

A SERMONETTE

(For the Review)

Text, Matt. 22: 21. "Render therefore unto Caesar the things that are Caesar's and unto God the things that are God's."

The "things that are Caesar's" are the things that human hands have made; the "things that are God's" are the things that God has made. Things *belong* to those who make them.

The products of labor are Caesar's. Every man is a Caesar so far as labor products are concerned.

Natural resources, the earth and all that therein is, as they come from God, are God's. By belonging to God we mean the same as when we say the sun, moon and stars are God's. They are given for the use of all. We render these to God when we render to all tribute for what He has given to all but which we are entitled to appropriate for our own individual use. Rendering value to all is paying to the State, community or country.

Labor products are human property; natural resources are God's property, not our own or our neighbors'. When we pay a man for the earth we render to a landlord, or so-called land-owner, what is God's property.

We render to Caesar, not to the State, or community whatever we pay to an individual for a labor product. This is proper and constitutes legitimate "business." We are not to pay this to the State because it does not belong to all. To pay this to the State is to render to God what is not His but Caesar's: it is to render to God what He does not ask for; it is nothing that He, as distinguished from human beings, has produced. We rightly render to God, that is we regard and treat as His, all things of Nature, natural things, which no man can produce. When we take for our own individual use something out of what belongs to all and pay for that use into the public treasury, we make up to all for what we have from all, that is the earth or some portion of it;

in other words we render to God the things that are God's.

While therefore we inwardly protest against paying taxes on the products of labor as uncalled for by justice or any divine law we gladly pay instead into the public treasury the value of the exclusive possession and use of things which God has made, which belong to Him and He has made for all.

We cannot literally give anything to God: all we can do is to regard and treat His creation as His, and not our own or our neighbors' individually.—REV. CHARLES HARDON.

A TRIBUTE TO A REVIEW
CORRESPONDENT

Mr. E. H. Collis, of the Temora, N. S. Wales pays this striking tribute to Mr. A. G. Huie, who needs no introduction to REVIEW readers:

"Tall, slight, hook-nosed and bearded, Mr. A. G. Huie, the mildest-mannered opponent who ever thrust home in deadly debate. An unknown, inoffensive man, toiling long hours on an inadequate pittance in a Market-street office in Sidney, Mr. Huie's opinions are being received with increasing respect on tramcars and outback alike. How then is he making so deep a mark upon contemporary and future thought? In the first place Mr. Huie has the faith which moves mountains. To be a zealot is, however, not sufficient. The real secret of his strength is that which Lord Macaulay ascribed to the French philosophers of the eighteenth century, the greatest of whom was Voltaire. "They were men," wrote the great historian, "who with all their faults, sincerely and earnestly desired the improvement of the condition of the human race; whose blood boiled at the sight of cruelty and injustice; who made manful war, with every faculty which they possessed, on what they considered as abuses; and who on many signal occasions placed themselves gallantly between the powerful and the oppressed." As much might be said of Mr. Huie, our local cham-