**“The Powers that Be” Bible Echo and Signs of the Times, 4, 15, 228.**

GOD has shown that although the power that be are ordained of God, they are not ordained to act in things that pertain to men’s relation towards God. Christ’s words are a positive declaration to that effect, and Romans 13:1-9 is a further exposition of the principle. {BEST August 1, 1889, p. 228.1}

Let us look a moment at this question from a common-sense point of view: “When societies are formed, each individual surrenders certain rights, and as an equivalent for that surrender, has secured to him the enjoyment of certain others appertaining to his person and property, without the protection of which society cannot exist.” {BEST August 1, 1889, p. 228.2}

I have the right to protect my person and property from all invasions. Every other person has the same right; but if this right is to be personally exercised in all cases by every one, then in the present condition of human nature, every man’s hand will be against his neighbor. That is simple anarchy, and in such a condition of affairs society cannot exist. Now suppose a hundred of us are thrown together in a certain place where there is no established order; each one has all the rights of any other one. But if each one is individually to exercise these rights of self-protection, he has the assurance of only that degree of protection which he alone can furnish to himself, which we have seen is exceedingly slight. Therefore all come together, and each surrenders to the whole body that individual right; and in return for this surrender, he receives the power of all for his protection. He therefore receives the help of the other ninety-nine to protect himself from the invasion of his rights, and he is thus made many hundred times more secure in his rights of person and property than he can be without this surrender. {BEST August 1, 1889, p. 228.3}

But what condition of things can ever be conceived of among men that would justify any man in surrendering his right to believe? What could he receive as an equivalent? When he has surrendered his right to believe, he has virtually surrendered his right to think. When he surrenders his right to believe, he surrenders everything, and it is impossible for him ever to receive an equivalent; he has surrendered his very soul. Eternal life depends upon believing on the Lord Jesus Christ, and the man who surrenders his right to believe, surrenders eternal life. Says the Scripture, “With the mind I myself serve the law of God.” A man who surrenders his right to believe, surrenders God. Consequently, no man, no association or organization of men, can ever rightly ask of any man a surrender of his right to believe. Every man has the right, so far as organizations of men are concerned, to believe as he pleases; and that right, so long as he is a Protestant, so long as he is a Christian, yea, so long as he is a man, he never can surrender, and he never will. {BEST August 1, 1889, p. 228.4}

Personal sovereigns in themselves are not those referred to in the words, “The powers that be are ordained of God.” It is the governmental power, of which the sovereign is the representative, and that sovereign receives his power from the people. Outside of the theocracy of Israel, there never has been a ruler on earth whose authority was not, primarily or ultimately, expressly or permissively, derived from the people. It is not particular sovereigns whose power is ordained of God, nor any particular form of government. *It is the genius of government itself*. The absence of government is anarchy. Anarchy is only governmental confusion. But says the Scripture, “God is not the author of confusion.” God is the God of order. He has ordained order, and he has put within man himself that idea of government, of self-protection, which is the first law of nature, and which organizes itself into forms of one kind or another, wherever men dwell on the face of the earth. And it is for men themselves to say what shall be the form of government under which they shall dwell. One people has one form; another has another. This genius of civil order springs from God; its exercise within its legitimate sphere is ordained of God; and the Declaration of Independence simple asserted the eternal truth of God, where it said: “Governments derive their just powers from the consent of the governed.” It matters not whether it be exercised in one form of government or in another, the governmental power and order thus exercised is ordained of God. If the people choose to change their form of government, it is still the same power; it is to be respected still, because it is still ordained of God in its legitimate exercise,—in things pertaining to men and their relation to their fellow-men; but no power, whether exercised through one form or another, is ordained of God to act in things pertaining to God; nor has it anything whatever to do with men’s relations towards God. {BEST August 1, 1889, p. 228.5}

**“Training Children” Bible Echo and Signs of the Times, 4, 16, 243.**

PAUL, says, “Children, obey your parents in the Lord, for this is right.” Ephesians 6:1. A child is often taught to value more highly the opinion of the world than the teachings of God’s Word, and parents often teach a child to do a thing because of the construction the world will put upon it, rather than to do an act because it is right to do it. When a child is taught to live out what he knows to be right because it *is* right, he is already far along in that training which God commends, and which makes of him a commandment-keeper. Insist upon a child’s obeying because it is right and pleasing to God (not man) that he should do so. When such a course is taken, and the child comes to maturity, his life will be governed by the principle received in his early youth, and he will be certain to act from convictions of right. How early, then, should a parent begin instruction? is an important question. A physician was once asked the same question, and immediately inquired the age of the child. On being told that it was a year old, he replied, “You have lost just one year.” It might well be said, however, that two years had been lost, because pre-natal influences often cause the bringing of a child into the world handicapped with a multitude of influences the tend to drag it downward. {BEST August 15, 1889, p. 243.1}

“And ye, fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord.” “Fathers, provoke not your children to anger, lest they be discouraged.” Ephesians 6:4; Colossians 3:21. Let not the correction be given in such a way as to provoke, torment, or make the child angry, because this might result in discouraging him. Use no extravagant language, such as, “I’ll cut your ears off!” “I’ll put you in a dark cellar where a black man will catch you!” Such things are shameful, and should never be indulged in. A traveller upon a hot, dusty road in a broiling sun once came upon some children playing by the side of a cool cave. “Children,” he said, “why do you not go into the cave to play, where it is cool and shady?” “Oh,” replied a little one, “mamma says there are bears in there, that will eat us up.” “Why, my child,” said the traveller, “there are no bears there, nor any animal that will hurt you.” In astonishment, the little one looked up in his face, and in a puzzled, startled way said, “Why, then mamma lied!” The harm done by the falsehood uttered by that careless mother will never be known until the day of Judgment! Let your aim be to have your children realize that you always speak the truth. Never forfeit their confidence. If stories are told, let them be such as will raise the child’s thoughts to God, and help it to understand that God is a good and merciful Father. May it ever be our study, how to bring up our children in the fear, the nurture, and the admonition of the Lord. {BEST August 15, 1889, p. 243.2}