end be kept in view? What right have any people in constituting a government to ignore this end? Has not God a right to have his own ordinance faithfully administered? Is it not trifling with God to use his ordinance for any other purpose than that revealed of God? Is it not direct rebellion to use it for an opposite purpose? Is not a government under his jurisdiction as his providential creation? Will

not his judgment of all men include a review of the official acts of those who, by his institution, have been set to judge righteous judgment? Can any one afford to do wrong in his governmental relations to God? Has any government the right to give any of its officers the right to do wrong—to grant divorce to a man and his wife contrary to the law of God—the right to authorize and celebrate the marriage of parties whom God forbids to marry? If the devil has no authority to authorize wrong, by what power shall a civil government attempt to do it? Will not those who construct such a government, or consent to it, and unreservedly participate in it, either personally or by representation, be judged guilty of wrongdoing before God? If our government is defective or positively wrong in any respect, should we not dissent from the wrong, protest against, refuse in any way to be identified with the wrong, and set ourselves to work to right the wrong and so right the government? Are we not morally responsible for this? Must we not as Christians clear our skirts of all this impurity in family relationship, Sabbath desecration, the licensing of manufactories of drunkenness etc. etc.; and can we do so in any other way than by clearing the skirts of the government of such sins? Not if we can do so. Can the Christian do this by continuing to vote with those who consent to these things and are responsible for their existence; and who would not vote with him to have them stopped? Has he not the right to repudiate the wrong? Has he not the right to discriminate and vote only for the right? Is it not his right to give God his right? Cannot the

sense of moral obligation be so roused as to become an irrepressible motive to duty?

A common saying is that "right wrongs no man." A man has no right to do wrong. He has no right to neglect himself or his family to the suffering of it, or of society. He has no right to take the life of self or of others. He has no right to steal. He has no right to misrepresent his neighbor to others. He has no right to wish to deprive his neighbor of an enjoyment simply because he wants to enjoy it himself. He has no right to interfere with the moral religious practices of his brother. He has no right to blaspheme God or curse man. He has no right to deprive his brother of the opportunity for Sabbath rest and worship. He has no right to object to the proper acknowledgment of rights, nor to their proper protection. Facts are facts and must be acknowledged by those who know them. When the public welfare demands it, men have the right to force conditions or requirements. During a small-pox scare, the authorities compel vaccination. They know that it assists in meeting the devastations of that dread pestilence. So with regard to great facts which necessarily involve moral obligations with respect to the enjoyment of rights—the necessary conditions must be enforced by those who know the facts and realize the obligations without regard to the opposition of those who have no right to object, and who will not suffer, but rather be benefited. Right wrongs no man. It is then, unreasonable and wrong for Christian citizens to yield to the opposition of atheists, infidels, anarchists and people who do not

want to do right, when moral obligation requires the protection of all rights, both human and divine, according to the revealed will of God. We know that Jesus reigns and that God will have him honored as chief Ruler; and that he, in enforcing the will of the Father, will send just judgment upon those who know the will of God but will not do it out of respect to wicked men. The great trouble with Christian people is that they do not realize the force of facts as they should, and so are not moved sufficiently with regard to duty. Our constitution must be appropriately amended before God, Christ, and all men will have full protection of all their rights.

The only opposer with whom we have any sympathy is the Jew; and perhaps it will surprise even some Christians that we can have any sympathy with the crucifiers of their Messiah, our Christ. But they did it ignorantly in unbelief, for had they known it, they would not have crucified the Lord of Glory. They are not immoral and careless. They love the moral law and seek its fulfilment. But their ignorance of facts will not excuse them. If they knew the facts as the Christian knows them, they would not be as slow as the Christians are in establishing right relations. They could not be induced to neglect or refuse to do so by any one. They believe that they should do what God plainly requires without regard to opposition. Their history and their morals have taught us our duty. We must yield to facts and do our duty against the opinions of the whole heathen world. When the Jew is converted, he will be our most reliable helper; for he must do what God com-

mands. We sympathize with his feelings because of his convictions. We deplore the darkness which has fallen upon his spiritual understanding. We pray that the veil may soon be removed from his heart; and hope that, if we do our duty, his eyes may be opened to see his exalted Messiah. We must be true to our Lord, or, for our unfaithfulness, we, the branches of the wild olive, may be broken off; and the Jews, the natural branches, may be grafted in again. For God is able to graft them in again; and we only stand by faithfulness.

No one need fear the establishment of right; for true Christianity never wrongs or persecutes any man who behaves himself. Indeed, it is the tolerating principle of the Christian church which, used in weakness, has permitted evil-doers and the ungodly to bring things into the present situation. Wrongs have been claimed as rights and we have foolishly yielded. But our eyes are being opened to the evil which results from letting worldly men oppose their principles to the true principles of right and justice. We must do our duty; and in so doing, will wrong no man.

Some think that Christ will come visibly and establish his kingdom. Then all will be forced to be in subjection to his law, and, in this way, there will be a reign of righteousness. Is it so that Christians will not now live according to his law voluntarily? What credit will it be to them to live right when they are forced to do so? Does he not now see the disobedient? Is not his authority now supreme? Will any one have the temerity to say, "If Jesus was on earth now as a Ruler, I would do a good deal better than I

am now doing?" Ought we not now to live just as uprightly as we would under his visible supervision, and in just as loyal allegiance? Does he not see now; and will he not hold strictly to account? Do we not realize that we ought to live now in our civil relations just as we would if Jesus were seated on a temporal throne in Jerusalem? Right is right; and we are always held accountable for living in right relations. Does it not seem strange that one who prays—"Give us this day our daily bread" will work so hard to get it; while he will pray—"Thy kingdom come" and will not concern himself enough about the answer to think of trying to set up the Kingdom of Christ?

Ps. 119:46.

Ps. CXIX:46

## CIVIL GOVERNMENT

### Part II

We are not now seeking to determine what the science of Civil Government is from what we may see in the nature of civil governments as they now exist or have existed, but what the real philosophy of Civil Government is as revealed by him who ordained authority. We are endeavoring to construct a correct Science of Civil Government from perceived facts and not from imaginary theories. What is it that causes us to resort to Civil Government? Is it a single cause, or is it many causes? What should be accomplished by Civil Government?

### ORIGIN OF CIVIL GOVERNMENT

Government existed in the Garden of Eden; but it was not Civil Government. It was divine government. Adam and Eve were equal. The occasion of the necessity for Civil Government was the fall of man which produced the disposition to devise various forms of civil government for self or for common protection. There was no need of the State until there was need of Civil Government. If the Garden of Eden had been full of men and women and children, and if they had extended the boundary to include the whole world, there would have been no need to organize for protection of their rights for there would have been no violation of the Moral Law.

The original institution of one human being in authority over another human being was after the fall

when God said to the woman—"Thy desire shall be to thy husband, and he shall rule over thee." Gen. 3:16. Because the disposition of man to keep the Moral Law in his original state was of a universal nature, there could be no necessity or ambition for one to rule over another.

The first historical need of Civil Government was when Cain killed Abel. The first evidence of the exercise of the principle of self-defense was when Lamech slew the one who assaulted him.

### AUTHORITY OF SCRIPTURE

The Scriptures are written for the guidance of sinful man, and exhibit not only the perfect but the practicable. In this way, man realizes his shortcomings. The true ideal of life originally was the perfect observance of the Moral Law, which was possible only in his state of innocency: in which condition the law would be kept spontaneously, and the State would be unnecessary and unknown. The State could not then, like the family, degenerate through the fall; but actually came into being because of the fall, as did the Church. In innocency, man did not need the State to compel observance of the Moral Law, nor did he need the Church, with its forms and ordinances, to develop morality and to rebind the moral relation to God and fellow-man which never had been ruptured.

### THE STATE

The State is the name of the institution formed by the people to enforce the Moral Law through a system of civil government.



The Nation is a people who are born into or with common governmental interests—sometimes with certain distinctive personal characteristics.

Civil Government is the mode and instrument through and by which the people effect the purpose of the State.

A State ideal must exist in order to form a State; but the ideal may exist while the State does not, or the existing State may not measure up to the ideal. The ideal should be the result of philosophic study. The real should be the materialization of the ideal through scientific construction.

## THE FOUR CHIEF THEORIES OF THE ORIGIN OF THE STATE

- I. Social Compact.
- II. Necessary Evil.
- III. Product of History.
- IV. Divine Origin.

There is some truth in all of these theories.

I. Social Compact—In the formation or birth of a nation, there is some common consent of association for governmental purposes—expressed or implied—written or unwritten. It is not an unconscious, involuntary occurrence like the birth of a human being. The social nature causes people to live in communities; and, unless there is some violent cause, the growth of civil organization is gradual. But its progress is clearly marked and is readily defined. Common protection must, sooner or later become necessary; and the character of the government must have

the sanction of the people in general: that is by common consent to the use of central authority in some visible form. It is then known as a nation.

II. *Necessary Evil.*—The organization of the State to establish Civil Government is a necessary evil in a sense beyond the execution of penalties for crime. Like the imposition of labor upon man on account of his sin; it has its good purposes as well as being a punishment and a burden of which, as a necessity, man might well desire to be relieved. A good in itself it is yet an evil to be borne—a yoke for a good purpose, but an instrument of servitude to the wearer, often galling even the obedient. How gladly would people be relieved of the expensive burden if men would only do right without it? When it becomes evil in its nature, it is because of prostitution from its true purpose. When it becomes an instrument of injury, it is because Satan is trying to use it to the hurt of men, and is perverting it to use in his kingdom. Obviously, those who support such a governmental system of wrong are identifying themselves with the kingdom of Satan; while those who oppose the governmental wrong and work for righteousness are identifying themselves with the Kingdom of Christ. Civil Government is not an invention of the devil, for he opposes moral order.

III. *Product of History.*—It may be difficult to determine when in nature the national life begins; but the State exists only when it organizes to governmental system. A State without a government is preposterous in thought. The United States became a nation when it broke away from Great Britain and issued its

declaration of independence. The national State was constituted when it began its governmental functions by the adoption of articles of confederation. The national State in this sense does not have any specific relation to the colonies or States composing it, for it was the people who adopted the present constitution, formed after independence had not only been declared but had been actually established, for the more effective exercise of its proper governmental functions.

Moral conditions, brought about by secular affairs, considered and discussed by those who in common are affected and interested, produce such a common feeling or sentiment as to influence and impel at least a controlling number of the inhabitants of a locality, larger or smaller, to mass together and, through conventions or otherwise, to take on national character by constituting a system of civil government.

While these things are natural, they transpire nevertheless in the operations of Divine Providence, the God of nature and the disposer of the affairs of men, to the accomplishment of his purposes with respect to the moral government of the world and of the universe.

IV. Divine Origin.—The divine origin of the State has reference, not to direct divine command of God to organize, nor how to constitute, but to the authority which is vested in and is exercised by the State. People have no right to impress each other into service, or to interfere in any way with each other's liberty unless there is some immoral act which nullifies the right to freedom of action. Then neces-

sary restraint must be put upon the aggressor for the enforcement of the Moral Law in the interest of common civility. Immorality is virtually a nuisance; and any one who has the power is accorded the right to abate a nuisance. The agent, in so doing, is only acting in the line of divine authority for the enforcement of God's law which is fundamental to all righteous law. So such governing control has the divine sanction and Civil Government is of divine origin as an authorized means working out God's will in social order. The authority used to suppress evil originates in God.

### FOUNDED IN NATURE

The way in which the State and therefore Civil Government is founded in nature is that the Moral Law is the law of man's nature as an intelligent social being. Man, being thus divinely constituted, this law, expressed in the Decalogue and answering to man's self-consciousness of his moral obligations in his social relations, being purposely enforced through the State as a natural means of protection of the God-given rights involved in his moral constitution, is responsible to God for the preservation and use of his rights; and, when they are invaded, must resort to means of defense. This is natural and right—so has divine warrant as power acting in harmony with the divine will. This natural disposition to protect natural rights by the use of an agency devised by intellectual genius involves the fact of natural process for natural ends—so Civil Government is founded in nature. God has entrusted man with the faculty and power

to cause this law to be operative, and holds him responsible for the use of means for his own welfare and for the glory of his Creator.

To violate moral law is unnatural—to oppose its enforcement is unnatural—so nature asserting itself by compelling respect for its law is natural. The State is founded in nature and Civil Government acts by virtue of the authority of the God of nature.

### MORAL ORDER

Moral order is in man naturally; but perfect moral order does not involve or comprehend the existence of the State. It is imperfect moral order or conditions (consequently disorder) which suggests the necessity of a means to effect approximate perfect moral order within the limit of ability—so practicability. If violation of the Moral Law did not result in moral disability, restored perfect moral order might be within the range of the agency of the State. If perfect moral order could be attained and be made permanent, the need of the State would cease. The State is an invented agency to control and overcome moral disorder. Its necessity begins with degeneration and ends with perfection. The perfect causes it to cease to have its functions operative. It therefore is not like the Sabbath and marriage a legacy from the innocent condition of man in the Garden of Eden. The consciousness of the need of it was due to the sense of the injury to man, spiritually and physically, of violation of moral law, the sense of which he had intuitively as a rational being, as it was the natural law of his well-being. Even in a state of imperfection, if

all would control themselves within the limit of the reasonably practicable, possibly there would be no need of the State.

Those who assert that Civil Government would exist even if man had continued sinless, and that it now exists among the angels in heaven should support their statement with some reasonable description of its possible mode of existence in such condition—how it operates and what it accomplishes—what could be the form of its organization and the variety in duty of its officials. If it is impossible for them to do this, they should then show us how the State could exist without Civil Government or how Civil Government could exist without the State; and how men could think of such a thing as either unless by direct revelation when they would have no need of it for governmental purposes; or else show us the need and form of it. How would people feel the need of a policeman if they never saw one assault another on the street; or of other officials if there were no murder or theft or slander or impurity in any community?

### IMPERFECT AGENCY

The enforcement of the Moral Law being committed to man himself through the agency of the State, the administration and execution will be imperfect. Civil Government will never equal the divine government as we conceive it to be exercised over the holy angels and as it would be exercised over man if he had never fallen; for, while the sense of divine authority would be in the soul of man with a corresponding sense of moral obligation to obey, he would not

experience the exercise of the divine power to compel submission. His obedience in service required would be full and free according to instruction given. The exercise of the enforcing power is a new experience because of changed conditions—changed attitude. The divine government would not be a civilizing agency.

The very ideal of the State is not perfect; for, although all necessary instruction is given in God's Word, he has left, still, much to be developed by the intelligence of man. But he can never know nor do like God himself. Whatever may be our conception of the millennial age, yet God's perfect law will not be perfectly kept; and there will be need, still, of Civil Government; and the civil should ever approach in efficiency to the highest ideal; and constant and increasing effort is necessary, possible and obligatory.

## FUNDAMENTAL PRINCIPLES OF CHRISTIAN CIVIL GOVERNMENT

1. Civil Government exists primarily for the just enforcement of the whole Moral Law.
2. The Ten Commandments are the Fundamental Law of the divine government, which civil government has no right to contravene.
3. The Authority of civil government rests in the sanction of Almighty God, who is the source of all moral power.
4. The Executive Administration of all divine government is placed by God in the hands of Jesus Christ as the Governor of the nations.
5. The Bible is the Authoritative Revelation of

the nature and function of civil government, and of the spirit of benevolence and equity in which it is to be administered by rulers as the servants of God for this very purpose.

6. Law cannot make men moral; but, faithfully applied, can prevent or punish civic immorality—individual or corporate.

7. It is the Moral Principles involved in secular transactions, or in religious practices, that warrant scrutiny, and interference for moral adjustment.

8. To enact, administer, execute or voluntarily apply an immoral law is an immorality. Immorality is a crime.

9. Every precept of the Decalogue is necessary for the protection of human rights.

10. God deals with nations, as with individuals, according to moral character.

## THE MORAL LAW

### How The State Should Enforce It. Rights and Duties Under It

“The Moral Law is the law of man’s being as responsible to God for right conduct in his relations to God and man. When God made man, he was capable of doing right in all his relations and felt his obligation to do so. His first violation of this obligation was his eating the forbidden fruit and thus breaking the Covenant of Works. If he had been true to the first commandment, he would not have done so. If he had been true to the sixth command-



ment, he would not have done so. Other of the commandments may be seen to have been broken, but these are evidently so.

Man, by his fall, lost not only knowledge of God, but also knowledge of duty. He is still bound by the same moral law; but he has lost both the knowledge of it to an extent, and the ability to keep it perfectly. It is not utterly obliterated from his heart, for he knows that right is right, and that some acts are right and that some are wrong. He has a consciousness of wrong-doing and a sense of shame in it. Instead of doing right from impulse, he is forced first to study empirically what is right and then to guide and guard himself carefully to its performance. He is keenly conscious of his ignorance of his whole moral obligation and also of his failure to do the right that he knows. He has a conscience that is disturbed painfully when he knows that he has done wrong and that is moved agreeably when he does what he knows is right. It is not perfect, but approximates perfection only in proportion to its enlightenment in duty and to its cultivation in tenderness to be strongly agitated by the doing of right or wrong. It becomes a guide only to the extent to which one can realize beforehand what he would feel in case of doing what would be right or wrong. Conscience is the sense by which we are conscious of the effect which our conduct has upon our moral being as to its welfare or injury. The Moral Law is the law of man's well-being; and conscience is both the sense of soul injury in its breach, and the inward witness to its wholesomeness. Indeed I have wondered if, when the Lord said, "Be-

hold, the man is become as one of us, to know good and evil," he had reference to this sense by which he would judge and determine his conduct; and if this is the origin of that in man which scientists see as necessary to the building up of a system of ethics—the ability, from a sense of right and wrong, to do good or evil by knowledge and choice. Man could not have had conscience-experience of evil until he transgressed the Moral Law.

With man's ignorance and inability in the sphere of morals, coupled with his natural depravity, the condition of social life was woefully immoral before the flood. Conscience was rendered dull through transgression until the turpitude of sin would be denied. Men gloried in their shame; and, as they did not wish to retain God in their knowledge, he gave them over to all the results of a reprobate mind. This led to the destruction of the old world by water, and the re-peopleing of the earth from those who were best developed in moral life. But the natural course of man is downward, and the world was soon again full of corruption. Ignorant of both content and extent of moral duty, there could be no possible prospect of development into ideal society.

Ethics is moral obligation fulfilled through goodwill: Civil Government is moral obligation enforced for the good of society—what hope could there be that either should be satisfactorily realized?

This, then, was man's situation with reference to the regulation of his moral life from the time of the fall unto the time when God spoke the ten words from

Mount Sinai, and wrote them on two tables of stone for his permanent instruction.

Oh, how grateful our race should be to God that he has seen fit in his goodness to reveal to man what he has lost by his own wilful disobedience! How ungrateful and incompetent must those authors be who write on Ethics and on Civil Government without reference to the ten commandments because it would be unscientific to refer to what has been divinely revealed! Well may it be said that they are yet in the woods; and well might their efforts be classed with those authors who wrote before Moses, only they cannot be supposed to be as honest in making acknowledgment of the light they use for their purpose. As they do not wish to retain the Decalogue in their knowledge as the foundation of their science, God gives them over to a reprobate mind in the search for scientific principles so that God himself is either ignored, or is not supposed to be so strenuous in point of etiquette as to insist on direct recognition from those who study or from those who use his institutions. The book of revelation is laid aside for the book of nature and the result is obvious. God might justly again deprive such of the light of his revealed moral law and leave them like their antedeluvian ancestors to grope in heathen darkness in order that, according to their notions, they might be honestly scientific in their investigations. The danger is that they and their disciples may perish without law. May God have mercy on them and show them their folly. God is the Supreme Scientist.

The purpose of God in giving the Moral Law to the

children of Israel is manifest when he afterward providentially organizes them into a nation with a system of Civil Government founded upon it and a system of religion calculated to influence to its ethical observance. They were taught to love this law and to observe it carefully in all their relations in life; and their rulers were held responsible for its faithful enforcement in society. With the full knowledge of duty, and the blessings of the true religion, they may now develop into a model church and state.

Thankful, then, that God has revealed to us the law of our moral being which is the source of our correct knowledge of our natural rights; and that he has ordained Civil Government that we shall enjoy our rights, let us proceed to examine how government should enforce these Ten Commandments and thus fulfill its purpose."

## HOW THE STATE SHOULD ENFORCE THE MORAL LAW

### The First Commandment

As the nation should acknowledge God as the source of its existence and authority, so it should acknowledge God to be the only true God; and should enter into covenant to fear, honor and serve him alone, solemnly undertaking to faithfully fulfill its obligations. Only such persons as will lead the government in this should be exalted to official position in the government. Anything openly and positively dishonoring to God should be prohibited. It should protect

and encourage everything that is to the glory of God.

**GOD'S RIGHT**—To be acknowledged.

**MAN'S DUTY**—To acknowledge God.

**MAN'S RIGHT**—To acknowledge God.

**STATE'S DUTY**—To protect in the performance of this duty according to this right.

### The Second Commandment

The nation should not permit open idolatry within its jurisdiction, nor the erection of temples upon its domain for the public placing or worshiping of idols. (In the privacy of the home, the family have the right to practice their religion according to conscientious convictions, provided no obscenity or human sacrifice is practiced.) It should maintain the fullest religious freedom of the individual except when under cover of religion, treason is taught or gross immorality is practiced. It should itself pay homage to God in ways only appointed in his Word; but should not oppress the conscience of any moral citizen. There should be no respect of persons in matters of conscience. In national seasons of humiliation and thanksgiving, access to God should be sought through the only Mediator.

**GOD'S RIGHT**—To say how he should be acknowledged.

**MAN'S DUTY**—To worship as God appoints.

**MAN'S RIGHT**—To honor God as he directs in accordance with his conscientious conviction of the intention of divine revelation.

**STATE'S DUTY**—To protect the rights of conscience.

### The Third Commandment

The OATH should be considered an act of worship. The name of the true God alone should be used in oaths; and they should be reverently, but not idolatrously, administered. Official and judicial oaths should not be unnecessarily multiplied; extrajudicial oaths should be prohibited; and perjury should be adequately punished. All profane swearing and blasphemy should be severely dealt with. All profanations of the lot, as games of chance, betting, gambling etc., should not be permitted. Both wild and tame animals should be protected from wanton destruction and cruelty. The Bible should be held sacred from insult.

GOD'S RIGHT—To Real Honor—Holy Reverence.

MAN'S DUTY—To hold God's name and all that is his sacred.

MAN'S RIGHT—To freedom from the annoyance of profanity, or the blasphemious ridicule of his devotions.

STATE'S DUTY—To protect from such an offender, and punish the criminal.

### The Fourth Commandment

The Sabbath should be respected according to its holiness. It should be a legal day of rest to man and beast. The government itself should transact no business and should do no work upon that holy day. Neither should it permit ordinary business or work to be done by individuals or by corporations. Neither excursions, nor public or noisy demonstrations should be permitted on that day. Public buildings

and places for amusement or pleasure should be closed. All Sabbath-breaking should not only be punished, but should be caused to cease on sight. Works of necessity and mercy only should be allowed; and they should not be permitted to yield any material gain to their authors. The whole profit of operation on the Sabbath of any business judicially admitted as necessary should divert to the State that necessity alone should impel the operator. It is the duty of the Church in its sphere to enforce the positive part of the Fourth Commandment, and of the State in its sphere to enforce the negative part.

Those who observe the seventh day of the week as the Sabbath should be properly respected; but they should not on that account be permitted to do public work on the first day. On the Lord's day Sabbath, they should be permitted to work at home.

**GOD'S RIGHT**—To Institute the Sabbath.

**MAN'S DUTY**—To Rest and Worship.

**MAN'S RIGHT**—To have the Sabbath without restraint.

**STATE'S DUTY**—To Insure Sabbath Rest to All.

### The Fifth Commandment

Civil Government implies that all men are not in every respect alike. There are differences in gifts and abilities. There must be differences in place and relation. There are parents and children: husbands and wives: masters and servants. There are rulers in their different orders, and there are subjects. There are superiors, inferiors and the great body of equals. Each individual has his rights in his station, and

should be as jealous for the rights of others as for his own—each zealous to duty in his sphere. Proper honor should be given to superiors. The dignity of office must be maintained. The officer doing God's will is the minister of God. Proper benevolence is due to inferiors; and proper accord of equal rights is due from equals to equals.

The proper exercise of parental authority should be sustained; and the duties of all family relations, when necessary, should be enforced.

The proper enforcement of the Fifth Commandment tends to peace and prosperity, as well as to the highest realization of governmental excellence—righteousness and patriotism.

RIGHT OF MAN—To his proper place in the world.

DUTY OF STATE—To make him secure in possession of that place.

### The Sixth Commandment

The preservation of life is entrusted to the State, and it is under obligation to use all proper means, not only to make life secure, but also to establish those conditions which tend to tranquility. God early revealed to man what he required as the penalty for murder, and he holds a nation responsible for the innocent blood purposely shed in the land. He has never revoked his law in this respect. The blood of him alone who has shed the blood will atone for it. Only the proper officials have the right under God to execute the penalty for the breach of this law. Only in the defense of self or others from personal attack at



any time, or in the protection of property from the thief at night, can the taking of life by the private individual be justified.

Adulteration of food, poisons, intoxicants, carrying concealed weapons, regulation of conditions of labor, injurious pleasures or recreations, etc., are proper subjects for legislation.

The government is also under obligation to protect national interests, to punish treason, to provide for the public defense, and to foster those conditions which tend to the prosperity and perpetuity of the nation.

RIGHT OF MAN—To full enjoyment of life.

DUTY OF STATE—To protect life.

### The Seventh Commandment

To the State is committed the protection of virtue. To the honorable, virtue is even dearer than life. The government is required by the Seventh Commandment to adequately punish adultery, fornication, rape, incest and all unnatural and unclean gratification of the sexual passions. It should prohibit, under adequate penalties, everything which is intended to suggest and incite to such sin, or which shows pleasure in it by act, word or representation: also immodest apparel and conduct. The law should apply without exception to all who consent in such intercourse without marriage. Marriage and divorce laws should be scriptural and should be faithfully enforced. Divorce should be granted only in case of adultery; and the innocent party alone should be permitted to marry again. In case of willful desertion, it seems that the

innocent party may be judicially relieved of marriage responsibilities; but neither party has the right to marry again before the death of the other. Criminals excepted, no persons, especially females, should be allowed to be confined behind barred doors and grated windows, or to be prevented from enjoying the personal liberty which is their God-given right for the preservation of their own honor. Every person should enjoy the fullest privilege, in safety, to complain in case of abuse with regard to virtue and liberty. Under old English law, the penalty of depriving of the power of reproduction might be visited upon the one who forcibly violated virtue. White slavers should certainly suffer this penalty now.

**RIGHT OF MAN AND WOMAN**—To purity of character—virtue.

**DUTY OF STATE**—To thoroughly protect this right.

### The Eighth Commandment

The State should protect its citizens in the possession of property rightfully acquired. It should punish and endeavor to prevent theft and robbery. Fraud, bribery and usury should be properly dealt with. Graft and the rake-off should be classed with treason. Fairness of dealing should be insisted upon in wise regulations with regard to all contracts. The public should be protected from overreaching business transactions. The State should set a good example in its own business. Dishonesty should be made odious.

**RIGHT OF MAN**—To rightly acquired property.

DUTY OF STATE—To efficiently protect this right.

### The Ninth Commandment

Veracity is necessary to confidence; confidence is necessary to business; and business is necessary to livelihood. A person has a right to be known in his true character. Injury to a person's good name may cause him material loss as well as loss in social position. No one has a right to misrepresent another; and the State, by the Ninth Commandment, is required to protect the good name of every inhabitant of the country from injury by falsehood. This commandment is authority for legislation against lying, slander or anything which, because of its untruth, leads to the injury of the reputation of another.

RIGHT OF MAN—To good reputation.

DUTY OF STATE—To protect from slanderous attack.

### The Tenth Commandment

This commandment may seem to some to concern entirely such a disposition of heart as will make it impossible for the State to act with reference to it. The government takes cognizance rather of outward acts which disturb, or tend to disturb, society. But, while covetousness is in the heart, it is a power which moves to such acts as are intended in time to lead to the gaining of the possessions of others by taking advantage of them in some way. As the province of government is to prevent as well as to correct evils in society, whatever is a menace to the rights of others, being a practical expression of covetousness and it

may be of a conspiracy, is to be dealt with effectually even though, as yet, it has not actually invaded the rights of others. The State then can legislate with reference to monopolies and combinations and such things even before they begin practically to control the market, and injure others by their methods of doing business.

RIGHT OF MAN—To good-will.

DUTY OF STATE—To restrain and punish indications of ill-will which might lead to the injury of others.

These rights existed when man was in a state of innocency as created and placed in the Garden of Eden; and a whole world-full of sinless people would not need Civil Government to protect them, for they would not be violated. These natural rights belong equally to men and women.

The Federal Government should cover all of these rights in its criminal code; and I have thought that it should have an island penal colony in a mild climate where desperate convicts as white-slavers, prostitutes, gun-men etc. could be effectively segregated and prevented from corrupting our social life, while at the same time supporting themselves by agriculture.

### “INTERNATIONAL POWERS”

“All men see that the Moral Law is good. All men alike need to enjoy their rights under it. All nations are alike bound to enforce it. They are themselves to be guided by it. It is the common ground of right to the human race. Even the Turk has his day to celebrate the giving of the Ten Commandments to Moses.

As men are under obligation to interfere and prevent violation of moral law by a neighbor, whether it be through willfulness, intoxication, religious fanaticism, or insanity, so nations have a right to interfere with, and cause to desist, any nation which, under any pretext whatever, is evidently breaking the Moral Law to the distress of its subjects. Wherever the Moral Law is willfully disregarded and the common rights of humanity are outraged, the appeal of those in distress should lead all moral subjects of God's government to lay aside all other considerations and unite to save the needy. The Moral Law is sufficient warrant; and, when God has given the right to do so, he certainly requires it to be done.

How easily international rights and obligations can be determined when the several nations accept the Moral Law as defining their powers and duties from God! It is an iron rod as well as an iron rule. With it the anointed Son of God will instruct the nations until he makes them a willing people in the day of his power." "The Lord shall strike through kings in the day of his wrath."

"Thy Kingdom come, Thy will be done in earth, as it is in heaven."

### CONSISTENCY vs. INCONSISTENCY

The Christian is pledged to be true to God in all his relations in life. Sin in any of these relations, indulged in, persisted in, will destroy the soul. Faithfulness in one sphere of relations will not secure against punishment for unfaithfulness in another sphere. His duties in his church relations may seem

to be faithfully performed; but, if he is unfaithful in his duties in his family relations, he need not think that this sin will be overlooked. In the same way, if he is unfaithful to Christ in his duties in his civil and governmental relations, he is accountable; and, for unfaithfulness in this as in the other spheres, he may lose his soul.

He need not pray to God to make legislators enact good laws if he sends atheists, infidels, profane swearers, Sabbath-breakers, gamblers, adulterers, grafters, and drinking men to make the laws. If he wishes to enjoy God's blessing and to promote Christ's honor, he must send men to make the laws who are willing to work for righteousness and live out righteous principles. It is not fair to ask God to work a miracle to counteract disingenuousness.

## CONCLUSION

While saying that Civil Government is ordained and constituted to enforce the Moral Law, and hold that this is its primary purpose, it is yet evident that it has other subordinate, incidental functions. It is its duty to make use of proper means to maintain its own existence and functional efficiency. For example: It should maintain a system of education by public schools which will prepare the youth for the duties of intelligent citizenship, and for patriotic devotion to national interests. It should train in the principles of economics, and endeavor to interest in industrial affairs. It should conserve the national resources; and, while not established for war purposes, it should provide the necessary means for common de-

fense, and ability to make its influence felt in behalf of the persecuted in all nations. It should encourage higher learning and scientific research etc., etc. But these things are only accessory to the great purpose of maintaining the correct moral conditions which are fundamental to the welfare of the human race.

In order to effectiveness and in the interest of economy, it would seem to be the duty of the government, upon reliable information, to undertake, without expense to those who are wronged, all necessary process for the prompt discovery, apprehension, and prosecution of criminals. It will thus be the terror of evil-doers, and the praise of them that do well.

## THE KINGDOM OF CHRIST

Some have difficulty in defining the Kingdom of Christ. The consequence is that the relations that they bear to him and the duties which they owe to him are not clearly understood.

Perhaps it will be helpful to state the fact that the Kingdom of God and the Kingdom of Christ are the same—comprehensively identical. Ephesians fifth chapter and fifth verse makes that evident. God has placed all authority in the hands of his Son except that he himself is not under his authority; and the Son as Mediator between God and a sinful world rules until the work of redemption is completed and all enemies are overcome and subdued, acknowledging the divine authority. Then he delivers up his account (the Kingdom) to the Father, and God rules direct forever. No governmental honor can now be given

to God which is refused to Jesus Christ as the present divine Ruler of the nations.

So the Kingdom of Christ is Christ ruling over the whole Kingdom of God. It began with the fall of man, and ends when his mediatorial work is completed. He will then reign evermore with the Father in the Kingdom of God.

The State is the Kingdom of Christ as well as the Church if the Church should be considered a Kingdom, for he is the Head of both Church and State in his Mediatorial Reign. Church and State each in its distinct sphere, as departments of the Kingdom, should acknowledge Christ as Supreme over Family, Church, and State.



## THE NATION A MORAL PERSON

The word "person" represents a number of things. The common use of the term is with reference to rational individuals. But it may represent that in things which corresponds with or is analogons to what is found in rational individuals.

The rational being has moral nature. He is responsible for the moral quality of his conduct. He has the faculty for judging and distinguishing between right and wrong. If his moral nature is perfect, he will make no mistake in judgment; but with free-will he may choose to take the wrong course through various inducements and motives. Having such ability and responsibility, he is called a moral person; and this feature of his existence or constitution is called moral personality. It means that he must move on the moral plane independent of other moral persons. He is under obligation to do right whether others do right or not.

Moral Personality is a characteristic of a human being. Man is under obligation to live in conformity to the principles underlying the Moral Law. The Moral Law is given for his guidance. He cannot exist or place himself in any position or relation in which he is free from moral obligation. Moral personality must feature in all activity. Nor will any number of persons acting together lessen the moral responsibility of each one. The guilt of each person taking part in a lynching is as great whether there are

five hundred or only fifty in the mob. The recognition of this element in human nature gives rise to the term moral personality.

This term may be applied to any thing which exists or acts through human composition or agency. A banking institution is a moral person for it is under obligation as a body to observe the Moral Law. It is trusted and dealt with as if only one person constituted it. If it denied moral obligation, it would not be patronized or respected. It is an organization, not an organism. There is no life or flux proceeding from one member into another. It has artificial entity but no tangibility either material or spiritual. Its capital and property are but means by which it operates in a defined sphere. All companies and corporations are moral persons and have moral personality. They must operate along moral lines, or be suppressed.

So a nation has a moral personality but it is not recognized until it assumes the prerogatives of the State and constitutes a civil government with governmental powers and operative governmental functions. Each person composing it being under moral obligation, the whole body is under the same, and acts with reference to the observance of the Moral Law as if only one man were acting; but it is by the will of the body politic acting through authorized instrumentalities. It thus becomes an artificial moral person constituted by and composed of the whole acting citizenship.

Being a moral person, Jesus Christ, the present Di-

vine Executive, preserves or destroys its governmental organization according to its moral character and his system of providential government of the world. While the people may be spared they may, for their national sins, suffer the calamity of the loss of their governmental organization as a nation.

## GOVERNMENT OWNERSHIP OF PUBLIC UTILITIES

Civil Government is instituted to enforce the Moral Law. If people would keep the Ten Commandments, they would not need civil government. They could associate themselves for any needed enterprise without the necessity of a government charter to keep them within proper bounds. Unlimited means would be at the disposal of those engaged in any reasonable project. Talent would have unbounded opportunity. Companies could operate at will. Government supervision and restriction would be unthought of because unneeded. Every one would have proprietary right in his personal production. He would use it for the good of others as well as for his own good. Business concerns would take no advantage of any situation to wrong their patrons. The community would not need to bear the expense of a system of civil government with its salaried officials. All would do their part according to their ability and opportunity. There would be no need of complaint for there would be no social friction. Every one would be helpful and not hurtful to his neighbor. There would be peace and prosperity. This would be the natural and normal condition of things.

Live, enterprising men know how to run a business in their line better than the government does. Government salaried agents are not likely to show much enterprise. The public would be the loser. Instead

of getting out a patent and pushing sales, giving the public the advantage of its use, the individual would be obliged to push the government to take up his invention, which would, as likely as not, be impossible to accomplish. Healthy self-interest is a mighty impulse toward success.

The abnormal conditions create the necessity for civil government. Its purpose is to preserve or produce normal conditions. It is not erected to carry on business; but to make people carry on business honestly. It is to adjust disorders and compel civility among citizens. As long as they do right, they can carry on their business without interference. If there is complaint, there must be investigation. If there is wrong, it must be righted and kept right, or the business must cease as far as the wrong-doers are concerned. If the business itself is injurious, it must be quashed. If the government runs business, who will make it do right? What opportunity will there be for private enterprise? Will not the citizens become the slaves of the State? No, God has not ordained civil government to carry on business, public or private; but to see that business, both public and private, is carried on according to sound moral principles.

It is not within the compass of this treatise to contain a thorough discussion of Socialism; but the preceding statement of the nature and purpose of Civil Government shows the unnatural and impracticable nature of it as an economic system, as it is an interference with freedom of individual enterprise. Social interests must harmonize with the individual interest in order to general contentment.

## PUBLICATIONS

“Fundamental Principles in Civil Government.”  
(Edition exhausted). Per copy, 10 cts.

“Rights—Human and Divine in Civil Government.” Per copy, 15 cts.

“Christian Marriage and Divorce.” Per copy, 5 cts.

“The Bible in Our Public Schools.” (Edition exhausted). Per copy, 25 cts.

“The State and the Kingdom.” Per copy, 10 cts.

“Civil Government—Harmony of Nature and Revelation.” Per copy, 30 cts. Per doz. \$3.00.

Arrangements can be made with the author to lecture on the above and other subjects, as

“Evil not Eternal, and God not Responsible for it.”

“The Kingdom of Christ and God.”

“The Unpardonable Sin.”

Address: Rev. R. C. Allen, Grove City, Pa.

4545

FJ.2

And the work of righteousness shall be peace; and the effect of righteousness, quietness and confidence forever.

---Isa. 32:17