



## HONORING THE SOVEREIGN

PATRIOTIC ADDRESSES BY REV. DR. ANTILIFF.

A Bright And Earnest Service in Queen Street Methodist Church on Sunday morning was bright and earnest. The hymns, in addition to the doxology and the national anthem, were those commencing "Swell the Anthem, Raise the Song," and "O King of Kings Thy Blessing, Shew on Our Anointed Sovereign's Head." The scripture lessons were Psalm xxi, and Romans xii, 1-8. Before the reading of the psalm, which was read responsively, the preacher called attention to the singular appropriateness of the first part of the psalm to the occasion. After the sermon Miss Tandy sang very effectively Kidgill's "Recessional."

Rev. Dr. Antiliff, who took as his text 1 Peter ii, 17—"Honor the King," said: In this epistle we have a directory of duty, for we are taught to shun evil tempers, to keep the passions in subjection, to behave righteously and kindly to our fellows and to be in submission to our superiors. In the verse which ends with our text we have four very brief but pregnant exhortations, "Honor all men, love the brotherhood, fear God, honor the king." One cannot read the text and the context without recognizing the fact that Christianity not only concerns itself with man's future, but also with his present; and that it has to do with him not only as a citizen of heaven, but also as a citizen of earth, and that it is intended not only to make good saints but also good subjects. It is to be noted that while it does not prescribe any special form of civil government, it teaches such principles as will tend to make both good rulers and good subjects. In not settling forth any one form of government, we may admire the silence of scripture, which in this instance well deserves the name of golden, for whatever form it had presented, we may be sure it would have given offence to some nation or people. Wherever Christianity prevails we find the highest development. It is not by a mere accident that the nations were Christianized most fully obtains, are foremost in art, science, wealth and enterprise. Find me the most Christian nation and I will show you the one highest in civilization, broadest in freedom, most wealthy in resources and most devoted in loyalty; and no wonder when we find such principles incarnated as are found in our text—Honor the king.

By "The King" must be understood the chief magistrate, whether called emperor, king, president or other august title. The title is immaterial, the office is the important matter. It is to be observed that the apostle recognizes different grades in society; there always has been variety of rank and always will be for neither nature, grace nor providence favors those who would reduce all men to the same level. Intellectually, physically, socially and morally there are and will be great differences. One purpose to be served by these differences is that there may be variety of service, for we are members one of another, and in the body politic as in the body physical there are necessarily many members each having its own and necessary function. There are, therefore, special duties belonging to every social position, whether we be governors or governed, the duty of those who are subjects is to honor the king.

This duty implies submission to authority, for there is no honor if there is rebellion. Honor is due the king merely for the personal qualities, but rather for the official prerogatives which attach to the office. The king represents an idea—that is lawful authority. He embodies the idea of government. In our empire we find the royal coat of arms over the seat of the judge in the courts of justice. The heraldic motto is in the name of the monarch. In state trials he stands as the plaintiff, and is supposed to be the fountain of justice. We are therefore bound as individuals to how to this authority, otherwise we have anarchy and civil confusion, nay, the fabric of the constitution will fall into ruins. If the individual citizen exalt himself and his interests above the general welfare the end will be the disintegration of the state. So submission is a vital duty. But we speak of submission to lawful authority. In our nation this is expressed not in the arbitrary acts of the monarch, but in documents promulgated by the people in conjunction with the reigning monarch. So we honor the king by obediency to the law. Every breach of the law is, according to our constitution, an offence, just as the majesty of the king. What an abominable thing is law! Hooker, that great and eloquent divine of the early English church, has said, "Of law no less than of the acknowledgment that her seat is in the bosom of God; her voice the harmony of the world; that all things in heaven, and earth do her homage; the very least as feeling her care, and the great are not exempt from her power, both angels and men, and creatures of what kind soever, though each in different sort and manner, yet all, with one's uniform consent, acknowledging her as the mother of their peace and joy." While thus insisting on the law we do not say, that occasions can never arrive when it should be resisted, but this is only justifiable when God's law is trampled upon or despised. The apostle Paul says, "Let every soul be subject to the higher power;" a bad government is better than none, and for the general welfare, it becomes us at times to endure what we may deem injustice or wrong. When, however, the chief ruler unites with high official authority personal qualities of the highest character, it should be at once a duty and right to render him "honor"; and in the case of all British subjects this is surely the case. The text further incites reverence for the person of the monarch. By reverence is not meant that exceeding flattery, that too often has debarred both the officer and the sovereign. Loyalty is not synonymous. While we are to honor the king we are not on that account to dislodge ourselves. We are to show reverence. This quality is not sufficiently esteemed and cultivated. It springs from the recognition of the fact that there is something higher than ourselves; and is closely allied to humility. Unless a man has this quality he is low and grovelling. To reckon no one higher and more worthy than oneself is always a sign of a "low-thoughted" and self-centred man. It is well that God has given us gradations in society, if only for the cultivation of this virtue.

As to the manner in which we should honor the king, we remark that prayer should be offered for his well-being. So we are taught by St. Paul, who exhorts that supplication, prayers, intercessions be made for kings, and for all that are in authority. Those in high places have many trials of which the common people know but little—"Uneasy is the head that wears a crown." Lord Bacon pitifully says: "Princes are like heavenly bodies which cause good or evil times; and which have much veneration but no rest." They have peculiar temptations, to which they are exposed by their position, power and wealth. There are many to flatter; but should do wrong, where can be found a faithful reprobate such as Nathan was to David. Men in lower positions will find honest counsellors and removers, who will rebuke a king? We are further taught to refrain from disaffection and sedition; and to judge charitably of the conduct of those who govern us; they cannot always on account of their very position defend themselves against the living tongue of scandal. In conclusion the preacher referred to the fact that the British monarch was not a despot, but a constitutional ruler, and that his ministers were responsible for his political acts, he could do no political wrong, at the same time his position as the monarch of the mightiest empire in the world, he had vast social influence and his example was far-reaching for weal or woe. The acknowledgment of God's providence in the proclamation issued last Friday by the king was adverted to and the congregation was asked to give thanks that the prayer offered by many millions for the recovery of the king from what at one time seemed likely to prove a fatal sickness, had been so graciously answered, and that, on Saturday, in spite of evil prophecies to the contrary, the coronation had taken place in Westminster Abbey, a coronation which was all the more solemn and affecting because of the experiences of anxiety and prayer during the past few weeks. Let prayer also be offered that when his majesty had to lay down his earthly crown he may be called to a still higher coronation and place by the King of Kings and Lord of Lords!

## TO MARINERS.

## Explanation About the Prevailing Winds in August.

Canadian Meteorological Report. The prevailing winds in August are westerly, and in the lower St. Lawrence and Gulf they frequently reach the force of a strong breeze. The latter part of the month is the height of the hurricane season in the West Indies, and not infrequently these storms affect our Atlantic coast; some pass directly over, or so near to the mainland as to prove that the full force of the storm is felt. Others again, do not approach the coast so closely; and then these great gales, although terrific at sea, are perhaps not experienced on our coasts to any extent, if at all.

In the lake region, during the twenty-eight years, 1873 to 1901, inclusive, irrespective of thunder squalls, the winds attained the force of a moderate gale on twenty-one occasions. In seventeen cases the wind veered, and in the remaining six they backed at some places and veered at others.

In the lower St. Lawrence valley and the Gulf, during July, there were twenty-eight gales, nine heavy gales and nineteen moderate gales. The heavy gales were caused almost without exception by West India hurricanes. In seventeen cases the wind veered, and in eleven they backed.

In the maritime provinces in July there were twenty-one gales, eleven being heavy and ten moderate. Of the heavy gales the whole number were caused by West India hurricanes. In twelve cases the winds backed, and in nine they veered.

## Kepler Clippings.

Kepler, Aug. 8.—The funeral of the late Frank Leeman took place Thursday, at the Wilton cemetery, Deep sympathy is extended to the family. Farmers are nearly through harvesting their barley and rye wheat harvested. News has been received by his parents, Mr. and Mrs. G. Lawson, of the marriage of their son, Herbert, of San Francisco. The Misses H. and G. Trotter, Kingston, have returned home after spending a few weeks with friends here. Mrs. Mayette, Kingston, is visiting at her brother's, J. H. Johnston, also Mrs. Perry and wife at their daughter's, Mrs. J. McBride. Mrs. P. W. Edwards and children, Rochester, N.Y., are at A. Townsend's also T. V. Mrs. Sydenham, Mr. Babcock and wife, are at Mr. Leeman's; also S. Lee, Watertown, Mississauga, Ont., are at H. Hartman's. Mr. and Mrs. J. Joyce, Kingston, are at S. G. McLevy's. Mrs. T. Powley and little grandaughter, Ima, have returned home; also J. H. Johnston, Miss Myrtle Bousley, Gananoque, accompanied by her brother and Miss Lakes, Toronto, are at J. Douglass' S. Craiston, ill for sometime, is convalescent.

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