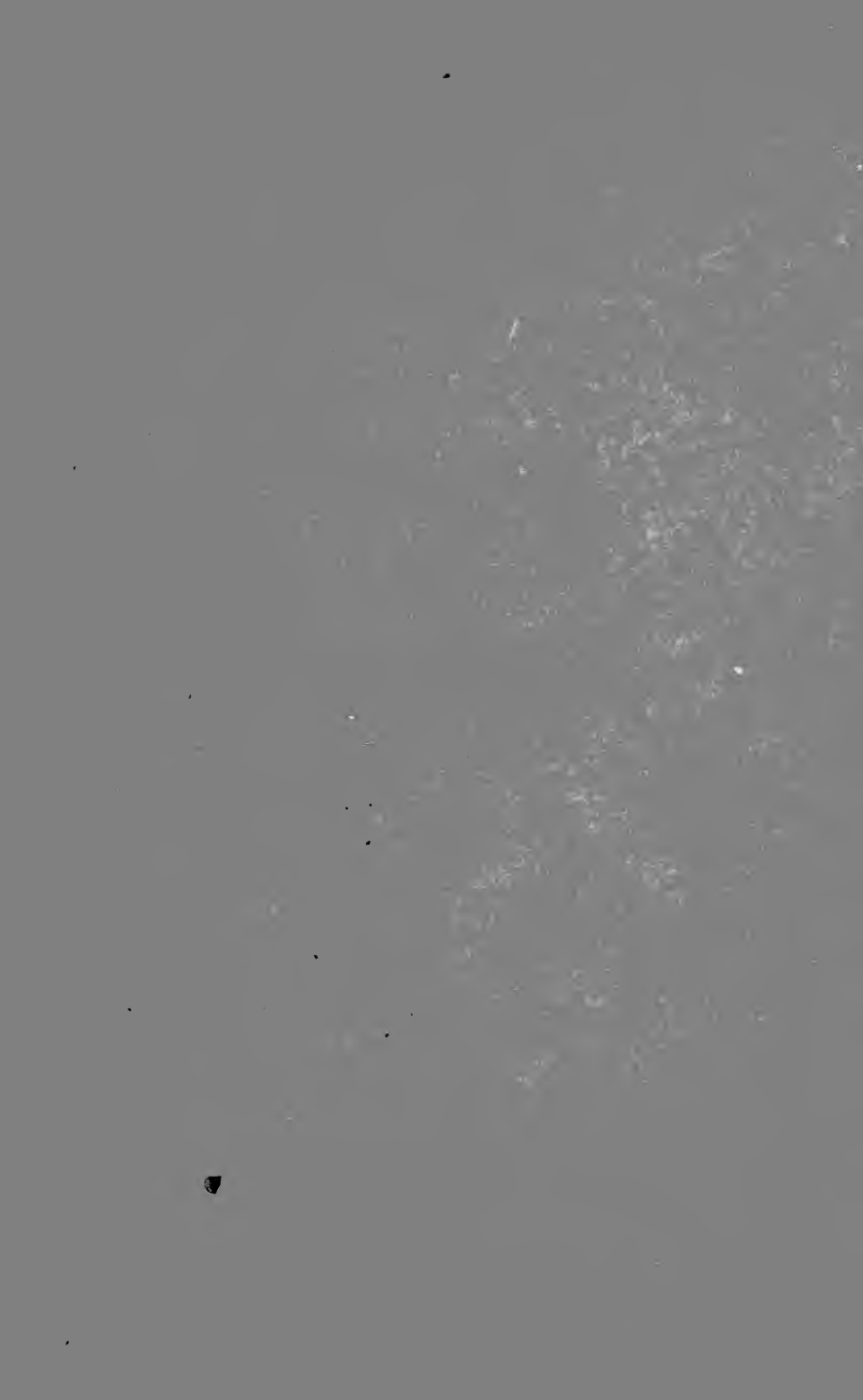


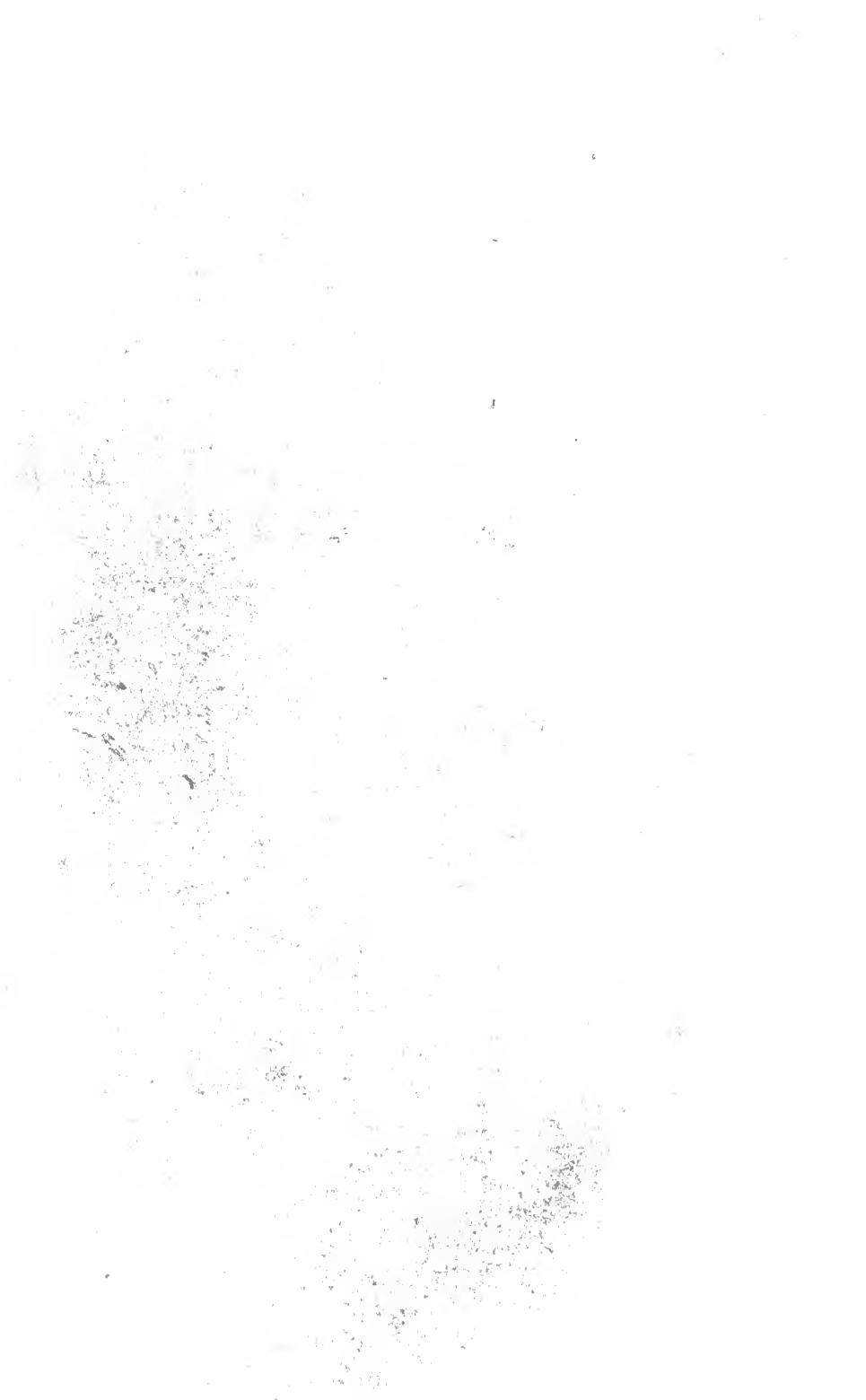
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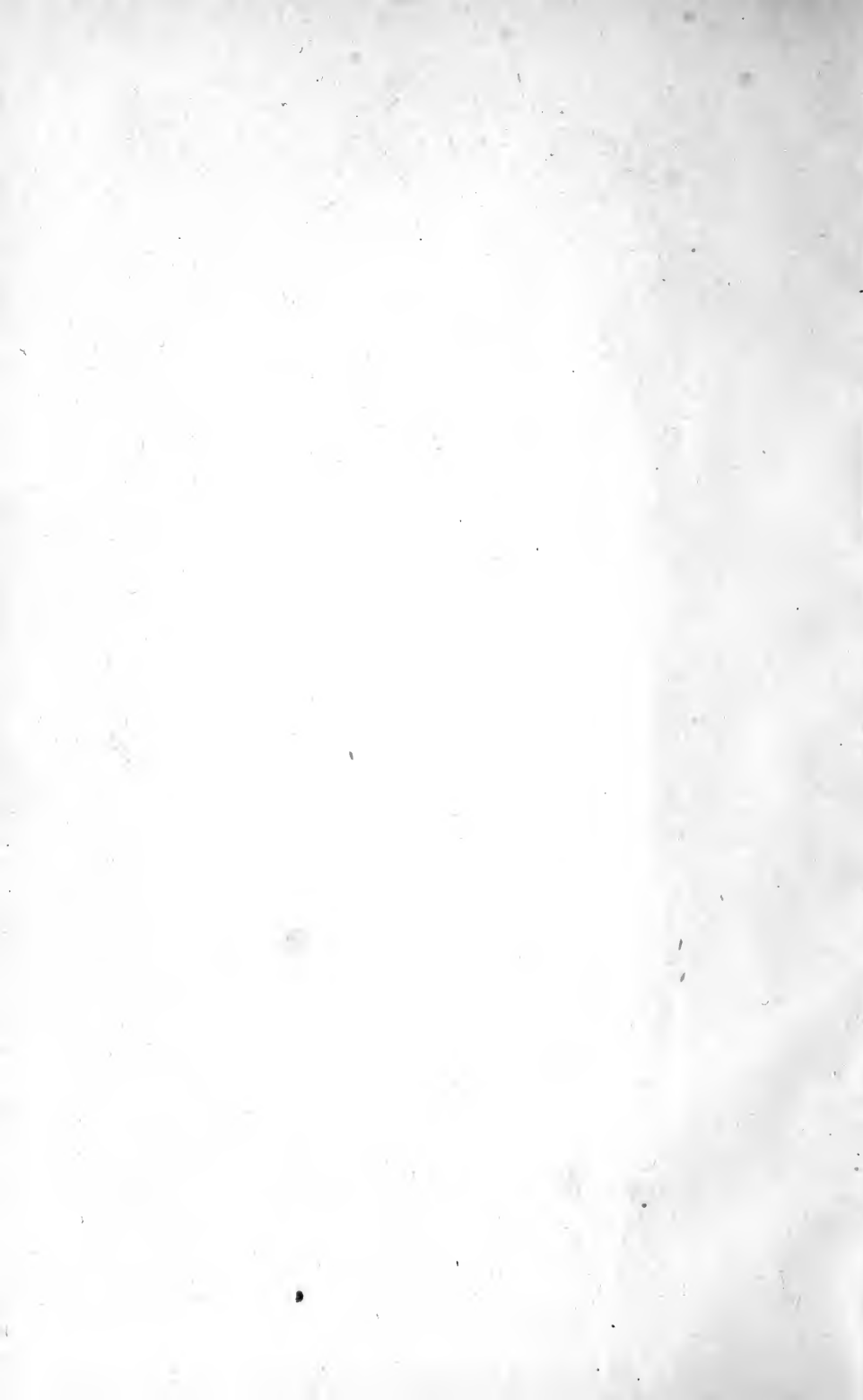
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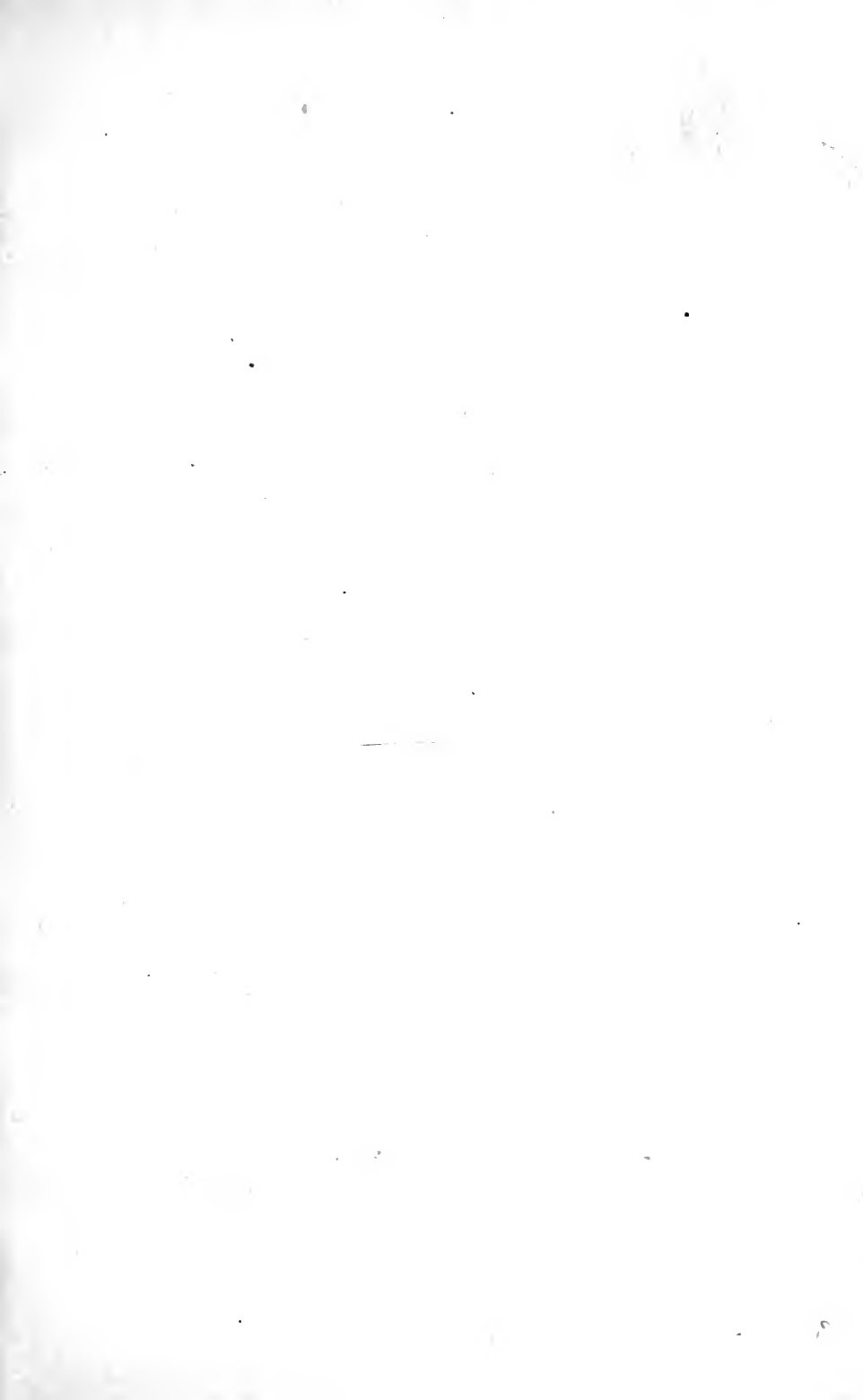
UNITED STATES OF AMERICA

















OUR

National Obligation!

By an Attorney at Law.

“ Be wise now, therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.”—Psalm ii. 10-12.



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AGO. 08

OUR PREMIUM ESSAY.

A FRIEND having offered the Western Tract and Book Society the sum of one hundred dollars as a premium for the best essay on the subject of the "Religious Amendment to the Constitution of the United States," it was accepted by the Committee of Publication of the Society, and offered in accordance with the wishes of the donor. The result was that eight well-written essays, some of them by well-known writers, were offered to the Committee of Award. The committee approved the one now offered to the public in this volume, by the following resolution:

Resolved, That the committee elect No. 5 as the best one of the essays presented for their consideration, and without expressing any opinion on the subject involved, or on the conclusiveness of the arguments of the essay, we do regard it as a valuable contribution to the literature of the country on this subject, and recommend its publication by the Society.

B. P. AYDELOTT,
Chairman of Committee.

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CHAPTER I.

EXPLANATORY.

 HEREIN we present you a brief treatise —one which comes to you charged with the fulfillment of a definite mission—a mission which we sincerely regard as of paramount importance among political questions of the present time. It comes not to decry politics, denounce partisans, or condemn political organizations or measures, on the one hand ; nor, on the other, to plead the cause of any particular party, or urge the claims of any man to a preference for the presidency or any other office. But it comes now, in the lull of political excitement, unembarrassed by the rush and roar of a stirring electioneering campaign, to invite your serious attention to the propriety, expediency, and necessity of a distinct recognition, in our organic law, of the relation between us and “the King of kings and Lord of lords” as the

Supreme Ruler of our glorious nation. And we send forth this treatise, upon this mission, in the assured confidence that, eventually, its purpose must command the zealous approval of all true Christian citizens; and, moreover, of all who are friendly to the cause of Christianity—although we are well aware that, at the outset, we are liable to encounter prejudice, in a greater or less degree, for new phases of truth are usually unwelcome at first; and that, too, not only in the moral world, but even in the scientific also, where the progress of discovery is apt to meet sturdy opposition at every step. But, we believe, the fact that some good citizens have appeared to disapprove the proposed Constitutional Amendment has resulted from a want of due examination merely—to incite and aid which is a leading design of the following pages.

If, however, some well-meaning, easy-going Christian citizen demands, in advance, what meaneth all this ado? why not let well enough alone—have we not wonderfully prospered as a people by the providence of God, under the Constitution as it is? then we must respond: yes; we have been wonderfully prospered, and, therefore, all the more does gratitude itself require of us a full acknowl-

edgment of our bounteous Benefactor and Sovereign. And shall we say it is well enough to withhold this feeble tribute which only we can pay in return? Should we not rather join the King of Israel in the inquiry: What shall we render to the Lord for all his benefits toward us? And in response: We will take the cup of salvation, and call upon the name of the Lord. We will pay our vows unto the Lord now in the presence of all his people. Otherwise, how can we justify our boast of being a Christian nation, whereas we have not a Christian nationality? For what, though many of the people are Christians, and many more regard the gospel as an excellent system of doctrine and its precepts as an admirable guide of life and morals; yet where are we to look for the badge of Christian nationality if not in the charter of our national organization? Can that be really a Christian nation which positively refuses, or even neglects, to acknowledge God in Christ by the terms of the organic law, any more than an individual can be a Christian man who does not personally profess Christ as his Savior, his Prophet, Priest, and King? Such a man may not, indeed, be a heathen, but he is, nevertheless, an ungodly man, because the image of God is not

stamped upon his heart. And so our nation is not a heathen nation, nor an infidel nation; but, nevertheless, it may be an ungodly nation by steadfastly refusing a formal recognition of Christ as Supreme Sovereign, even though tolerating and approving the principles of the gospel, and, to some extent, submitting to be regulated and governed by the influence thereof.

And so we propose to show that such an acknowledgment is actually and positively required by the Lord; and is, in truth, a fixed and indispensable principle of the divine government to be received and acted upon by all the subjects thereof, individual and national. And if such a requirement exists, what further answer can there be? His right to exact can not be otherwise than absolute, and we have no counter-right to refuse it. And its reasonableness will be at once apparent when we consider how essential it is that even earthly monarchs impose upon subjects and subject provinces to a formal expression of allegiance in flags, oaths of fealty, judicial writs, coinage, and the whole course of government procedure.

And it may be worth while to inquire whether we can with impunity disregard this

divine requirement. Have we not already been most terribly scourged for an insolent denunciation of the higher law, and actions correspondent? And if, after all, we continue a haughty or contemptuous national rejection of Christ, what may we expect but that, being sharers in Judah's fearful guilt, we shall become sharers likewise in her final overthrow, which was so signal an example of the practical meaning of the Father's grant to his kingly Son, "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel?" And this example, too, has been followed by others which have strewed the course of history with the ghastly wrecks of ruined splendors smitten by the "rod of iron."

Whether we will or no, the question of our loyalty to the King of kings is precipitated upon us by the present earnest efforts of infidels and so-called liberals to obliterate from public acts and public institutions every trace of Christian recognition. They would peremptorily dismiss all chaplains in the national service, expel the Bible from our public schools, fostered by the patronage of the respective states, and from our courts of justice banish judicial and official oaths, abrogate our

fasts and thanksgivings, expunge from presidential messages all expressions of gratitude for the divine mercies—in a word, erase every religious inscription from our national escutcheon! Are we ready for this? Remember that precisely here is where the clamor for so-called toleration must logically end. From the standpoint of these active “liberals,” the efforts referred to are legitimate and consistent. But what shall be said of our consistency if we have nothing to say in regard to their high-handed proceedings; if we tamely surrender our religious birthright; if we, for the sake of a little temporary quiet, withhold all response to the pretentious claims of our enemies, and, folding our arms supinely, chirp out “Peace, peace! when there is no peace;” if we submit without vigorous resistance to the proscription they would enforce upon us? Not so. To avoid needless and personal controversy, all well. To give up principle and renounce the defense of national righteousness, never. We must “earnestly contend for the faith which was once delivered unto the saints,” although, as to the manner of it, we must be careful not to lose the spirit and temper of the gospel in maintaining its principles. In this respect we are

expressly cautioned that "the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil who are taken captive by him at his will."

It has been urged that the proposed action in amending the Constitution is an attempt to unite Church and State. And the objectors might as well go further while they are about it, and maintain that all efforts to give Christianity a practical application to every-day life and to business pursuits are efforts to secularize the gospel, and degrade its immaculate purity! We utterly repudiate all idea of a national church establishment, and would have all forms of church doctrine and organization free, as they now are. Nay, more, we recognize the right of infidels, as American citizens, to entire liberty of opinion and speech, although we are far from confessing their right to thrust either infidel sentiments or infidel negations into our Constitution. Beyond this we only seek a recognition of and obedience to Christ's spiritual sovereignty in all its practical demands upon the nation.

Also, some unfairly represent that if we go so far as thus to change the language of the Constitution, we must necessarily go further still, and discriminate among the various sects, thus embodying a complete system of theology therein! Is it true, then, that there is no such thing possible as an unsectarian acknowledgment of divine authority? The last inaugural of President Lincoln contains a clear reference to the divine authority and providence in relation to the war of the rebellion. Will our wise objectors be so good as to inform us whether it is, therefore, an Episcopalian, Presbyterian, Baptist, Methodist, or other sectarian document? To what sectarian department does it belong? We are anxious to know, for it will be quite an honor to the sect which has a legitimate right to claim it.

It is said, again, that the proposed change would have the necessary consequence of proscribing the right of infidel citizens to hold office, whereas the Constitution expressly prohibits any religious test for office. But a very slight examination will show this objection to be as groundless as the rest. For, in the first place, the clause of the Constitution referred to was never designed to carry such a

meaning as is here ascribed to it; but only to place all sects on an equal footing by abolishing the restrictions thrown around the Established Church in England, by one of which, for example, no man was eligible to certain offices unless he had partaken of the sacrament within a year prior to the election. The amendment proposed would, in no wise, present a test of faith, or a creed to be imperatively believed; but would leave the Constitution as it is now—merely a directory of official conduct. To illustrate: Mr. Lincoln was an ardent opponent of the slavery system, believing that it ought not to have an existence anywhere in the wide world, still less in a land consecrated to liberty. And yet who can, for a moment, suppose that had not the war intervened, he would not in good faith have given effect to the guarantees afforded the system, inclusive of the fugitive clause of the Constitution, retaining all the while his personal hostility to it as politically and morally wrong? In other words, he would not officially carry out his personal views and sentiments in an unauthorized manner; or take it upon himself to abrogate the obnoxious portions of the Constitution, instead of fulfilling his oath to protect, preserve, and defend the

instrument, until a change could be legitimately effected by the agency of the sovereign people. This illustration, though apposite, is, indeed, needlessly strong, because the proposed amendment would stand only as a national acknowledgment, requiring no legislation and no executive action to give it effect.

Even now, should an atheist be elected president, he would find himself under the necessity of setting aside some of our national customs, such as thanksgiving proclamations, or else, which is more likely, of keeping them up as a matter of policy in compliance with the wishes of the people. But why need we make provision for a contingency well-nigh impossible in the nature of things? We never have had, and probably never shall have, an atheistic president. And it is not profitable to discuss at great length objections which have no foundation in fact, but only in prejudice, for prejudice, in itself, is both deaf and blind; and candid men can be better freed from its influence by directing them to positive evidences than by combating theoretic difficulties. The whole question turns simply upon the point whether there is such a thing as national duty or not. If there is not, then here is an end of controversy; by all means

cease to insist upon national morals, and let infidelity hold on its course unobstructed. But if there is, then, as truth is absolute as well under republican as despotic governments, we have no right to reject or expunge it—we have no election but to obey its dictates whatever they may be.


Suppose it can be clearly shown, as we think it can be, that God claims to be universal Ruler over nations as well as individuals; and that he demands a recognition of his sovereignty from all his subjects, and active willing obedience to his laws as such Ruler, we can have no more rightful jurisdiction over it than our Congress has to decree that the sun shall not shine upon the land. And we may as justly declare that there is no civil liberty here, because a citizen is not allowed to knock his neighbor down at pleasure, as to maintain that the liberty of any citizen is invaded by a national fundamental acknowledgment of our true relation to the divine sovereignty.

In effecting the purpose we have in view, two things are requisite: first, to convince—second, to persuade. This treatise aims at both, but chiefly at the former, seeking to accomplish the result by proofs from the natu-

ral order of things, from the Scripture of the Old and New Testaments, and from the records of history. Under the divine blessing implored upon it, it is now committed to the favorable consideration of all thinking American citizens.

CHAPTER II.

PROPOSITION. — *All civil government must, in the nature of things, have had a divine origin.*

BSERVE, it is not the “divine right of kings,” or of republics, that we affirm; but the divine origin of civil government in the abstract, which, however, like other divine ordinances, may be perverted, abused, and wholly alienated from its legitimate relations. In the outset we may derive assistance, I think, from a few axioms, namely :

1. Civil government, both in fact and in right, does exist.

2. It must have had an original cause or source of existence and of right.

3. As, in all circumstances, it necessarily involves both volition and rationality, the original cause or source must have been a free intelligence.

4. Leaving angelic beings out of the account, that free intelligence must have been God, or man.

Here, then, we have a definite starting point. We first inquire, was it man? If so, the due indices of rightful civil authority must be found either in his nature or his relationships. But are there any such indices in his nature? None, unless existing in the principle of sociality. But who will undertake to show that this principle includes authority, any more than the principle of gregariousness in a flock of geese or a herd of deer? Indeed, sociality rather suggests equality of right and of power, and so is opposed to the abstract ideas of authority. If the latter be involved therein, how is this to be defined, or limited? How could man know who is to rule, and how far authority is to extend? Besides, that the ideas of sociality and authority are separate, and have no natural connection, is a matter of consciousness. Every one feels, intuitively, that there is no such logical relation as this: I am a social being; therefore I have a right to rule my fellows; or, therefore, some one has a right to command me. Nothing more, I think, need be said on this point.

But what of human relationships? If these are the source of civil authority, this authority must be consequent upon a relation of personal superiority on the one hand, or dependence on the other; or else of kindred, or rather of parentage. Now, as to superiority of character, or nature, it does not, of necessity, include any arbitrary authority whatever. We recognize the existence of the angels, and their great superiority to us, especially in our present condition. But who ever thinks of their possessing authority over us for this cause? Or, let us refer to a man of exalted genius. He can command a high respect and reverence for his faculties; he can exert an important influence thereby; but the poorest laborer in the land would effectually resist an attempt to control him on the mere ground of having superior talents. Probably no man ever seriously believed that superiority confers a right to govern, or inferiority, of necessity, enjoins servitude; although, when hard beset for arguments to maintain their positions, the ardent devotees of the now defunct system of American slavery eagerly lay hold of this false prop as their only hope; just as, in many similar instances, tyrants have availed themselves of a like plea to defend and justify

their iniquity. The common sense of mankind intuitively brands the doctrine as absurd, wherever that common sense is allowed to act unrestrained by oppression.

If we recur to the relation of dependence, we must grant that so far as one man is dependent on another, he is subject to the other's will; and, in a limited degree, rightfully so. But then, I think, this principle is plainly insufficient to account for the powers of civil government. For, in the first place, the obligations of personal dependence are, of necessity, personal in themselves; whereas the dependence of a citizen is not upon the ruler, but upon the system of government itself; unless we except the most despotic and absolute monarchies, wherein, however, we know also that dependence is not the ground of the civil power. In the second place, the degree of authority is limited by the degree of dependence. For example: we may be dependent on the skill of a physician for restoration to health. This gives him a right to command us in regard to the quality and quantity of medicines, and the times of using the prescribed remedies; but not to direct what disposition we shall make of our estates, or impose conditions upon the tenure of our

property. And so if mere dependence were the ground of civil authority, the principle of submission would only rest on that of personal benefit, and, consequently, the whole system of restraints which are so needful under all civil government, and to which all citizens must submit even when their personal interests are thereby contravened, would become an unwarrantable usurpation.

As to the parental relation, it does, indeed, confer parental authority, but no further or higher powers. And this, likewise, is limited while it exists; and, beyond affection, reverence and influence, is rightly held ordinarily to cease at the maturity of children, although, among the patriarchs, it continued during the lifetime of the progenitor, and extended to all living descendants.

We have, then, so far failed to find anything in man's nature or relationships indicative of the origin of civil authority or obligation. It may be said, however, that naturally, at the beginning, the most powerful men would assume authority, and the feebler place themselves under their protection, for security against dangers; just as it is supposed Nimrod founded the Babylonian Empire, by virtue of his great prowess in

hunting wild beasts. At first view this is plausible, but it is rendered extremely improbable by the consideration of certain insurmountable difficulties, as, for example, how the idea of rightful or legitimate authority could ever universally attach to anything founded in a mere usurpation of physical power; and how men existed without civil government prior to the time of such usurpation whenever it occurred; and how, if it rested on personal prowess, it could be perpetuated beyond the life of the hero who thus embodied civil government in himself; and what was the cementing bond when no external or internal dangers threatened. We can, indeed, clearly understand how a wrongful dynasty, or usurped form of government, may continue in power, provided civil government is in itself legitimate and needful, but not how this could be established and perpetuated through all time, if it be *essentially* nothing but the product of a usurpation. In the former instance there would be simply an abuse and perversion of an existing and necessary institution, which is an every-day occurrence, but, in the latter instance, there would be no adequate basis on which to rest.

Occasionally it has been maintained that

the origin of civil government was in general compact. But the advocates of this theory fail to explain how this compact could be arrived at, or consummated, beyond what relates merely to changes of form. And, besides, if civil authority comes in this way, it is necessary for every subject, in every generation, to consent to such authority before he would be justly liable to its control; and yet no one supposes this to be necessary as things are. It is plain that no generation could rightly bind a succeeding one in matters of voluntary action, such as obedience to government. An ancestor may, to be sure, incur an inheritance, but this is all. He can not have dominion over the volition of his posterity coming after him.

And, further, civil authority includes some particulars which compact could not properly confer. For example: our right to life and personal liberty is inalienable, as truly set forth in our Declaration of Independence. If so, we have no right to barter it away on any terms whatever. But government may restrain personal liberty, or take away life* as

*In fact, no individual has the right to take his own life. How, then, can he in any way authorize others to do it?

punishment for certain crimes. Whence, then, came this power of punishment thus bearing upon rights inalienable by the individual, which power we know to be inseparable from the efficiency of civil government? I think there can be no answer except the inevitable conclusion that civil government, with all its essential powers and prerogatives, emanated from a divine appointment.

It is no objection to this conclusion that we can not specify the time, place, or manner of appointing, since we have but one authentic history of the early ages, and that so concise that hundreds of years are sometimes crowded into a short sentence, if not omitted altogether. And, also, the design of this history was not to inculcate political instruction in any degree, which is always treated, throughout the Scriptures, as a matter of secondary interest. There are even some things directly connected with the design of the divine revelation which are left wholly unexplained, as, for example, the remote origin of animal sacrifices, which we find used by the patriarchs, and which afterward became the subject of a very minute system of regulations in the Jewish polity established by the express direction of God extending to all the details of national

worship. However, we shall hereafter have occasion to show a distinct recognition of civil government by the Bible as an ordinance of God carrying a divine authority.

And it may be observed, likewise, that, at all events, the absence of any specific account of the establishment of civil government is as hard to explain in one case as in another. Whether of God or of man, civil government is one of the most prominent and important facts in human history; and we can, therefore, no more understand why its origin should pass without direct mention if man devised it than if God ordained it.

Should it be said that our proposition necessarily includes a divine sanction to some particular form of government, inasmuch as civil government can not exist without a form, it is a sufficient answer that the Jewish government had an explicit divine sanction, yet was not enjoined upon other nations; and, also, that Christ undeniably established the Christian Church, but left forms of organization to be settled according to circumstances, from time to time, so that no sect, at the present day, or at any period of time, has, or had, any claim to an exclusive divine authority for its government or modes of worship.

As our conclusion herein, I think, we are now entitled to resume the proposition with which we set out, that all civil government must, in the nature of things, have had a divine origin.

CHAPTER III.

PROPOSITION.—*In the nature of things a moral obligation attaches inseparably to the exercise of civil authority.*



NOW, in the first place, this proposition may be laid down as an appropriate corollary of the preceding one. If God established civil government, it is his creature. He is the proprietor and owner of it, and so has an absolute right to control it, and use it for his own ends. Wherever and however he ordained it, he must have had a design in so ordaining it. We can not possibly conceive of any intelligent being—still less of the Supreme Wisdom—acting in anything at random, or without purpose. We can not imagine such an event as that God could create a planet, and set it to whirling devoid of order or regulation; or that he could create a rational being, and leave him to wander aimlessly abroad throughout the universe,

without any kind of physical, mental or moral laws, or limitations. And so, in ordaining civil government, he must have had some design of his own to be accomplished thereby. However, we are not concerned, at this point, to find out what that design was; it is enough for us now to understand that there was a design—which, I think, is beyond dispute.

Furthermore, this design can never be abandoned, nor become inoperative, while the institution lasts. We grant, indeed, that sometimes temporary expedients are adopted under the divine economy in order to introduce a permanent system, as, for example, the Jewish system was but preliminary to the Christian dispensation, into which it was to be merged after having received its fulfillment in all particulars. But civil government is not thus introductory to something else; but perpetually exists to promote its legitimate results in the good order and harmony of society—which it does, in a high degree, though not perfectly. Hence, the original design, whatever that was, still attaches to it inseparably; so that civil government now exists to fulfill God's design, or, in other words, to obey his will; and therefore can not, under any circumstances, refuse to do this.

But the necessity of thus subserving the divine will is, to all intents and purposes, a moral obligation; for the very essence of a moral obligation consists of a conformity to the divine will, and whatever contravenes this is a transgression. It follows, then, that civil government is the medium, or instrument, of a higher law, whatever politicians may say to the contrary. Civil authority has a divine warrant, and is, therefore, under a corresponding moral obligation to use that warrant aright, that is to say, under a divine law.

Furthermore, all officers of government engaged in the work of enforcing national authority sustain to the divine government, *ex officio*, the relation of agents to carry out God's purposes in a legitimate manner. Failing in this, they become usurpers, however legally they may have attained their positions so far as men are concerned. Hereafter we shall consider the limitations which guard against the abuses to which this doctrine is liable, and has sometimes been wrongfully subjected.

And, in this connection, we may again appeal to the moral consciousness. Men exclaim against vice in high as well as low places, and

recognize the moral obligation of a ruler not to be a tyrant, not to be a defaulter, nor overbearing, insolent, or selfish, as well as that of a private man not to be censorious or dishonest. The very same virtues which adorn a citizen are always held not only to be in character, but to be essential in a public officer or statesman. For example: a private man is highly esteemed among his neighbors for his moral and social dispositions and habits, and is placed in a prominent official station. He is not there expected to disrobe himself of the qualities which at first won the esteem of his fellow-citizens, but rather to give those qualities a more conspicuous play in his public acts. We can not avoid this internal spontaneous recognition of morals, as legitimately related to all the functions of civil government, and it seems to me herein to be an indication as significant as individual conscience applied to individual conduct.

And we find nations recognizing moral obligations as existing between themselves. Thus the Romans stigmatized the Carthaginians as wholly wanting in the ordinary moral traits of sincerity, candor, and honesty, so that the words "Punic faith" became the synonym of the vilest treachery, even in pri-

vate life. And to the same effect were the scornful words of the embittered poet, though uttered with reference to his own nation, as "perfidious Albion." We here observe that the very same language which indicates certain disgraceful private vices is applied in full meaning to similar acts on the part of nations. On individuals a moral obligation rests to keep faith and avoid perfidy. And it is recognized that nations have precisely the same obligations binding upon them. And how, indeed, could it possibly be otherwise?

There is no way to make the observance of morals on the part of a ruler, or officer of government, a mere matter of indifference, any more than there is to divest an individual of moral responsibility in regard to his conduct. Wherever the one is duly regarded, the other is likewise; and the decay of private virtue is not only subversive of public virtue but of public security as well. And hence the wise King of Israel declared that "when the righteous are in authority, the people rejoice; but when the wicked beareth rule, the people mourn;" thus explicitly carrying moral distinctions into the province of civil government.

God himself can not abandon, or modify,

his claim upon the service of civil government; for the Scriptures plainly say that "He can not deny himself." This arises, in part, from his unchangeable wisdom and absolute perfections, and, in part, from the fact that the divine law can not for a moment relax its force upon the men who are the indispensable agents for carrying on national affairs, but must always extend its demands over all the actions and thoughts of men everywhere. And more especially wherein there is any pretension to independence on the part of his creatures, his honor and majesty are virtually interested in the maintenance of his legitimate authority. And let us then be assured that so long as civil government exists, the "higher law" must inevitably rest upon it with the utmost binding power. It is enjoined always to preserve a readiness to fulfill his pleasure and promote in its proper sphere the beneficent ends of his government over the human family.

CHAPTER IV.

PROPOSITION.—*As a matter of fact, there has always existed among men, to a greater or less degree, a general recognition of a national moral obligation.*

BEFORE proceeding to elucidate this proposition it may be needful to remove a preliminary objection which may be urged against its relevancy; for an opponent, perhaps, would say: "Suppose the truth of the proposition be admitted, of what force is it? Men may agree in an error. For example, many millions of men agree in worshipping idols, and those of all climates and separate nationalities. Is idolatry, therefore, right?"

This is specious, but not sound; for, while such a concurrence does not even tend to prove the lawfulness of idolatry, yet it may furnish a forcible argument in establishing the fundamental principle involved in idolatry, namely, the obligation of worship. And,

besides, while the agreement of men in *relaxing* moral claims does not prove the non-existence of such claims, because we know, both from experience and observation, that the tendency of human nature is to throw off acknowledged restraints, so that hardly any one lives up fully to what he knows, on the other hand, a concurrence in *favor* of moral restraints is a good presumptive argument; because it forces an acknowledgment against the current of human inclination, and must therefore be sustained by reality. And further, while a negative agreement proves nothing, since it may be a mere concurrence of ignorance; yet a positive agreement of all ages and all nations, some of these having no intercommunication with others, is a strong presumption in favor of any positive original truth. For instance, the almost universal concurrence of all people in a weekly division of time, there being nothing in nature to indicate such a division, affords a conclusive corroboration of the Mosaic account of the creation, and the setting apart of the Sabbath day.

And so, if we admit that all mankind, with few or no exceptions, have recognized a national moral obligation, the inference is

irresistible that there is a solid basis of truth for such recognition. And although we may find the principle, in many instances, most basely perverted; yet, if it be really included in the perverted systems, surviving the abuses and perversions and degradations to which it has been subjected, the value of the evidence is thus still further confirmed by this inherent vitality. Herein the familiar principle of evidence that many independent but harmonious witnesses to a positive fact proportionately strengthen the testimony concerning it is fully applicable.

Let us then briefly examine how far the existence of a national moral obligation has commanded the general assent of mankind. It would be a task too arduous to set forth a detailed list of nations, with their sentiments, on this matter, and we must, therefore, seek some tangible facts of general application as a test herein.

Paganism has involved, for many ages, a very large proportion of mankind, and its religions have always been state religions, even to the present day. Where it has prevailed, the nations have had tutelary divinities, that founded their cities and states, and guarded them with scrupulous care, or else abandoned

them to their enemies when offended by disobedience or neglect. They possessed magnificent temples, erected at the public expense, some of them exclusively devoted to national affairs, as the temple of Janus, at Rome, wherein trophies taken in war were suspended as votive offerings, and the doors of which were kept closed in times of universal peace. Great national undertakings were preceded by the most imposing religious ceremonies, and the most zealous supplications of all the people. The most eminent orators, generals and statesmen were not ashamed to act as augurs. The most peculiar and valuable privileges were conferred upon the sacerdotal orders, whose advice was eagerly sought in state affairs, and priests were often intrusted with the civil authority. Public festivals and games, such as the Olympian and Isthmian games, were instituted and perpetuated by law, and the highest honors connected with their exercises which were all consecrated to the worship of the gods. Certain oracles, as that at Delphi, were international, and sought in common by all who were engaged in important enterprises for the public good of whatever country.

The supposed purity of the public worship

was guarded by rigorous enactments. At Rome it was death to introduce a new god without a decree of the Senate. In Greece, Socrates, the most distinguished of heathen philosophers, was put to death on a charge of corrupting the youth by blasphemous doctrines concerning the gods. So fully, indeed, were religion and worship incorporated into the civil polity, and so fully did they permeate the whole masses of society in that country, that one sneeringly declared that it was more easy to find a god than a man in Athens! At all times, in all things, by all private and official acts, the gods were to be pleased, obeyed, propitiated when angry, and always recognized as presiding over and directing public events. If neglected, they would be fearfully provoked; if insulted, national calamities were sure to follow; if revered and honored, prosperity and success would result.

Layard's explorations in Nineveh and Babylon disclose evidences of the fact that in ancient Assyria the public records engraven upon the rocks all testify to the recognition of national religious duties. In some places the monarch is represented in the very act of adoration before the supreme divinity, denoted by the emblem of a winged figure in a circle,

signifying active superintendence and endless perpetuity. In others there are such inscriptions as these: "Sennacherib, King of Assyria. Hewn stones which, as the gods will, were found in the land of Belad, for the walls (or foundations) of my palace," etc. And, in an early record commencing with an invocation to Ashur, the supreme god, and descriptive of an important military campaign, are these words: "At that time, the counties that are upon Lebanon I took possession of, to the great sea of the country, of Akkari (the Mediterranean). On the great sea, I put my *servants* (?) sacrifices to the gods, I offered. . . . I went to the mountain of Kamana. I sacrificed to the gods. I made beams and pillars. From Kamana I brought them to Bithkara, for my own house, for the temple of San, for the temple of the sun. I went to the forests and cut them down, and made beams of the wood for Ishtar, mistress of the city of Nineveh, my protectress." And one of their most prominent sacred emblems was the all-seeing eye, which, of course, indicated observation and circumspection, and, therefore, a close superintendence of all things.

So, then, it was anciently, nor has it ever been materially different, notwithstanding

Paganism has been shorn of its former grandeur and power, and its oracles have been silenced forever. In China, embracing about one-half of the population of the world, the Emperor enjoys the high prerogative of being regarded as the vicegerent of the supreme deity. Nor, so far as I know, do the philosophical writings of Confucius, in any manner, contradict the exalted claim. When the Emperor sacrifices to Tien-tan, or the Eminence of Heaven (which is the imperial joss or chief idol), it is conducted with the greatest pomp of state, and yet with the most abject self-abasement. For three days his Majesty and the court prepare themselves by seclusion and fasting, during which time all tribunals are closed; no public audiences are granted; no marriages, entertainments, or even funerals are allowed; and no one is permitted to use fish or flesh of any kind. At the appointed hour, the Emperor, with his retinue, appears, clothed with gorgeous robes, and attended with the utmost display, and thus enters the magnificent temple, where all the utensils are of gold, and exclusively devoted to this service, and musical instruments are employed of extraordinary size and power. In the midst of all this dazzling grandeur, the mon-

arch, in his splendid apparel, prostrates himself on the ground and rolls in the dust during the sacrificial offering; meanwhile speaking of himself to the Changti with terms of the lowliest disparagement of self—all intended to testify, by the most emphatic tokens, the unreserved submission of the empire, with all its glories and wealth, to the sovereign authority of the ruling deity.

We need not speak particularly of Moham-
medanism, because no one will deny that in all countries subject to its extensive sway the civil and religious powers are intimately interwoven.

But we must consider some apparently formidable exceptions, to-wit: Atheism, Brahminism and Buddhism. Of these the former may be dismissed at once, since it has never been nationalized; the only attempt to do so having failed ignominiously in France, near the close of the last century. As to Brahminism, which has generally been considered as mainly pantheistic, and, in some respects, the opposite, or atheistic, and as thus obliterating all moral obligation and responsibility, and which has a powerful hold in India at the present day, we may remark that so far as it is pantheistic, the principle is included that

all creation is to be harmonious with the all-pervading soul, that is the deity, and ought, therefore, no more to become abnormal, or variant, than the human body pervaded by the mind ought to be diseased or inactive. At an early period of the Christian era, the Brahminical priests not only arrogated to themselves the right to study and expound the sacred books, which were the repository of all Hindoo learning, whether scientific or religious, and thus obtained a monopoly of educational privileges; but also claimed the exclusive practice of the medical art, on the ground that sickness was a punishment of transgression, only to be healed by religious services and penances, and also the right to interpret the laws, offer sacrifices, and advise in national affairs—all this by virtue of their sacerdotal character. And they now hold that government is established, the people classified in caste, and the laws promulgated by the deity. In the Bhagavat Gheeta, we are informed, are the following teachings, much corrupted now, indeed, but still standing as the national doctrines of religion: “Being immortal, God is above all conception; being invisible, he can have no form; from what we behold in his works, we may

conclude that he is eternal, omnipotent, knowing all things and present everywhere. God is the only creator of all existent things. God is like a perfect sphere, without beginning or end."

The imputation of atheism seems to have arisen from their having an indifferent deity. But, in reality, they hold the doctrine of a triune deity; and, while it is true, Brahma, the creating power, is not supposed to interest himself, at present, very materially in human affairs, yet Vishna, the preserver and protector of mankind, and Siva, the destroyer and reproducer, are always actively concerned in events related to human welfare. And, besides, Brahma himself is accredited as the father of legislators, and the author of the Vedas, or sacred books, which treat, not only of social and religious obligations, but likewise of music, medicine, war, and mechanical art.

We are all familiar, too, with accounts of the hideous rites of Juggernaut, delighting in the wretched self-sacrifice of his devotees, to which the highest merit is attached by the national sanctions and individual superstitions.

Buddhism prevails over perhaps four hun-

dred millions of our race, and is, probably, the most monstrous as well as self-contradictory of all religious perversions. In Thibet, Buddha is perpetually incarnate in the person of the Grand Lama; elsewhere, once in many thousand years, when he comes to disentangle human spirits from error and corruption.


But, with all the absurdities of the system, it still has its rites, ceremonies, and system of practical morals, and the principle of national obligation has not been expunged. Since the time of Zingis Khan, the Grand Lama has been a sub-king in Thibet, and dispenses the temporal power by consecration, as the Pope of Rome did for several centuries under a claim of being the source and fountain of all sovereignty. True, the system is not nationalized in China, where it is held, perhaps, by half the population, nor yet in Tartary, since the country was subjugated by the Chinese conquest, but it is so in Thibet; and the Grand Lama holds much the same relation to Buddhists in all other lands as the Pope holds, or held, to Roman Catholics throughout the world under Protestant nationalities.

We perceive, then, that amid the thronging

superstitions and errors of mankind, nowhere has the idea of a national moral obligation been extinguished, but everywhere has it been sanctioned, more or less fully, although often despoiled of its legitimate influence and acknowledged authority.

CHAPTER V.

PROPOSITION.—*The Jewish civil system, like the Jewish religion, was typical.*

 HE politico-ecclesiastical establishment of the Jewish commonwealth has no parallel in the whole course of human history. Sometimes the religious rites and civil laws are interlaced, and again distinctly separated. No legislative body was provided, for the laws directly emanated from God himself, through Moses as a mediator, and were accordingly clothed with the highest dignity, and guarded by penalties proportionately severe. No kingly authority was established, for God likewise claimed to be their civil ruler, personally administering the laws, through his appointed instrumentalities. So, when the people afterward clamorously demanded of Samuel a king for the nation, God declared it to be a rejection of himself as their sovereign, and showed his great displeasure

thereat by sending a destructive storm upon their harvest. As Chief Executive he employed inferior officers and judges, as earthly sovereigns do—first, Moses, who, also, on the advice of Jethro, his father-in-law, organized a judicial system similar to our own, and, afterward, a succession of ruling judges, until Saul was anointed the first king. The token of ecclesiastical membership was the same as that of citizenship in the nation.

Now, we are to inquire concerning the significance of this unique system of government, with the best lights we can obtain on the subject. We may, without hesitation, lay down the general principles that the entire Jewish code, political and ecclesiastical, was a frame-work devised for the purposes of national instruction and discipline, in respect to the permanent principles of human relation to the divine government. The ecclesiastical regulations and ritual centered in that focus of all human history—the atonement—as St. Paul expressly declared to the Galatians, in the words: “Wherefore, the law was our schoolmaster, to bring us to Christ.” And when the preliminary purpose was fulfilled for which it was established, the full revelation of the antitype was to super-

seede the system. So it is further declared in the same connection as above, "But after that faith is come we are no longer under a school-master." And again, "But into the second (that is, the Holy of the holies) went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: the Holy Ghost thus signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation."

So much, then, in regard to religious instruction by types or symbols. But what, in this particular, was the general meaning of the civil department? It has, I believe, been commonly supposed that this was chiefly a frame-work in which the ritual was to be set for protection, but certainly without sufficient reason: For it yet remains to be shown, if it ever can be shown, that the ecclesiastical organization could not have been preserved as

well by the ordinary modes of civil government as by that which was adopted. And there is no scriptural evidence, that I am aware of, which, even remotely, sanctions this view of the case.

Now, in the first place, we observe that national prosperity and calamity are closely connected with obedience or disobedience, as it is proclaimed: "If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it." And to the same purport is the catalogue of exalted promises and terrible maledictions marshaled in the twenty-eighth chapter of the book of Deuteronomy.

And the typical character of their nationality, as relating to the instruction of the people themselves, was very strikingly exemplified, at times, by symbolic events immediately connected with their national transactions, as, for example, with their wars. Thus, when they were attacked by the Amalekites, in Rephidim, it is related that "Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to-morrow I will stand on the top of the hill with the rod of God in mine hand. So Joshua did as Moses had said

to him, and fought with Amalek : and Moses, Aaron, and Hur went up to the top of the hill. And it came to pass, when Moses held up his hand, that Israel prevailed : and when he let down his hand, Amalek prevailed. But Moses' hands were heavy ; and they took a stone, and put it under him, and he sat thereon ; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side ; and his hands were steady until the going down of the sun. And Joshua discomfited Amalek and his people with the edge of the sword. And the Lord said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua : for I will utterly put out the remembrance of Amalek from under heaven."

On this singular circumstance, we may remark, 1. The rod was a visible symbol of God's sovereignty. 2. It was upheld by Moses, the national leader. 3. He was supported therein by Aaron and Hur as representatives of the people. 4. The upholding of the rod, thus sustained, was requisite to success in the battle. 5. The event was to be recorded, and also rehearsed to Joshua, the successor of Moses, manifestly for the purpose of national instruction in the principles

involved therein and represented by the impressive symbols employed.

And again at the siege of Jericho, after having entered the promised land by means of a miraculous passage over the Jordan with the entire people, Joshua saw a supernatural visitor with a drawn sword in his hand, who claimed to be the superior in command, the "captain of the Lord's host," and to whom Joshua paid lowly and acceptable homage. And then, in the reduction of the city, the Israelites were strictly enjoined to be passive until the walls were overthrown by means of purely symbolical acts, wherein, at least, Napoleon's sneering remark that he had always observed Providence was on the side of the strongest legions had no just application. And so throughout the whole range of their national administration as contradistinguished from their ritualistic observances and worship, were the people taught, by various symbols and manifestations, the sovereign authority of their God and king.

Nor are we authorized in confining to that nation the typical instruction thus rendered. We have it distinctly declared that the events of their history were for our example and admonition who live under the

Christian dispensation. Thus, in a letter written not to the Jews but to the Gentile Christian Church established in the opulent city of Corinth, St. Paul, after enumerating several points of Jewish history, says that, "Now these things were our examples, to the intent we should not lust after evil things, as they also lusted;" and repeats, "Now all these things happened unto them for examples, and they are written for our admonition upon whom the ends of the world are come," that is to say, the Jews, even in their national history, were a typical people.

And, indeed, the Jewish Scriptures abound with intimations that God's dealings with the people had regard to the benefit and instruction of others, as well as themselves. Not only is their grateful admiration challenged by such sublime comparisons of their privileges as this: "Ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it? Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live? Or hath God essayed to go

and take him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched-out arm, and by great terrors, according to all that the Lord your God did for you in Egypt before your eyes? Unto thee it was showed, that thou mightest know that the Lord he is God; there is none else beside him. Out of heaven he made thee to hear his voice, that he might instruct thee: and upon earth he showed thee his great fire; and thou heardest his words out of the midst of the fire. And because he loved thy fathers, therefore he chose their seed after them, and brought them out in his sight with his mighty power out of Egypt; to drive out nations from before thee greater and mightier than thou art, to bring thee in, to give thee their land for an inheritance, as it is this day." Not only this, but also the general design of their national history is declared to be that God should be known as an international sovereign. Thus, he directed Moses to proclaim to the obdurate Pharaoh, "In very deed, for this cause have I raised thee up, for to show in thee my power, and that my name may be declared throughout all the earth." Again, Joshua informed the people that the

object of God's peculiar dealings with them was, "That all the people of the earth might know the hand of the Lord that it is mighty; that ye might fear the Lord your God forever." And to the same purport are these passages: "That all the earth may know that there is a God in Israel." "Moreover, concerning a stranger, that is not of thy people Israel, but cometh out of a far country, for thy name's sake (for they shall hear of thy great name, and of thy strong hand, and of thy stretched-out arm); when he shall come and pray toward this house: hear thou in heaven thy dwelling-place, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name, to fear thee, as do thy people Israel." "Because of thy temple at Jerusalem, shall kings bring presents unto thee." "Yea, all kings shall fall down before him; all nations shall serve him." "So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory." "Kings shall see and arise; princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel." "Thus saith the Lord God: Behold I will lift up mine hand to the Gentiles, and set up my standard to the people, and

they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers; they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet." "Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee, because of the Lord thy God, and for the Holy One of Israel, for he hath glorified thee." "And the Gentiles shall come to thy light, and kings to the brightness of thy rising."

Now here "all the people of the earth," "all the earth," "the stranger," "the heathen," "kings, queens and princes," "the Gentiles," and "nations" are to "know," "pray acceptably," "bring presents," "fear," "see and arise," "worship," "become nursing fathers and mothers," "come," "bow down," all through the visible symbols of the divine majesty and power displayed in and by the Jewish organization. So that their national system was designed not merely for the Jews themselves, but for other nations and the individual citizens thereof, as the words kings, nations, Gentiles, etc., plainly imply.

And, moreover, the benefit was not to be

conferred merely on condition of those nations disbanding, and becoming incorporated with the Jewish nation, although, doubtless, Jerusalem was to be the religious capital and seat of worship. Hence, the Jewish civil system was not intended to serve as a *model*, but rather *type*, representing the principle to be taught to all, and adopted by all, namely: the national and international sovereignty of God. And so this is plainly intimated in two very striking passages, as follows: "In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the Lord of hosts; one shall be called, The city of destruction. In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt: for they shall cry unto the Lord because of the oppressors, and he shall send them a Savior, and a great one, and he shall deliver them. And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the Lord, and perform it. And the Lord shall smite Egypt: he shall smite and

heal it: and they shall return even to the Lord, and he shall be entreated of them, and shall heal them. In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be third with Egypt and with Assyria, even a blessing in the midst of the land: whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance."

And "It shall come to pass, that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all nations


that come not up to keep the feast of tabernacles.”

Also, when the Rechabites had sought shelter in Jerusalem from the army of Nebuchadnezzar, they received the assurance that they should not want a man to stand before the Lord forever, yet they were not required to become Jews. Indeed, the prophet was directed to point the Jews to the discreditable and shameful contrast between these Rechabites and themselves.

That the Jews, in large measure, thwarted the design of their own institutions is clearly true. But the prophecies and scriptural declarations, above cited, manifestly exhibit the intent and natural influence of those institutions among the nations of the earth. And we are authorized thereby to conclude, 1. That the benefit of the Jewish establishment was meant to extend to all, instead of being confined to Jews alone. 2. That the benefit, both to the Jews and other nations, was to be derived from an explicit and practical acknowledgment and adoption of the principles involved in, and taught by, the typical forms which constitute the system.

CHAPTER VI.

PROPOSITION.—*Accordingly, during the period of the Mosaic economy, God claimed and exercised universal sovereignty over the nations of the earth.*

HE fatal mistake of the Jews was one to which men, in all ages, are lamentably prone, namely, an exclusive and arrogant appropriation of their peculiar rights and privièges, as belonging to themselves alone, instead of being a sacred trust for the advantage of all men. Even after Christianity was fully introduced, the converted Jews found it well-nigh impossible to understand why Gentiles should be entitled to an equality in the Church with themselves. This is the more wonderful because their Scriptures contain such numerous and explicit instructions on this very point. And their unwarrantable prejudice extended equally to their civil and ecclesiastical relations and institutions. As God

was peculiarly styled the God of Israel, they thought they possessed an exclusive right to communion with him, and to his favor and protection, notwithstanding their national perverseness and frequent revolts. By them the outside world were contemptuously regarded as "dogs," and they could not realize at all that theirs was simply a privilege of priority, and not of exclusive right. Indeed, the Jewish system, in its essential nature, can hardly be considered as any more exclusive than Christianity itself, which, after the Savior's resurrection, was to be proclaimed first at Jerusalem, and also to be first offered to the Jews in every place; but then to the Gentiles. The order, in both dispensations, was, "To the Jew first, and also to the Greek."

We have already seen that the Jewish civil system was not designed to be a *model* for other nations, but rather a form of typical instruction, as, in reality, it was, in great measure, to the Jews themselves, and, therefore, that these other nations were not required to copy it, but merely learn from it to recognize the principle it was intended to inculcate—the international sovereignty of God, and, in contrast with this, the utter folly and wickedness of idolatrous civil institutions and worship.

And as the recorded declarations to, and the peculiar dealings with, the Jews showed them to be his chosen people, being first in privilege, and being a typical nation, so his declarations concerning, and his acts among, other nations showed these to be his people also, and, therefore, under a universal national obligation to acknowledge and obey him. Our present limits will allow only a very cursory view of this matter, which, however, I shall present as clearly as I can.

I. GENERAL DECLARATIONS.

Of these we present the following passages: "For God is the King of all the earth: sing ye praises with understanding. God reigneth over the heathen: God sitteth upon the throne of his holiness." "All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee, for the kingdom is the Lord's: and he is the governor among the nations." "The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all." "Thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honor come of thee, and thou

reignest over all." "The Lord is the true God, he is the living God, and an everlasting King: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation." "He changeth the times and the seasons: he removeth kings, and setteth up kings." "The king answered unto Daniel and said, Of a truth it is, that your God is a God of gods, and a Lord of kings." This, under the circumstances, may properly be regarded as an extorted confession, and, therefore, admissible here. "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." "And the Lord shall be King over all the earth." "Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God." (Psalm lxxviii.)

II. HIS TITLE AS UNIVERSAL SOVEREIGN.

"Who would not fear thee, O King of nations? for to thee doth it appertain: forasmuch as among all the wise men of the nations, and in all their kingdoms, there is none like unto thee." (Jer. x.)

III. HOMAGE DEMANDED.

“O let the nations be glad and sing for joy : for thou shalt judge the people righteously, and govern the nations upon earth.” “Sing unto God, ye kingdoms of the earth; O sing praises unto the Lord.” “Praise the Lord kings of the earth, and all people, princes, and all judges of the earth.” (Psalm cxlviii.)

IV. GENERAL PRINCIPLE OF ADMINISTRATION.

“At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them.” (Jer. xviii.)

V. THREATENINGS.

Against Moab : “This shall they have for

their pride, because they have reproached and magnified themselves against the people of the Lord of hosts. The Lord will be terrible unto them: for he will famish all the gods of the earth; and men shall worship him, every one from his place, even all the isles of the heathen." Against Ethiopia: "Ye Ethiopians, also, ye shall be slain by my sword." Against Assyria: "And he will stretch out his hand against the north, and destroy Assyria; and will make Nineveh a desolation, and dry like a wilderness." (Zeph. ii. 12, 13.)

VI. SPECIAL REWARDS FOR INTERNATIONAL SERVICE.

"Son of man, Nebuchadrezzar king of Babylon caused his army to serve a great service against Tyrus: every head was made bald, and every shoulder was peeled (that is, by the arduous tasks): yet had he no wages, nor his army, for Tyrus, for the service that he had served against it: therefore thus saith the Lord God: Behold, I will give the land of Egypt unto Nebuchadrezzar king of Babylon; and he shall take her multitude, and take her spoil, and take her prey; and it shall be the wages for his army. I have given him the land of Egypt for his labor wherewith he

served against it, because they wrought for me, saith the Lord God." (Ezek. xxix.)

VII. HIS SOVEREIGNTY IN GIVING DOMINION.

"Thus saith the Lord to me: Make thee bonds and yokes, and put them upon thy neck, and send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers which come to Jerusalem unto Zedekiah king of Judah; and command them to say unto their masters, Thus saith the Lord of hosts, the God of Israel; Thus shall ye say unto your masters; I have made the earth, the man and the beasts that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto me. And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; and the beasts of the field have I given him also to serve him. And all nations shall serve him, and his son, and his son's son, until the very time of his land come: and then many nations and great kings shall serve themselves of him. And it shall come to pass, that the

nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the Lord, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand. . . . But the nations that bring their neck under the yoke of the king of Babylon, and serve him, those will I let remain still in their own land, saith the Lord; and they shall till it, and dwell therein." (Jer. xxvii.)

VIII. HIS NATIONAL INSTRUMENTS.

In complaining of the haughtiness of Assyria, to which he had intrusted the execution of an important commission, he represents that land as a mere instrument to accomplish his own ends; and says, therefore: "Shall the ax boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? as if the rod should shake itself against them that lift it up, or as if the staff should lift up itself, as if it were no wood." And thereupon he declares with terrible emphasis: "Wherefore it shall come to pass, that, when the Lord hath performed his

whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks. For he saith, By the strength of my hand I have done it, and by my wisdom; for I am prudent." And among the prophecies of Isaiah, also, is a very remarkable prediction, wherein Cyrus is called by name, and designated as an especial chosen instrument of the divine power, a century before his birth: "Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden" (past tense to denote certainty), "to subdue nations before him," etc.

IX. KINGLY CHASTISEMENT AND INSTRUCTION.

"This is the interpretation, O king, and this is the decree of the Most High, which is come upon my lord the king: that they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." (Daniel iv.)

X. NATIONAL PUNISHMENTS.

“Thus saith the Lord God of Israel unto me: Take the wine cup of this fury at my hand, and cause all the nations to whom I send thee, to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them. Then took I the cup at the Lord’s hand, and made all the nations to drink, unto whom the Lord had sent me: to-wit Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, a hissing, and a curse; as it is this day; Pharaoh king of Egypt, and his servants, and his princes, and all his people; and all the mingled people, and all the kings of the land of Uz, and all the kings of the land of the Philistines, and Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod. Edom, and Moab, and the children of Ammon. And all the kings of Tyrus, and all the kings of Zidon, and the kings of the isles which are beyond the sea, Dedan, and Tema, and Buz, and all that are in the utmost corners, and all the kings of Arabia, and all the kings of the mingled people that dwell in the desert, and all the kings of Zimri, and

all the kings of Elam, and all the kings of the Medes, all the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth: and the king of Sheshach shall drink after them. Therefore thou shalt say unto them, Thus saith the Lord of hosts, the God of Israel: Drink ye, and be drunken, and spew, and fall, and rise no more, because of the sword which I will send among you. And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the Lord of hosts; ye shall certainly drink. For, lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts." (Jer. xxv., 15.)

In this very hasty and imperfect sketch we may clearly perceive that, while profane historians have only been able to deal with the universal confusions, wars, intrigues, changes, destructions, by which so much of ancient history is distinguished, with reference to their social and political consequences, nevertheless, God, the universal Sovereign, has always been actively engaged in working out

thereby his own designs, and rewarding or punishing his national subjects according to their deserts. And, also, we learn that the Jewish establishment was, by no means, the cramped and illiberal system which it is commonly supposed to have been, but that, however recreant the people were to their duties, and whatever disastrous events followed their unfaithfulness, yet they were, in reality, the chosen trustees for mankind, of the principles of truth in regard to the relationships and privileges of men and nations under the divine government.

CHAPTER VII.

PROPOSITION.—*The Old Testament prophecies represent Christ as receiving this universal sovereignty, both over individuals and nations, by the appointment of God the Father.*



NOW, clearly, God has an absolute right to confer upon his Son the dominion he possesses and exercises over men, whether national or otherwise. And our inquiry simply is whether he has actually done so.

In the second Psalm, which is unmistakably prophetic of the Messiah, we find a very plain delineation, tinged, of course, as prophecies usually are, with figurative language and imagery. The passage sets forth,

I. THE UNIVERSAL GRANT.

“ Ask of me, and I shall give thee the hea-

then for thine inheritance; and the uttermost parts of the earth for thy possession.”

Now, while it must be granted that sometimes the expressions “uttermost parts,” and “ends of the earth,” signify merely the limits of the promised land, as we say the utmost portions of the land or country, yet, in this connection, the meaning must, of necessity, be extended, without limitation, to the heathen outside of the boundaries of Palestine, since the context speaks of “the kings of the earth” and “rulers,” which terms do not apply at all properly to that country at the time the passage was written; and so the language actually employed can indicate nothing less than universal dominion.

II. THE INTERNATIONAL REBELLION AGAINST THE GRANT.

“Why do the heathen rage; and the people imagine a vain thing? The kings of the earth do set themselves, and the rulers take counsel together against the Lord, and against his Anointed; saying, Let us break their bands asunder, and cast away their cords from us.”

This forcibly indicates the selfishness of civil governments generally; and their repug-

nance to submit to the divine claims upon their obedience, which, among ourselves, was so strikingly exhibited when statesmen could stand up in our halls of Congress to denounce and sneer at the very existence of a "higher law." And in vain may we look anywhere for a commendable national exception to this rebellious pride.

III. CONSEQUENCES OF THIS CAUSELESS REVOLT.

"He that sitteth in the heavens shall laugh. The Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure."

It would be manifestly unreasonable to suppose that, at any time, the universal Sovereign could brook such open, defiant, flagitious contempt of his authority, and opposition to his appointment. And so, again, our national experience comes in to attest the terrible reality of the prophetic denunciation. The sneers above referred to were chiefly uttered during the pendency of the struggle on the Kansas-Nebraska Act. And immediately thereupon followed the border Kansas war, which was but the prelude to the awful sectional strife which, alas, so soon culminated in the Great

Rebellion, and imperiled the very life of our nation. Surely then the Lord spake to us in his wrath and vexed us in his sore displeasure.

IV. THE APPOINTMENT MADE EFFECTIVE.

“ Yet have I set my king upon my holy hill of Zion.”

How vainly, then, do men essay to oppose the counsels of Infinite Wisdom! They may involve themselves and their cherished interests in sorrow and destruction; but they can never succeed in finally thwarting the general purposes of the divine administration. Contrariwise, often they “are sunk down in the pit which they made; in the net which they hid is their own foot taken;” for “the Lord is known by the judgment which he executeth: the wicked is snared in the work of his own hands.” Again, we find an illustration at home. The sneerings and the Rebellion were in behalf of slavery. But, behold, they who thus sowed the wind, reaped the whirlwind; and the system finally perished in the contest they provoked, and their territory was swept with the besom of desolation! Herein the principle of right and liberty prevailed, and thus far our kingly Redeemer’s sovereign authority was vindicated.

V. PROCLAMATION OF THE KINGDOM.

“I will declare the decree: The Lord hath said unto me, thou art my Son, this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter’s vessel.”

It is usual and proper to declare a kingdom on the advent of the ruler, which is the intent and meaning of the ceremonies of coronation. So, here, the Son proclaims his reign, and sets forth his right, or title, as heir to the throne, duly installed in power by the appointment of the Father. Again, this authority is, in the widest sense, absolute, being infinite, and hence extends even to the breaking in pieces of rebellious nations. Nor has it been unem-
ployed in this particular. Occasionally, eminent instruments, like Charlemagne, have manifestly been raised up to break in pieces and reorganize again—although those instruments are not always, perhaps rarely, conscious of what they were about; as it was with ancient Assyria, concerning whom the prophet declared in the name of the Lord, “O

Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against a hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets. Howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few." However, we have no need to look beyond our own day to find exemplifications of what has almost constantly been occurring since the coronation of the Great King, in the way of breaking in pieces and reconstructing, in furtherance of his purposes. France is a present example; so is Italy, and likewise Spain.

VI. DEMAND OF IMPLICIT OBEDIENCE AND ADMONITION.

"Be wise, now, therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little."

The true wisdom and security of nations

consist in full and willing and cheerful submission. They are to serve and fear, but yet rejoice. And, accordingly, the assurance is: "Blessed be all they that put their trust in him."

In the seventh chapter, thirteenth verse, of Daniel's prophecy, is this clear prediction of universal sovereignty over nations, as belonging to Christ by express appointment: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." If, in the face of this explicit language, any one can affirm that it does not signify national as well as individual dominion over men, it would be extremely interesting to have him tell us how such an idea could possibly be conveyed by words.

We now turn to the ninth chapter of the prophecy of Isaiah, and here we read: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoul-

der : and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this.”

There is here no possibility of any application other than that which refers the passage to Christ's relation, character, and boundless authority. A part expresses his relations to individuals, and to his church collectively. But in the present connection, we are only to consider particularly the portion which points directly to his civil authority, as indicated by the titles given him, and the positive declaration concerning him. And, 1. It is to be noted carefully that God the Father is represented as zealous in accomplishing the fulfillment of the prediction. He is far from indifferent as to the success of the kingdom to be ordered and established upon the throne of David, but it is his cherished desire and infallible determination to “perform this.” 2. Only judgment and justice are predicated directly of the kingdom, and not the dispen-

sation of mercy and pardon, which are the leading principles of the church, and of the Redeemer as contradistinguished from the king. 3. The complete establishment of authority is to be gradual, since it is said that there shall be no end of the *increase* of the government. 4. Peace is the ultimate object of the government: "Of the increase of his government and *peace* there shall be no end." And, accordingly, he is entitled above, The Prince of Peace.

Now, I am aware that theologians generally, perhaps always, refer the expression, "throne of David" to Christ's authority in and over his church; but I am unable to perceive how it can possibly bear this meaning, or any other meaning than that of civil authority. David's throne was not, in any sense of the word, an ecclesiastical throne, not even so much so as the throne of Victoria is now. David did not even belong to the sacerdotal tribe. He had no right to officiate at the altar, for attempting which one of his successors was smitten with leprosy in the very act. He had no right to appoint priests or officers of the church. His position was purely and simply that of a king invested with civil jurisdiction. How, then, can Christ's sitting on David's throne

mean, in any way, that he has authority in the church, instead of signifying, in the most striking manner, his civil, or rather national authority? No, he was to sit on the throne of David, as "King of the Jews," and then, from this throne, extend his jurisdiction, without end or limit, over all the earth. It seems to me exactly parallel with the expression of the prophecy in the second Psalm, "set my King upon my holy hill of Zion," which manifestly, as we have seen, is defined by the entire context to refer alone to national authority.

The full establishment of Christ's kingdom involves a reign of universal peace. Above, he is styled The Prince of Peace, and it is represented that the increase of his government and the increase of peace are identical, or, at least, closely connected. And, accordingly, it is, in the highest degree, gratifying to consider the recent arbitrations between the United States and England relating to the Alabama Claims and the San Juan boundary, in their probable consequences as not only rendering war, in all probability, forever impossible between these two great Protestant governments, but also tending to introduce a principle of settling international disputes

which will at last obviate the miseries of war everywhere in the civilized world.

And we have two remarkable predictions upon this subject—in the second chapter of Isaiah, and the fifth of Micah—which expressly declare the event when “they” (the nations) “shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.” Furthermore, this grand result is represented as directly consequent upon national instruction in the divine will and universal obedience thereto: “It shall come to pass in the last days” (in the Christian dispensation), “that the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go, and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob: and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people.” And, then, from this voluntary submission and obedience of the nations, through his judging among

them and rebuking them, will follow the cessation of all the horrors of war. And then shall the triumph of the Prince of Peace, sitting on the throne of David, on the holy hill of Zion, be complete; and joy and gladness clothe the earth under his glorious reign.

There are other similar prophecies in the Old Testament Scriptures, but as we may rest our proposition securely upon these, I will cite no more.

CHAPTER VIII.

PROPOSITION.—*Herein the New Testament teachings concur with the prophecies of the Old Testament.*



AS to the Savior's authority, whatever it is, he always represented himself as having received it from the Father.

And, furthermore, he claimed kingly power in the plainest terms, although he did not clearly reveal the manner of the kingdom. And thus he both offended and puzzled his contemporaries, who, at one time, tried to entrap him into an attitude of hostility toward Cæsar, so as to prefer an accusation of treason against him to the Roman governor, but were completely foiled in their treacherous purposes by his cautious wisdom. Nevertheless, they finally wrought up this very circumstance into a false accusation at Pilate's bar, saying: "We found this man perverting the nation, and forbidding to give tribute to

Cæsar" (the very reverse of the truth), "saying that he himself is Christ, a king." And Pilate took up this claim in order to appeal to their prejudices for his release: "Shall I crucify your king?" "We have no king but Cæsar," they eagerly replied, although at the same time Cæsar's government was exceedingly odious to them, and to all the Jewish nation. Then the soldiers took up the claim as they scourged him, and in mockery arrayed him in the purple robe of royalty, placed a woven crown upon his head, and a reedy scepter in his hand, bowing the knee, and exclaiming: "Hail, king of the Jews!" Again, saith the governor: "Behold your king!" and finally, having yielded to the boisterous clamors of the unruly mob, he affixed to the cross, in Hebrew, Greek, and Latin, the baleful accusation: "THIS IS JESUS, THE KING OF THE JEWS."

Meanwhile, Jesus himself acquiesced in the declaration of the rabble as to his claim of sovereignty. Pilate inquired of him: "Art thou a king, then?" He answered: "Thou sayest that I am a king. To this end was I born; and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." Yet he so explained that he was

not opposing Cæsar, that, forthwith, the governor went out to declare his innocence and renew his efforts for his discharge. For Jesus said: "My kingdom is not of this world. If my kingdom were of this world, then would my servants fight that I should not be delivered to the Jews. But now is my kingdom not from hence." If his kingdom were from hence, its success would not involve the death of the king necessarily. But Christ came to die, and his authority is based upon his death as mediator, through which men were to be brought into the way of obedience—so that the death of the king was an indispensable prerequisite to the establishing of the kingdom, and, therefore, not to be resisted. And, accordingly, while he affirmed his power to extricate himself, even by supernatural agencies, he voluntarily submitted to the essential conditions, and said to the wavering Peter: "Thinkest thou that I can not now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled that thus it must be?"

Nevertheless, he claimed to be an actual king; and only a few days previous to his arraignment at the bar of Pilate he had form-

ally entered Jerusalem, in a triumphal procession, as sovereign, and taken possession of the temple in direct fulfillment of an ancient prophecy: "Tell ye the daughter of Zion, Behold thy king cometh unto thee, meek, and sitting upon an ass, and a colt, the foal of an ass." Now, are we to understand merely that this majesty was displayed in order to assert his ecclesiastical authority in the church? In this view of the case, the event looks to me to be wholly incongruous, not only in manner, but in the meaning thereof; for I know not where we are to find the idea of ecclesiastical authority associated with the idea of a king at all. Moses was a prophet, and also a lawgiver to the nation, but he is never styled a king. Mohammed was a religious teacher, and likewise wielded formidable temporal power, but we do not think of him as a king. The Pope, though exercising an actual temporal authority, we do not speak of as a king. And I do not remember a single passage of Scripture wherein Christ as a king is spoken of in direct connection with the church. He is called the Head of the Church, and the church is accordingly represented as his body, but nowhere is he entitled, king of the church. The nearest approach to it is when,

in one place, he is addressed as "King of the saints," and in another, he himself declared: "The kingdom of God is within you," where, evidently, his personal or individual jurisdiction is referred to, probably inclusive also of the idea of self-government on our part, which, we know, is always essentially embraced in Christian character. Or, should we be directed to the vivid description of the final judgment scene, depicted in the twenty-fifth chapter of St. Matthew's Gospel, where Christ, as judge, is called the king, we may answer that we find the term here closely connected with the idea of nationalities, showing that such is the natural relation thereof, though employed in the passage with an accommodated sense, which, perhaps, is the more evident since the word king is not used therein with regard to ecclesiastical authority at all, but with regard to his general authority over the righteous and the wicked alike, of whom the former, having ministered to him in the persons of his needy followers, are now rewarded for the service, and the latter, having neglected or refused to do so, are punished for their heedlessness or contumacy.

In St. Paul's first letter to Timothy, first

chapter, seventeenth verse, we find a very elevated description of praise to Christ, as king, namely: "Now unto the King, eternal, immortal, invisible, the only wise God, be honor and glory, forever and ever." And the sense in which this title is employed is clearly defined in the same letter by the words: "The blessed and only Potentate, the King of kings and Lord of lords." Here, then, we have the Lord Jesus Christ declared expressly to be the only absolute Potentate, the only one with full, unlimited powers, for such is the evident scope of the passage, and I see not how we can possibly separate this from a direct and supreme civil authority over nations in their national capacity. And, especially, when it is followed by the exceedingly emphatic double title of King of kings and Lord of lords, which surely can not, without the utmost violence, be construed in any other way than a full, immediate, sovereign authority over kings in their official relation or national character, and over lords in their lordly dominion. Thus, anciently, the Persian monarchs were called king of kings, because of their ruling over tributary sovereigns; and in Daniel's prophecy we find the same title applied to Nebuchadnezzar, for precisely the

same reason, thus plainly stated: "Thou, O King, art a King of kings, for the God of heaven hath given thee a kingdom, power and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and fowls of heaven" (that is complete dominion) "hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold."

The full title reappears in the Book of Revelations, expressly connected with Christ's authority over nations as such: "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns" (indicative of many nationalities); "and he had a name written, that no man knew, but himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean." (For all powers in heaven and earth are subject to him.) "And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a

rod of iron : and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS AND LORD OF LORDS. And I saw an angel standing in the sun ; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God ; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.”


“And there were great voices in heaven, saying, The kingdoms of this world” (in their separate organizations, or nationalities) “are become” (by a voluntary submission) “the kingdoms” (last words not in the original, but implied by the idiom of the Greek genitive) “of our Lord, and of his Christ” (that is, their property or possessions) ; “and he shall reign forever and ever.”

This passage plainly signifies not that the government of these kingdoms shall be superseded by the reign of Christ ; but that they shall become his as they are ; many, diverse, distinct, holding each its own jurisdiction

subordinate to him whose right it is. And certainly the above quotations, taken together, teach, as emphatically as language can teach, that Christ is the universal Sovereign, both over individuals and nations. Therefore, failing to acknowledge this, and to render him loyal obedience, is rebellion and flagrant treason.

CHAPTER IX.

PROPOSITION.—*Christ's kingdom is not revolutionary, though often remodeling existing forms, and civil institutions.*

ND, therefore, while civil governments are to obey him, yet they themselves are to be submitted to, in all their appropriate functions, by their subjects, although those functions may be exercised, in particular instances, by ungodly men. Thus, when St. Paul wrote to Christians at Rome, living under the reign of the infamous Nero, he enjoined obedience on the explicit ground that civil government is an appointment of God, and its officers are, therefore, his ministers. Said he: "Let every soul be subject to the higher powers, for there is no power but of God; the powers that be are ordained of God; whosoever, therefore, resisteth the power, resisteth the ordinance of God; and they that resist

shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same, for he is the minister of God to thee for good. But if thou do that which is evil, be afraid, for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore, ye must needs be subject, not only for wrath, but also for conscience' sake. For, for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render, therefore, to all their dues: tribute, to whom tribute is due; custom, to whom custom; fear, to whom fear; honor, to whom honor."

Again, it is enjoined upon Titus: "Put them in mind to be subject to principalities and powers; to obey magistrates." And St. Peter commands: "Submit yourselves to every ordinance of man, for the Lord's sake; whether it be 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." And St. Paul, also, writing to Timothy, enjoins: "I will,

therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority, that we may lead a quiet and peaceable life, in all godliness and honesty."

But the question may arise whether a forcible revolution, or resistance to oppression, is ever allowable. There is no passage of Scripture bearing directly on this point. It is plain that the above quoted precepts simply contemplate submission to the legitimate functions of government, as an ordinance of God, and to rulers, in the actual exercise of those functions, as ministers of God, and a terror, not to the good, but to the evil. But suppose those functions are wholly subverted by tyranny and selfish wickedness, so that the rulers entirely lose their character as ministers of God, being a terror, not to the evil, but to the good. The general rule is that declared to Peter, in the garden of Gethsemane: "Put up thy sword within the sheath; for whoso taketh the sword shall perish with the sword"—from which it appears that religious persecutions are to be meekly endured. But as to revolutions on other grounds, namely, to rescue civil government itself from an absolutely fatal perversion, by which all its

ends are defeated, this may be a wholly different question. And, in the absence of scriptural teachings upon the point, we are left, I think, to the indications of Providence. If we take the negative ground of non-resistance, we are reduced to the necessity of condemning our own revolution, with all its wonderful and beneficial results, at which we may well hesitate. Our Declaration of Independence affirms that men should be long-suffering in this matter; and then proceeds to present a frightful array of civil outrages as a ground of justification in severing the colonies from the mother country. Every revolution, if lawful at all, must rest upon an extreme necessity, and not be, at any time, merely in the interests of ambition or power. Few of the revolts which disfigure the pages of history have any vindication from the necessities of the case. Sometimes they have been caused by the oppressions of rulers combined with the restlessness and treachery of the subjects, and so inexcusable on both sides at the same time, as are, in fact, the majority of wars among nations.

As to the remodeling power of Christ's kingdom, it is more usually executed, in accordance with its essential nature as a spirit-


ual system, by softening the asperities of national conflicts; inspiring a spirit of goodwill, and a disposition to settle difficulties which arise in mutual forbearance and concession; infusing its influence into the laws, and the customs, and the manners of the people; promoting general intelligence; prompting the establishment of charitable institutions, etc., as the calm and genial sunlight develops into vegetation and fruit the resources of the earth.

The most wonderful national transformation in our day, and this may, I think, be fairly attributed to the potential example and influence of our beloved country, is that which has taken place in the great empire of Japan, which is not only adopting, in large measure, our manners and modes of administration, and appropriating to their own benefit our political knowledge and experience, but which seems also in a fair way to adopt even our personal costumes, and our language. And again, the Sandwich Islands, reclaimed within the present century, from the blackest shades of barbarism, and brought into a high state of civilization, chiefly by the direct agency of the gospel through the efforts of Christian missionaries, is another eminent example

And now, the same molding energy is widely and effectually at work, in almost every quarter of the globe, in India, China, Madagascar, Turkey, the African continent, etc. Especially the intercourse opened with our nation to the great empire of China, embracing nearly half the population of the earth, by means of the attractions of gold mining on our Pacific coast, can not fail, if properly availed of, to bring that great country into the sisterhood of nations distinguished by the modern type of civilization and permeated by much of the spirit of Christianity.

CHAPTER X.

PROPOSITION. — *And all means, sometimes apparently the most unpromising and incongruous, are employed to effect its beneficent designs.*

 ONE prominent means of reaching the grand result is to bring nations into a close and intimate bond of sisterhood, by the ties of commercial interest intricately interwoven with greatness and prosperity in all regions of the earth. Commerce stands in horror of war, because this interrupts and suspends its traffic, and cuts off its conveniences and comforts, and so it places all men under bonds to keep the peace, and all the more so, because these things which at first are regarded as luxuries soon come to be considered among the necessaries of life. All this is in accordance with the principle, nationally applied, of the second fundamental law of Christ's kingdom: "Thou shalt love thy

neighbor as thyself," which was thus promulgated by the apostle in his powerful speech in the Areopagus, at classic Athens, in the hearing of the inquisitive philosophers of the day: "He giveth to all life, and breath, and all things; and hath made of one blood all nations of men, for to dwell on all the face of the earth" (so that all are kin); "and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him."

But commerce must be preceded by acquaintance, so that one efficient instrumentality of spreading the conquests of the Great King is discovery. And, in this particular, the wild, visionary, fanatical expeditions of the crusades, to the Holy Land, extending through almost two centuries, were of incalculable benefit to mankind. For they opened up hitherto unknown regions, which, ere long, attracted daring adventurers, and called into existence new fleets to follow up advantages gained by the spirit of enterprise thus awakened. At length these were followed by the extensive and important discoveries of the Portuguese in the African seas, which, doubtless, led indirectly to the discovery of America

by Columbus. All these discoveries, too, were largely dictated by religious zeal. The voyages always commenced under the blessing of the Church; and, as was the custom of Columbus and others in the New World, so, everywhere, the symbol of possession was the planting of a cross, by which the arduous labors of research were consecrated formally to Christ.

Again, inventions of all kinds strengthen and extend commerce, as well as increase the effectiveness of human industry at home. Also the invention of gunpowder has decreased the fatalities of war, but perhaps enhanced the waste of property therein, so that, on both sides, the motives of strife are lessened. The invention of printing promotes the spread of intelligence and culture beyond all computation, and brings the Bible to every man's door. The invention of steam navigation, of railroads, of telegraphs, of all labor-saving machinery—everything, in short, which expands human power, is wrought into an instrumentality for establishing and confirming the reign of the Great King over the hearts of men, and over the nations of the earth.

It is not difficult to understand how means, which in their nature are adapted to promote righteousness, should be employed for this

purpose. But in order to comprehend human history, as manifesting the reign of Christ, we must observe the singular phenomena of the overruling of evil, and bringing light out of darkness to accomplish the divine purposes by means wholly adverse in their natural tendency. For this is a settled and prominent principle of the divine administration, and has always been so. Thus the Psalmist proclaimed: "The wrath of man shall praise thee; and the remainder of wrath shalt thou restrain." A most striking illustration of which principle was the overruling of the malicious rejection of Christ by the Jews, to the accomplishment, nevertheless, of his own design relating to human salvation.

It was a significant indication that the events of the world were to be subordinated to the interests of the Messiah's kingdom when, just at the time the Prince of Peace appeared on earth, the temple of Janus, at Rome, which had been continuously open for three hundred years, was closed in token of universal peace, a result, too, chiefly brought about by the consequences of Cæsar's victory at Pharsalia over his rival Pompey; so that, through the unhallowed ambition of this one man, the way was prepared for the advent of

the Holy One who was destined to rule all nations.

Persecutions, to the number of ten, fierce and powerful, which might have been supposed amply sufficient utterly to crush the church, were waged against the Christians by the dreadful authority of the overshadowing Roman Empire. But, contrariwise, it proved literally true that "the ashes of the martyrs were the seed of the church;" until, as early as the first part of the fourth century, Christianity, under Constantine, ruled the mighty empire itself. But, alas, as its apparent destruction developed a strange vitality, conversely then its seeming triumph caused its corruption and secularization. Under Julian the empire again lapsed into barbarism, though without persecuting the Christians. And then again, not long afterward, Pagan Rome was fatally overborne in consequence of its effeminate vices, by the terrible swarming hordes from the Northern Hive, who, regarding themselves as holding especial divine commission, entitled their rushing legions: The Hammer of the Universe and the Scourge of God! It is said, moreover, that the barbarians, regarding the Roman degeneracy as consequent upon their literature, made war upon

the letters so vigorously that learning was fain to take shelter in cloisters, there to rust for many centuries. And so the dark ages closed in upon the world.

And now, the divine government, like all other governments, must take men as they are, and govern them as rational agents. And more especially as its leading design is to develop moral agency, it must adapt its means to this all-important end. And the means to be employed, accordingly, are not the best possible at all times, but merely the best available under the circumstances, and so, frequently, good is brought out of evil. And men are not to be governed miraculously, for this would be to supersede their nature; but to be governed in accordance with that nature in its relation to surrounding circumstances. Consequently man's discipline and culture must always be a gradual work. And, as with individuals, so with nations. And as in the kingdom of nature, geological epochs require slowly-moving ages for their successive development, some may not think it strange if historical epochs are of seemingly rare occurrence, and if centuries are needful to indoctrinate men with a single advanced idea concerning the spiritual kingdom of

Christ. To impatient man, the range of many centuries is a tedious contemplation, but it is declared that with the Lord "one day is as a thousand years, and a thousand years as one day."

We are now prepared by these reflections to turn our attention to two great instrumentalities, which, though really antagonistic in themselves, have, nevertheless, been successfully employed, under an overruling Providence, to prepare the way for the universal reign of Christ. These were Mohammedanism in the Pagan world, and Roman Catholicism in nominal Christendom.

Evidently the principal permissive mission of Mohammedanism was to proclaim the unity of God, and break down idolatry. The motto which constantly flamed in front of Mohammed's legions was: "THERE IS NO GOD, BUT GOD; AND MOHAMMED IS HIS PROPHET," and with this they advanced with terrible vigor to conquer and destroy. He himself believed that a part of his mission was to extirpate idolatry; and he not unfrequently sent out expeditions expressly to accomplish this purpose. Nor was this all. He acknowledged the authority of Moses, and of Jesus, as prophets of the one God; and recognized the

Pentateuch, the Psalms, and the Gospels, as a divine revelation. And he enjoined strenuously upon his followers the practice of abstemiousness, in various forms, thus giving a constant practical application to the fundamental gospel principle of self-denial. Also many of the vices and abominable practices which always flourish under Paganism are entirely banished from Mohammedan countries.

To be sure we must grant that as yet Christianity has been very effectually excluded from such countries; but, nevertheless, we have much reason to believe that when "the fullness of time" shall come, we will find therein "made ready a people prepared for the Lord." There will then be no idols to tear away from the affections of the people; no superstitious beliefs and practices to be rooted out; no antagonistic principles of life to be overcome or superseded. And the transformation which, within a few years, has taken place in European Turkey, is a probable indication that the great work of transference has already begun. A Christian is no longer despised as a "dog" and "unbeliever" on the streets of Constantinople. Christian missionaries are tolerated in the

Sultan's dominions ; and colporteurs may, unmolested, circulate the Bible, instead of the Koran, among the people.

About the time Mohammedanism arose, the Papacy began its distinctive career under an arrogant claim of both temporal and ecclesiastical supremacy over all men and over all nations, which claim successfully reached its climax in the time of Gregory VII., whose vigorous arm irresistibly enforced the most complete submission upon the haughtiest and most refractory kings. Thus, Henry IV. of Germany, having rashly rebelled against the Papal interference in the matters of his kingdom, was so disabled by Gregory's excommunication and the consequent revolt of his subjects, as to be compelled to sue, in person, for absolution ; when the imperious Pope kept him waiting in the midst of winter, bareheaded, barefooted, and clothed in rough garments as a penitent, for three days and nights, outside the door of the Papal palace, and all in vain, for another emperor was appointed in his stead ; and the Pope who succeeded Gregory artfully incited his own sons to rebellion against him in his endeavors to regain his rights, one of whom eventually obtained the crown by a compulsory abdication of the

ruined appealing monarch, who, finally, after being reduced to such extreme poverty as to be obliged to sell his boots to buy bread, died broken-hearted!

This, then, was the formidable power under which the modern European nations were to spend their tutelage, a dreadful, but an effectual disciplinarian. Undoubtedly, the chief characteristic of the system has always been that it is a governing system. To this point all its institutions are adapted; and from this its operations proceed. "All is lost," exclaimed the present Pope in reference to the downfall of his temporal authority in Rome, although his spiritual jurisdiction was not, in any way, assaulted.

But when the Papal corruptions had reached their height, and the idea of Christ's sovereignty was permanently incorporated into the constitutions of the leading States of Europe, Luther was raised up to inaugurate a new era. The church had enslaved the consciences of men as individuals; it had exercised the most galling tyranny over nations; it had perverted true submission and lawful obedience into the most servile passiveness, in which conscientious thought and independent examination of the grounds of the faith were

utterly extinguished. And so Luther was sent to individual and collective manhood, with an emancipation proclamation, and the blow was struck which rendered the thunders of the Vatican powerless forever, and left the Pope to mumble incantations and fulminate encyclical letters against modern progress without effect. Still, the Papacy was not destroyed by a convulsion: no vacuum was to be created; as the light came in, it was to dispel the darkness. Only in one way was "that wicked" to be overthrown, "whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming," which coming is always gradual, since it is alone advanced by the consent of men, doing no violence to their moral agency.

But all these matters had a single culminating point, the preparation of the way for our cherished republic. So that England, from whence we were to emanate, though not the immediate seat of the Reformation, was more thoroughly remodeled by it than any other influential country, and, indeed, became the actual focus where its energy was concentrated. And here, again, this was effected by means apparently adverse and incongruous, namely, the imperious tyranny of Henry VIII., who

was self-willed in the highest degree. He would not hear Luther; but wrote a violent treatise against him and his work, for which service the gratified Pope conferred upon him the title, Defender of the Faith, still retained by English sovereigns, but in precisely the opposite meaning. Soon afterward the Pope refused him a divorce, and then came the selfish revolt against the Papacy. Henry had been thoroughly indoctrinated in the lesson the Romish hierarchy, for want of a better instrumentality, had been commissioned to teach through centuries, namely: Christ's sovereignty over nations; and he did not now reject the doctrine, although he reversed the previous application of it, and instead of the pretended vicegerent of Christ's spiritual kingdom exercising temporal authority in England, the sovereign, by virtue of his civil office, became the head of the church, professedly subordinate to Christ. And while the king was persecuting Protestants on the one hand, on the other he put to death even his own Chancellor for refusing to take the oath of supremacy to himself. He dismantled those fortresses of spiritual slavery, the abbeys and monasteries; and also liberated his bondsmen, inducing his noblemen to follow his ex-

ample; and thus abolished slavery in the realm, independently of legislation, and that on the ground that "as all men were free by nature, it was cruel and unjust to deprive them of the freedom God had given them."

So, then, this selfish murderous tyrant was made an unconscious instrument to conserve the doctrine of national normal obligation and of the supremacy of Christ's national sovereignty; and with this, to join an advanced idea of personal liberty, both of which were destined to be permanently incorporated into the modern Constitution of the British Empire. The very arrangement of the two legislative branches seem to be modified by these principles: the House of Lords, in which bishops constitute an integral part, embodies the first principle, and the House of Commons, freely chosen by the people, represents the second; while the Church of England, becoming Protestantized, fosters, to a great degree, the liberty of religious thought. Also, the crown, on the accession of a new sovereign, is conferred by the hands of an archbishop.

In regard to this whole matter, Macaulay, in his History of England, significantly declares: "To the peculiarities of this great in-

stitution" (the Church of England), "and to the strong passions which it has called forth in the minds both of friends and of enemies, are to be attributed many of the most important events which have, since the Reformation, taken place in our country; nor can the secular history of England be at all understood by us, unless we study it in constant connection with the history of her ecclesiastical polity."

As a general result of all combined influences, the religious principle, fully acknowledged, has entered into the English jurisprudence, and thence into our own, derived therefrom as its great fountain.

Says Macaulay: "That the king was, under Christ, sole head of the church, was a doctrine which they all, with one voice, affirmed." And as to the authority of the higher law, a great writer, who is a legal standard authority both in England and this country, states the doctrine thus: "Upon these two foundations, the law of nature and the law of revelation, depend all human laws; that is to say no human laws should be suffered to contradict these. There are, it is true, a great number of indifferent points, in which the divine law, and the natural, leave a man at

his own liberty, but which are found necessary for the benefit of society to be restrained within certain limits. And herein it is that human laws have their greatest force and efficacy, for, with regard to such points as are not indifferent, human laws are only declaratory of, and act in subordination to, the former. To instance in the case of murder; this is expressly forbidden by the divine, and demonstrably by the natural law; and from these prohibitions arises the true unlawfulness of this crime. Those human laws that annex a penalty to it do not at all increase its moral guilt, or superadd any fresh obligation, *in foro conscientia*, to abstain from its perpetration; nay, if any human law should allow or enjoin us to commit it, we are bound to transgress that human law, or else we must offend both the natural and divine. But, with regard to matters which are in themselves indifferent, and are not commanded or forbidden by these superior laws, such, for instance, as the exporting of wool into foreign countries, here the inferior legislature has scope and opportunity to interpose, and to make that action unlawful which before was not so."

Here, then, is an authoritative recognition of the concentrated truth taught the English

nation with others by the long course of instructive preparatory events which constitute the history of Europe during the period of the Christian era. But still the lesson and the practical result were, as yet, but partially developed in all their relations and dependencies. A new instrumentality remained to be raised up, to complete the work by a more full embodiment and a clearer illustration of the true principles of the universal kingdom. So a prophetic English bishop declared:

“ Westward the star of empire takes its way ;
The first four acts already past :
The fifth will close the drama with the day ;
Time’s noblest offspring is the last.”

And thus we come, in order, to the especial consideration of our own beloved country, as a highly favored province of the universal Sovereign.

CHAPTER XI.

PROPOSITION.—*The United States are under a peculiar or especial, as well as a common or general, obligation.*



T the outset we lay down two observations which will tend to render the succeeding remarks more readily understood, namely :

1. The present proposition is to be established by references to our history in the past, and our relations in the present. And it is not to be expected that we shall be able to explain all the processes by which historic results are wrought out. Nor is it needful. How absurd it would be for one in a locomotive manufactory to deny that locomotives are made there; or affirm that if so it is purely by accident and by no means intentional. And yet this is just the way men talk with regard to the concentrated issues of human

events. If we enter a machine shop, we shall find distressing noises and confusion everywhere prevailing there, creaking, buzzing, roaring wheels revolving, pistons sliding, bands floating in all directions, and we can make nothing out of it, nor intelligently explain how the giddy whirl can promote harmonious results. But when we look upon the final end thereof, we reasonably conclude that all the clangor, and cross-motions, and inexplicable operations must, in some way, be orderly, and tend to promote the ultimate purpose, however they may appear otherwise. Now there must necessarily be much that is incomprehensible in the accomplishment of the divine plans, since human volitions, and often, indeed, even human selfishness, in all manner of forms, are the leading agencies employed. But if we forbear to perplex ourselves with the *modus operandi* and turn our attention to finalities, we need have no trouble, if we believe in a superintending Providence at all. Where we perceive certain permanent results, attained by whatever means, and find them consistent with, and promotive of, God's purposes as revealed in his written Word, we certainly can not err in believing those results to have been inten-

tional, and that even human passions and selfish interests may, we know not how, have been employed in bringing them to pass. Here, again, we may profitably recall what the Psalmist declares, "The wrath of man shall praise thee; and the remainder of wrath shalt thou restrain;" although, in itself, "the wrath of man worketh not the righteousness of God." There is yet another reason for abstaining from a perplexing attention to intermediate influences, for God says himself, "My thoughts are not your thoughts; neither are your ways my ways. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." It is sheer arrogance to demand a knowledge of all the acts of an Infinite Being. And an uneducated man who would refuse to believe the existence of a principle of gravitation, because he could not understand Newton's Principia, would be much more reasonable than he who denies manifest results in the order of Providence, because he can not comprehend how they have been developed by the means employed. Let it suffice that the Lord positively claims final consequences as his own peculiar work, in relation to the public welfare, "I form the

light, and create darkness; I make peace and create evil. I the Lord do all these things." And again, "Shall there be evil in a city, and the Lord hath not done it?"

2. Responsibility is always commensurate with privilege and opportunity. It can not be that any providential gifts to men are intended to be wasted, or thrown away, or disregarded; or, again, employed independently of the will of the Giver. And hence it is plain that if we, as a nation, have received peculiar privileges, and been placed in peculiar relations, we can not escape a correspondingly peculiar obligation.

And the first matter to be considered is the country we occupy, a region plainly adapted to the development of a great nation. It is not only of vast extent, but diversified by all varieties of soil, climate, and production; traversed by magnificent chains of mountain ranges; watered by the grandest rivers; enriched by inexhaustible mines of the most valuable minerals; washed by both the principal oceans; and situated in the most convenient location for access to the whole world.

As to our settlement here, our unity was provided for by the fact that the two colonies which overshadowed all others and gave form

and texture to the rising nation, namely, that in Virginia, and that in Massachusetts, were of English origin, so that England stamped its impress upon, and infused its energy into, our institutions and manners; and furnished us the basis and substance of our legal system. Also, since England was, as we have already had occasion to notice, the focus of the moral power of the Reformation, and, as a matter of course, effectually influenced the religious tone of its colonists, it is certainly a cause of earnest thankfulness that Columbus was not permitted to discover the continent of North America, which was providentially reserved for the English. What would have been the consequence had our origin been different, we may easily determine by a single glance over Spanish America in the northern hemisphere, and over the entire continent of South America, which countries are at least as richly endowed by nature as our own, and vastly more so than the regions our ancestors first colonized. It was noted, also, by the Puritan settlers, as a special interposition of Providence, that their place was prepared for them by a previous epidemic which completely broke the power of the hostile Indians, and who will undertake to show that in this they were in error?

Moreover, while the Church of England was legally established in the Jamestown colony, the germ of our present religious liberty was secured by the fact that the Plymouth colony was settled by the dissenting Puritans. And when these turned persecutors, religious liberty was transplanted to the little colony of Rhode Island, where it grew and flourished until thence its branches have overspread the whole land; whereas, in the very year the Pilgrims landed, the deadly upas of slavery was planted by the Dutch in the Virginia colony, poisoning its influence in the very fountain.

We next pass to our formation period. The colonists were extremely reluctant to sever themselves from the mother country, notwithstanding their grievances; and only when, at last, the cupidity of the English government left them no resource, did they consent to such a measure. And then, unexpectedly, a most efficient instrument was raised up, to lead the revolutionary armies. George Washington, fortunately for us, was a perfect example of unambitious patriotism. At the close of the war he had a full opportunity of becoming a king, without risk, danger, or hindrance; but his pure soul rejected the

glittering prize. It was also a singular, say a providential, circumstance, that a young nobleman of France should, independently and without solicitation, take so deep an interest in the affairs of a foreign country struggling against tyranny, as to embark his life and private fortunes therein, with no promise or desire of reward or compensation. And as to the religious feelings with which the colonists arose to defend themselves, we refer to a declaration issued July 6, 1775, in order to explain to the world their reasons for taking up arms, and concluding thus: "With an humble confidence in the mercies of the supreme and impartial Judge of the universe, we most devoutly implore his divine goodness to protect us happily through this great conflict, to dispose our adversaries to reconciliation on reasonable terms; and thereby relieve the empire from the calamities of civil war." But this desired reconciliation having been sought in vain, about a year later came the Declaration of Independence, concluding likewise with an earnest appeal to the God of nations.

Then was adopted our national Constitution, so strong and yet so flexible; adapting itself to our advanced growth, and our diversifying and expanding interests, even enduring

the fiery test of a terrible civil war. Happily, too, it was concurred in by all the States; though with some hesitation on the part of one or two, and with powerful opposition on the part of our greatest orator, Patrick Henry.

The subsequent development of our nation is absolutely without parallel, in regard to rapidity and efficiency; and still there is a boundless prospect before us. As to age, we are yet in our infancy; as to position and power, we stand as peer of the most ancient realms. And we may point with pride to our line of brilliant statesmen, of scientific investigators, of poets and literary writers; although, in some particulars of these departments, we must still yield the palm to older nations.

The Great Rebellion was a fearful episode in our history, caused, as we all know, by the wretched incubus of slavery, which, more than all other causes combined, hindered our national progress, and especially retarded the advancement of the States which fostered it. It had to be expelled, and the severe chastisement due to our complicity with the evil, through our national legislation, was to be visited upon us for our purification. The re-

sult was the utter extirpation of the giant wrong; and when the wounds are completely healed, we may expect the regenerated South, with its brilliant clime, to glow and bloom like Eden! And out of this awful conflict has already come this inestimable advantage, to confirm the confidence of the world in the stability of republican institutions. At the beginning, the London *Times*, with unseemly haste, proclaimed, in joyful trumpet tones, that the bubble had bursted, and the great republic was no more! With the exception of two or three countries, we met no national sympathy, but only envy and jealousy from all nations. But they have received from the ending an unexpected and unpalatable lesson in manners and morals, which we may trust they will not be tempted ever to forget. Our people were not a military people. Our standing army, numbering only about eleven thousand men, had been put out of the way, into frontier posts. Our limited navy was scattered into distant regions of the earth. Our treasury and arsenals were thoroughly rifled by the thievish insurgents who had wormed their way into all departments of the government. Every thing had to be done, in the greatest of civil wars, with no resources save

the loyal hearts of the people! But this one reliance eventually proved amply sufficient; and the work was done, and nobly done, so that the nations were forced to wonder and stand in awe!

But we must not amplify. We come now, briefly, to consider our peculiar relations to the nations of the world. There is no country which occupies a similar position. We are made of kindred to all people by the constant tide of immigration flowing hither in all directions. Their children are here, a part of our population, and clothed with the same rights and franchises as ourselves. There is no land where is such a concourse of immigrant citizens, and it may be said of us in a measure, as it was said of Mt. Zion, that we are the joy of all the earth. Futhermore, we gave to the world practical steam navigation, by which commerce has been wholly revolutionized. We furnished the world with the telegraphic system for transmitting intelligence almost with the speed of thought, and then girdled the ocean with it; thus connecting, in the closest bonds, the European continent with our own. We have, too, supplied a great moral example in the emancipation of our slaves, by which the attention of all

mankind has been arrested. Castelar, the greatest of living orators, holds up to Spain the character of Abraham Lincoln as the great political exemplar. A locomotive running through the length of Italy bears Abraham Lincoln's name. His fame is known to Asiatic barbarians, and cherished in the wilds of Africa. The world wept when he fell by the hand of an assassin. William H. Seward, a retired statesman, merely as a private citizen, made a tour, in his old age, around the world, and everywhere the most distinguished honors were conferred upon him, some barbarous nations according him attentions never theretofore bestowed upon any but sovereigns. China claimed the privilege of employing Burlingame, one of our citizens, as her own ambassador to the European nations. Japan sends a special embassy to study our institutions with a view to remodel her own government thereby! Our influence has resulted in an example of international arbitration as an effective and satisfactory means of settling grave national disputes between great nations, which must have the effect of giving a most powerful check to war.

Now, in reviewing our wonderful history, and considering our especial relationships,

even thus briefly, how is it possible to avoid the conclusion that we have been raised up by Providence, nourished by his bounty, protected by his sovereign care, disciplined by his merciful hand? Do we not as plainly occupy a providential relation to all other nations as ever did the Jews in Palestine? And, alas! do we not need, as much as they did, the solemn warning: "Thou shalt also consider in thy heart, that as a man chasteneth his son, so the Lord thy God chasteneth thee. Therefore thou shalt keep the commandments of the Lord thy God, to walk in his ways, and to fear him. For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains, and depths that spring out of the valleys and hills; a land of wheat, and barley, and vines, and fig trees, and pomegranates, a land of oil-olive, and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it; a land whose stones are iron, and out of whose hills thou mayest dig brass" (copper). "When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which he hath given thee. Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judg-

ments, and his statutes, which I command thee this day ; lest when thou hast eaten, and art full, and hast built goodly houses, and dwelt therein ; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied ; then thy heart be lifted up, and thou forget the Lord thy God. * * *

And thou say in thine heart, my power and the might of my hand hath gotten me this wealth. But thou shalt remember the Lord thy God : for it is he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as it is this day."

As Queen Victoria, when asked by a royal barbarian what was the secret of England's greatness, handed the Bible with the declaration : " This is the secret of England's greatness ; " so ought we to imitate this worthy example, when men wonderingly inquire concerning the progress of our nation, born but as yesterday, along the highway to a pre-eminent position among mankind !

CHAPTER XII.

PROPOSITION. — *The United States occupy their peculiar position because they are intrusted with a peculiar national commission to fulfill.*



WE recur to the fact that when, in the Church of England, the results of centuries of preliminary training on the fundamental and all-comprehensive principle of Christ's universal sovereignty over nations had been crystallized into due form, there was still a deficiency to supply, which required a new instrumentality, and as this deficiency pertained to an opposite, yet harmonious, principle, like the centrifugal and centripetal forces in nature, the means to be employed was needed to be exactly the reverse of what had been necessary to establish the other. The former was a centralized force, and taught only restraint or binding, as a check to licentiousness, profligacy, or re-

ligious anarchy; the latter was to be an enlarging or loosing, as a guard against spiritual tyranny. The providential intimations afforded by our history point to us as the chosen instrument; our distinctive character as an instrumentality being to emancipate the spiritual idea of Christ's sovereignty from all entanglement by semi-political, semi-ecclesiastical forms and regulations, and to inaugurate the era of complete religious liberty. Men are to learn, on the one hand, that they are free, but yet, on the other, held to a voluntary service of obedience to the unavoidable obligations under the divine law, or, as an apostle forcibly expresses it: "As free, and not using your liberty for a cloak of maliciousness; but as the servants of God." And it was needful to teach the obligatory principle first in order, because all history proves that men are prone to selfish lawlessness so that liberty uncurbed soon runs to license.

In pursuance with the divine plan concerning us, the voluntary principle, which is the basis of the gospel system, is embodied in our Constitution, and we now exhibit to the world the highest type of religious independence. No one is required to subscribe any formulas, or profess any particular doctrines. No relig-

ious test is allowed to be applied to the qualifications of candidates for office, such, for example, as the provision in the laws of England formerly that partaking of the sacrament within a year previous to the election should be an essential qualification for filling certain offices. There is no proscription of Catholics, Jews, or Infidels. Whatever religious forms may be necessary are left exclusively to the discretion of the church organizations. There is no taxation for the support of religion, this being left to the voluntary contributions of the people ; nor is legislation allowed for the interests of any sect, although, in this particular, the State of New York must be regarded as a disgraceful exception. No ecclesiastical courts form a part of our national or state polity or judicial system.

On the other hand, religion is fostered and encouraged, not only by the spirit of our institutions, but also by legislation ; protective, but not directive ; social, but not theological or ecclesiastical. Thus, religious bodies may hold necessary property, and act as corporations for this purpose, and, to a moderate yet liberal extent, their property is usually exempt from taxation. The law protects a

church in exercising needful discipline in accordance with its own usages, rules and regulations. In most States the sacredness of the Sabbath-day is guarded by statute, so that those who observe it may be free of annoyance from its open desecration by their neighbors. Also, profanity is punished, and the Bible is read in the public schools under legal sanctions. All disturbers of worshiping assemblies are liable to punishment. In time of war, we assign chaplains to the army. At all times religious teachers are provided for our penitentiaries. Also, there are chaplains to Congress, and chaplains, either paid or voluntary, to our State legislatures. We appoint fast days in-time of peril from pestilence or war. Lately, our president appoints an annual thanksgiving-day, and throughout our history this has been done by the governors of the respective States, which now follow the president's proclamation. When Abraham Lincoln left Springfield for Washington, he asked for the prayers of the Young Men's Christian Association, and afterward, during the war of the rebellion, he declared that he often went to God in prayer because he had no where else to go for effective aid. Our small coins bear the significant inscrip-

tion: "In God we trust." Our presidents' messages usually contain a confession of national obligation to God for his goodness. The speeches of our statesmen often refer to the same principle, notwithstanding the speakers may personally be far from religious in their character or conduct. We administer sacred oaths in our courts of justice; and our judges, half drunk, perhaps, never pronounce sentence of death upon a murderer without a religious exhortation to prepare to meet the Judge of all. Our candidates are even slandered religiously, as their moral character is usually aspersed freely by the opposite party, with the evident design to turn the religious feelings of the people against them. In short, there is a deep vein of religious sentiment flowing through all our transactions, and everywhere more or less recognized and approved.

Even when President Madison recommended war with Great Britain, June 1, 1812, he placed the whole matter upon a religious basis. Thus he submitted to Congress, "whether the United States shall continue passive under these progressive usurpations, and these accumulated wrongs; or opposing force to force, in defense of their national rights, shall com-

mit a just cause into the hands of the Almighty disposer of events." President Lincoln, in his second inaugural address, explicitly declared his belief that God was chastising our nation for complicity in the crime of slavery, and intimated that perhaps he would exact a drop of blood with the sword for every one exacted from the bondmen by the whip; and declared also his confidence in God as instructor and guide, in these memorable words: "With malice toward none, with charity for all, with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in; to bind up the nation's wounds; to care for him who shall have borne the battle, and for his widow, and for his orphans; to do all which may achieve and cherish a just and lasting peace among ourselves, and with all nations."

We perceive, then, in the above statements, the idea of national dependence and obligation kept up in its true spiritual meaning untrammelled by civil formulas, and free to all, like the sunlight, yet conforming strictly to its own laws, and yielding its benefits only in accordance with its essential nature. Can we doubt that all this is a heritage we have received, to be transmitted in all its glory, and

with all its exalted privileges, to the latest posterity; and to distant lands through our influence and example? As the voluntary principle is most likely to be found associated with a republican form of government, it is probable, I think, that, finally, republicanism will become universal, and this by our example, for it is a plain fact that wherever a people endeavor to establish a republican government, we are the model to which they look.

Religion is always injured when civil governments undertake to put it into an arbitrary frame-work. All "Acts of Conformity" are acts of enslaving the minds of the people. Christ's kingdom is over and above nations; but it is not to be therefore identified with them, except by their loyal submission, and their acts of justice, peace, charity, good-will to all. The great principle of his administration is that uttered at the very dawning of his reign, when the angels announced his coming to the wondering shepherds on the plains of Bethlehem, and sang in concert: "Glory to God in the highest; on earth peace, good-will to men." Here is the fundamental design of his dominion, and we, as his subjects, are required to employ our individual and

national influence to promote it among all people by holding up the light that all may see it, rejoice in its splendor, and enjoy its precious blessings both as individuals, Christians and citizens of this Christian commonwealth.

CHAPTER XIII.

PROPOSITION.—*The divine ruler demands an explicit acknowledgment on the part of all his subjects.*



IT must be self-evident to every thinking man that the acknowledgment of any rightful sovereign is both proper and necessary; and that, accordingly, it is required by all rulers as indispensable. What would be thought of a province of an empire which would conduct its internal administration with no reference to the authority of the superior government, except this, that it is disloyal, and virtually claims and exercises civil independence? Hence, formal acknowledgments are always exacted, everywhere, of dependent governments, and their citizens; sometimes by an oath of allegiance, sometimes in other forms, and always by the whole course of procedure. Never is the formality regarded as a matter of indifference, to be taken on and thrown off at pleasure.

But more especially, when the sovereign has always been a bounteous benefactor, how insolent would it be if his favors were received as a mere matter of course, without any particular notice, or any confession of gratitude, obligation, or relationship! It would involve the highest degree of ingratitude, which vice is so odious among upright men that even the heathen King Philip, of Macedon, once branded a previously favorite soldier in the forehead with the words: "THE UNGRATEFUL GUEST," in punishment of an outrage upon a citizen by whom the soldier had been befriended in time of need.

If, then, God is a universal sovereign, all his subjects ought to formally acknowledge him as such. If he be a bounteous benefactor, the recipients are imperatively under obligation to acknowledge this in every possible manifestation of gratitude. And, accordingly, he demands this, representing himself as a jealous God, and declaring, "I am the Lord, that is my name; and my glory will I not give to another, nor my praise to graven images;" and proclaiming, "Hear ye, that are far off; and ye that are near, acknowledge my might."

Also, in the following passages, and many

others, the claim is distinctly set forth: "Give unto the Lord, O ye mighty, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name." "From the rising of the sun unto the going down of the same, the Lord's name is to be praised; the Lord is high above all nations, and his glory above the heavens." "God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him." "They shall speak of the glory of thy kingdom, and talk of thy power, to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom. Thy kingdom is an everlasting kingdom; and thy dominion endureth throughout all generations."

Moreover, that acknowledgment or confession, actual, external, is a fixed and fundamental principle of the divine administration, is apparent from the fact that it is so enjoined upon individuals as a condition of pardon and salvation. And I am aware of no ground of distinction, herein, between the sovereignty over individuals, and over nations, as to the principle, so far as applicable, in the nature of the case, to both. Thus it is declared: "With the heart, man believeth unto right-

eousness; and with the mouth, confession is made unto salvation." It is related, with an implied censure, that, at a certain time, "Among the chief rulers, also, many believed on him; but because of the Pharisees, they did not confess him, lest they should be put out of the synagogue. For they loved the praise of men more than the praise of God." And for such the general law was promulgated, "Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: but he that denieth me before men shall be denied before the angels of God."

But, nationally considered, not only is God to be acknowledged as sovereign, but the same acknowledgments are to be made distinctively to Christ as king. For he has given the Son all rights which he holds himself, and thus the claim is made: "All things are delivered unto me of my Father." "All power is given unto me in heaven, and in earth." "The Father loveth the Son, and hath given all things into his hand." "All things that the Father hath are mine."

Hence, God would be acknowledged in his Son; and, accordingly, it is declared, "The Father judgeth no man; but hath committed


all judgment unto the Son; that all men should honor the Son even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent him." And, "Whosoever denieth the Son, the same hath not the Father." And he has ordained, "That at the name of Jesus every knee shall bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess, that Jesus Christ is Lord, to the glory of God the Father."

And especially, with reference to the specific acknowledgment of the Son as king, we may recur to the striking admonition in the second Psalm, addressed at his coronation to the kings and judges of the earth: "Kiss the Son, lest he be angry." This word "kiss" certainly can refer to nothing else than an open, external sign of acknowledgment; for a kiss is a token, a pledge, an outward expression of esteem and fidelity. And, moreover, it was anciently a part of the ceremony of installing a king in his office. Thus, when Samuel, the prophet, anointed Saul first king of Israel, he "took a vial of oil, and poured it on his head, and kissed him, and said, Is it not because the Lord hath anointed thee to be captain over his inheritance?"

Our conclusion, then, is that God absolutely requires an explicit and constant acknowledgment of his sovereignty and also the same acknowledgment of his Son, whom he has appointed universal king, and to whom he has given all things.

CHAPTER XIV.

PROPOSITION.—*There is an official acknowledgment of the divine sovereignty running through our entire national history, although it is still defective in one essential particular.*

HE profession to which the writer belongs makes large use of precedents; and, for their sake, I desire to present a very gratifying line of precedents in this matter, which, though not, perhaps, to be regarded as conclusive in themselves upon the general question, must yet be very influential, particularly when joined with the other considerations herein set forth. I shall, in pursuance of this design, take up only a single department, namely, our presidential addresses, messages, and proclamations, not having space for anything beyond these, nor, indeed, to exhaust or complete this, but sufficiently so, I trust, for our present purpose.

WASHINGTON,

In his first inaugural address (April 30, 1789), employs this forcible language: "Such being the impressions under which I have, in obedience to the public summons, repaired to the present station, it would be peculiarly improper to omit, in this first official act, my fervent supplications to that Almighty Being who rules over the universe, who presides in the councils of nations, and whose providential aids can supply every human defect, that his benediction may consecrate, to the liberties and happiness of the people of the United States, a government instituted by themselves for these essential purposes, and may enable every instrument employed in its administration to execute with success the functions allotted to his charge. In tendering this homage to the great Author of every public and private good, I assure myself that it expresses your sentiments not less than my own, nor those of my fellow-citizens at large, less than either. No people can be bound to acknowledge and adore the invisible hand which conducts the affairs of men more than the people of the United States. Every step by which they have advanced to the character of an in-

dependent nation seems to have been distinguished by some token of providential agency ; and in the important revolution just accomplished, in the system of their united government, the tranquil deliberations and voluntary consent of so many distinct communities from which the event has resulted, can not be compared with the means by which most governments have been established, without some return of pious gratitude, along with an humble anticipation of the future blessings which the past seem to presage. These reflections, arising out of the present crisis, have forced themselves too strongly on my mind to be suppressed. You will join with me, I trust, in thinking that there are none under the influence of which the proceedings of a new and free government can more auspiciously commence.”

JOHN ADAMS,

In his inaugural (March 4, 1797), said: “ May that Being who is supreme over all, the patron of order, the fountain of justice, and the protector, in all ages of the world, of virtuous liberty, continue his blessing upon this nation and its government, and give it all possible

success and duration consistent with the ends of his providence." And in his fourth annual message, and the first after the removal of the national capital, he said: "It would be unbecoming the representatives of this nation to assemble, for the first time, in this solemn temple, without looking up to the Supreme Ruler of the universe, and imploring his blessing. May this territory be the residence of virtue and happiness. In this city may that piety and virtue, that wisdom and magnanimity, that constancy and self-government, which adorned the great character whose name it bears, be forever held in veneration. Here, and throughout our country, may simple manners, pure morals, and true religion flourish forever!"

JEFFERSON

Closed his inaugural (March 4, 1801) with these words: "And may that Infinite Power which rules the destinies of the universe, lead our councils to what is best, and give them a favorable issue for your peace and prosperity." He concluded his eighth and last annual message thus: "Retiring from the charge of their affairs, I carry with me the consola-

tion of a firm persuasion that Heaven has in store for our beloved country long ages to come of prosperity and happiness."

MADISON

Closed his inaugural (March 4, 1809) thus: "In these my confidence will, under every difficulty, be placed, next to that which we all have been encouraged to feel in the guardianship and guidance of that Almighty Being whose power regulates the destiny of nations, whose blessings have been so conspicuously dispensed to this rising republic, and to whom we are bound to address our devout gratitude for the past, as well as our fervent supplications and best hopes for the future." His first annual message concluded thus: "Recollecting, always, that, for every advantage which may contribute to distinguish our lot from that to which others are doomed by the unhappy spirit of the times, we are indebted to that Divine Providence whose goodness has been so remarkably extended to this rising nation, it becomes us to cherish a devout gratitude, and to implore from the same Omnipotent source a blessing on the consultations and measures about to be undertaken for the welfare of our beloved country."

MONROE

Closed his inaugural (March 5, 1817) with this language: "Relying on the aid to be derived from the other departments of the government, I enter on the trust to which I have been called by the suffrages of my fellow-citizens, with my fervent prayers to the Almighty, that he will be graciously pleased to continue to us that protection which he has already so conspicuously displayed in our favor." His second annual message thus concludes: "When we view the great blessings with which our country has been favored, those which we now enjoy, and the means which we possess of handing them down unimpaired to the latest posterity, our attention is irresistibly drawn to the source from whence they flow. Let us, then, unite in offering our most grateful acknowledgments for these blessings to the Divine Author of all good."

JOHN QUINCY ADAMS

Closed his inaugural (March 4, 1825) thus: "And knowing that except the Lord keep the city the watchman waketh but in vain, with fervent supplications for his favor, to his

overruling providence I commit, with humble but fearless confidence, my own fate and the future destinies of my country." His fourth annual message commences: "If the enjoyment in profusion of the bounties of Providence forms a suitable subject of mutual gratulation and grateful acknowledgment, we are admonished, at this return of the season when the representatives of the nation are assembled, to deliberate upon their concerns, to offer up the tribute of fervent and grateful hearts for the never-failing mercies of him who ruleth over all. He has again favored us with healthful seasons and abundant harvests. He has sustained us at peace with foreign countries, and in tranquillity within our borders. He has preserved us in the quiet and undisturbed possession of civil and religious liberty. He has crowned the year with his goodness, imposing on us no other conditions than that of improving, for our own happiness, the blessings bestowed by his hands, and, in the fruition of all his favors, of devoting the faculties with which we have been endowed by him, to his glory, and to our own temporal and eternal welfare."

JACKSON

Closed his inaugural (March 4, 1829) with these words: "A firm reliance on the goodness of that Power whose providence mercifully protected our national infancy, and has since upheld our liberties in various vicissitudes, encourages me to offer up my ardent supplications that he will continue to make our beloved country the object of his divine care and gracious benediction." In his third annual message, he said: "In conclusion, permit me to invoke that Power, which superintends all governments, to infuse into your deliberations, at this important crisis of our history, a spirit of mutual forbearance and conciliation. In that spirit was our union formed, and in that spirit must it be preserved." [Mark well; the very spirit of the gospel proclaimed as a national necessity.] He in like manner concluded his Bank Veto message: "For relief and deliverance, let us firmly rely on that kind Providence which, I am sure, watches, with peculiar care, over the destinies of our republic, and on the intelligence and wisdom of our countrymen. Through his abundant goodness and their patriotic devotion, our liberty and union will

be preserved." The Nullification Proclamation contains this concluding sentiment: "May the great Ruler of nations grant that the signal blessings with which he has favored us may not, by the madness of party or personal ambition, be disregarded and lost; and may his wise providence bring those who produced this crisis to see the folly, before they feel the misery, of civil strife; and inspire a returning veneration for that Union which, if we dare to penetrate his designs, he has chosen as the only measure of attaining the high destinies to which we may reasonably aspire." And his Nullification message closes thus: "I fervently pray that the great Ruler of nations may so guide your deliberations, and our joint measures, as that they may prove salutary examples, not only to the present, but to future times; and solemnly proclaim that the Constitution and the laws are supreme, and the Union indissoluble." In his farewell address he said: "Providence has showered on this favored land blessings without number, and has chosen you, as the guardians of freedom, to preserve it for the benefit of the human race." [See twelfth chapter herein.] "May he who holds in his hands the destinies of nations make

you worthy of the favors he has bestowed, and enable you with pure hearts, and pure hands, and sleepless vigilance, to guard and defend, to the end of time, the great charge he has committed to your keeping."

VAN BUREN

Closed his inaugural (March 4, 1837) thus: "Beyond that, I only look to the gracious protection of that Divine Being whose strengthening support I humbly solicit, and whom I fervently pray to look down upon us all. May it be among the dispensations of his providence to bless our beloved country with honors, and with length of days; may her ways be ways of pleasantness, and all her paths be peace." And in his first message, addressed to the special session of Congress (September 4, 1837), assembled in consequence of the commercial crisis then oppressing the country, said: "The great agricultural interest has, in many parts of the country, suffered comparatively little; and, as if Providence intended to display the munificence of his goodness at the moment of our greatest need, and in direct contrast to the evils occasioned by the waywardness of man,

we have been blessed, throughout our extended territory, with a season of general health, and of uncommon fruitfulness."

I forbear to follow the uninterrupted line any further. In selecting the foregoing extracts, my embarrassment has resulted from the multiplicity of instances which thronged around my pen demanding citation, but which could not be admitted without widely transcending my appropriate limits. And the same result would follow from collating the speeches of our leading statesmen.


But, notwithstanding this strongly marked indication of the religious character of our Republic, there is a grave defect connected with it throughout, namely: it does not explicitly honor the Son as it honors the Father. However, I doubt not that, in the main, the devout sentiments herein manifested were derived from the New Testament, and so are neither Jewish nor Deistical; but tacitly acknowledge Christ so far as they acknowledge or recognize Christianity, yet, the acknowledgment ought to be full, open, clear, distinctive. For this is the justice of the case, and also the positive requirement, as we explained under the preceding proposition.

Perhaps the error has, in part, arisen from

regarding Christ exclusively in his character, as a personal Redeemer and Savior, and forgetting that he is also King over all nations by the appointment of the Father. This is as incongruous as it would be to treat the President of the United States with high respect as a citizen, but utterly ignore, in all things, his official character. While he is a citizen, he is likewise the head of the nation; and so while Christ is a personal Savior, we must not fail to remember that he is universal Sovereign as well, and make our official acknowledgments to him accordingly.

CHAPTER XV.

PROPOSITION. — *The requisite acknowledgment of Christ's kingly jurisdiction over us ought to be embodied in our national Constitution.*

N the first place, consistency requires it. As we have seen, we do not hesitate, in our official transactions—the messages, proclamations, and addresses of our presidents; the appointment of fast-days and days of thanksgiving; the appointment of chaplains; the laws sanctioning and protecting religion, and the reading of the Bible in our public schools; the administration of public justice; the inscription on our small coins, etc.—to acknowledge God as the “Ruler of the universe,” the “patron of order, fountain of justice, and protector in all ages of the world, of virtuous liberty, supreme over all,” the “Infinite Power which rules the destinies

of the universe," the "source" of national blessings, the "great Ruler of nations," the "object of trust," etc. And why need we fear to say the same thing in the instrument which authorizes all our official proceedings? What good reason can we give for its exclusion, and especially when, to begin with, a similar acknowledgment does stand, plainly expressed, in our Declaration of Independence?

Moreover, the very purpose of a written constitution is to define the objects of the government, and the means whereby those objects are to be procured; and, therefore, the sources of authority ought to be clearly set out. In our Constitution the human authority is distinctly enunciated. "We, the people of the United States * * * do ordain and establish." General Washington declared, in his first inaugural, that, "No people can be bound to acknowledge and adore the invisible hand which conducts the affairs of men more than the people of the United States," and further, that this was not merely his own sentiment, but also that of the Congress he was addressing, and of the people at large. And yet, behold, the people have utterly failed to make this acknowledg-

ment where it was by all means to be reasonably expected, namely, in the organic law of the nation so signally raised up by Divine Providence! How can this neglect, this indifference, this independence be justified toward the Infinite Benefactor and the universal Sovereign? And how came the slight to be put upon him thus, for which, indeed, we appear to be trying to make amends by our subordinate official acts? If Christ be king over us, how can we blamelessly arrogate to ourselves to be the only source of national power and authority, when, in reality, everything comes from him? If all our blessings, all we hold dear in our national privileges, are simply his gracious gifts, surely common gratitude and decency require that we make suitable acknowledgments, at every fitting opportunity, and in the very structure of our organization. It is not only as individuals, that "in him we live, and move, and have our being," but pre-eminently this is true of us as a nation. What excuse then can we render why we should repudiate, renounce, or ignore our obligations of grateful acknowledgment to the very fountain of our existence?

Again, the preamble of our Constitution, quite appropriately, sets out the purposes of

the instrument. These are, "in order to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity." Admirable indeed; but can all this be done without the special protection and guidance of Divine Providence? Is it true, as quoted by John Quincy Adams, from the sacred record, "that, except the Lord keep the city, the watchman waketh but in vain," a sentiment reiterated, in various forms, by all our presidents? Is it true, as Monroe declared, "that when we view the great blessings with which our country has been favored, those which we now enjoy, and the means which we possess of handing them down unimpaired to our latest posterity, our attention is irresistibly drawn to the source from whence they flow? If so, how is it that the Lord, our keeper and the source of all our blessings, is excluded from all mention in the charter of our liberties and blessings? True, in the preamble, our liberties are referred to as "blessings," but how faint is the reference, how cold the recognition, how utterly unworthy the expression, considered in the light of what we have received!

Furthermore, all nations being in reality provinces of the universal kingdom, no statement of the objects of civil government can be complete which does not include that of glorifying the great King, our bounteous benefactor. Again we refer to Mr. Adams, quoted above: Is it true that we have received his gifts on "no other conditions than that of improving, for our own happiness, the blessings bestowed by his hand, and in the fruition of all his favors, of devoting the faculties with which we have been endowed by him, to his glory, and to our own temporal and eternal welfare?" If "his glory" is one of the conditions of our "blessings," how do we fulfill those conditions in failing to declare his glory by the fundamental law of the land, ordained to "secure the blessings of liberty to ourselves and our posterity?" And can we, to the full extent, secure those blessings without fulfilling the requisite conditions?

We conclude, then, that it is a matter of the utmost importance that we wholly obliterate this mark of indifference, of ingratitude, of incipient rebellion, from the escutcheon of our cherished Republic; that, in declaring the source of authority and the objects of the government, we clearly recognize the source

of all authority, and the chief objects of all government; and, in short, that we earnestly heed the admonition: "Kiss the Son, lest he be angry, and ye perish from the way when his wrath is kindled but a little." How much of our national troubles and afflictions have been designed for the chastisement of our faulty acknowledgment, we can not tell.

As to the particular form of expression, there need be no rigid or strenuous tenacity of opinion, on the part of any Christian citizen. However, all cant should be scrupulously avoided, for it speedily conducts to ar-rant hypocrisy. We want no Cromwellian style of public religion, for it is opposed to the simplicity of that gospel which enjoins the utmost ease, modesty, and naturalness. No labored eulogy on the divine government, no straining of praise, no affectation of devout sentiment, no whining sanctity in the officers of government, may, in any wise, be tolerated. Let the requisite acknowledgment be promptly made, but in the simplest form available, for thus only may we expect to receive the full approval of the great King. Perhaps, something similar to the closing language of the Declaration of Independence, only extended so as to include a distinct recog-


dition of Christ in his national claims, would be suitable: "We, therefore, the representatives of the United States of America, in general Congress assembled, appealing to the Supreme Judge of the world," etc. * * * "And for the support of this declaration, with a firm reliance on the protection of Divine Providence," etc.

So our preamble might be modified to read thus: "We, the people of the United States, recognizing and relying upon the authority and protection of Christ, the universal Ruler of men and nations, in order to form a more perfect union, establish justice, insure domestic tranquillity, provide for common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America."

Then, conforming all our official religious utterances and our conduct to this, we would both preserve national consistency, and become, in fact, what in theory we claim to be—a Christian nation. [The same considerations apply to our State constitutions.]

CHAPTER XVI.

PROPOSITION.—*It is no valid objection that certain of our citizens entertain sentiments adverse to any such acknowledgment.*

OR, in the first place, the theory of the government is, that, in matters of national importance or obligation, the majority shall not be compelled to yield to the wishes of the minority, although the minority are to be left at liberty to entertain their opinions, and employ all legal methods to promote them. There must be no persecution, but the utmost toleration consistent with public order and security. If, then, the Christian people of this country are of opinion that national gratitude and national duty and safety demand a distinct recognition of the source of our liberties in the organic law, they have an undoubted civil right, being in the majority, to place such recognition there, in the manner

duly authorized and appointed. If, in this matter, we are to be guided by the sentiments of an infidel minority, we ought likewise to expunge carefully, on their demand, all religious expressions from our official writings, and desist entirely from appointing thanksgiving days, or, in times of public peril, from appointing days of fasting and prayer ; and we ought, moreover, to withdraw all legal sanctions from religious institutions and public worship.

But, in connection with this civil right of the majority, we must consider the moral right. Christianity being true, there is no other religion ; and, therefore, if we are to be a religious nation at all, we must, of necessity, be a Christian nation ; and if a Christian nation, it must be by confessing Christ. Partial truth can not appropriately domineer the perfect truth ; nor a mere negation overrule a positive subsistence. So, it can not be justly demanded that the Jews, holding to the Old Testament only, should be allowed thereby to nullify the teachings and claims of the New Testament, it being equally true ; nor that Infidels, holding merely to a negation of religious doctrine and sentiment, should be permitted to annul the claims of the Bible altogether.

Nothing can be right unless it conforms to the actual reality of things. And, therefore, the unavoidable inquiry is this: Is it true that Christ is the universal King over nations, that he claims recognition and acknowledgment as such from all men; that the appropriate place for such a fundamental acknowledgment is first in the organic law, and then in all our national acts and official proceedings thereunder? These points being affirmatively settled, nothing remains but to shape our policy accordingly, without being influenced by the opposition of a minority of citizens who may deny the correctness of our position in regard to the matter.

What would have been the result if our government had waited for unanimous consent of all the citizens in the unseceded States before inaugurating coercive measures to crush out the murderous rebellion raging against it? Utter national ruin, certainly. For, all through the war, a large minority constantly denounced the administration as a wicked tyrannous power waging an unconstitutional, causeless, unrighteous war upon the rights of the insurgent States. But their voice was unheeded; the majesty of the people advanced with its mailed energy, and smote to death

the venomous viper, treason ; and when it became imperative, by a military necessity, tore away the defenses of slavery behind which it was strongly intrenched.

We may expect that the right will always meet with clamorous opposers; and if we yield to them we must sacrifice the right and subvert all justice, involving both them and ourselves in the most ruinous consequences. The absurd cry of fanaticism is sure to be uttered against all who engage in any moral reform, however needful it may be, and however quietly and rationally they are seeking to accomplish the purpose, when, in general, the only fanaticism in the case is the fanatical wickedness of the assailants themselves.

That the cause of truth may sometimes be injured by a fanatical pursuit of laudable ends can not fairly be denied. Those who do so always mar and hinder, instead of help; for truth rejects such aids, preferring to conquer by its own intrinsic merits and simple dignity. It will not surrender its demands, nor even modify them ; but it is neither hasty nor imperious. Like the sun in the natural heavens, it shines in the moral firmament, whether men will avail themselves of its light or not. It

may be obscured for a time by mists and clouds, but it is immortal, and the period at length shall come when everywhere it shall prevail, and "every knee shall bow, and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father."

CHAPTER XVII.

PROPOSITION.—*The national duty ought to be the immediate and constant concern of every good citizen of the United States.*



OF course, the first obligation of every rational being is to acknowledge his individual relation to the great King, and surrender to him a willing personal obedience, in a thorough consecration of heart and life, of example and influence. It is said that Daniel Webster once being asked what was the most important idea his mind had ever entertained, replied: "The most important idea I ever had is the idea of my personal accountability to God!" All our interests for time and eternity, all our private and public acts, depend, in all respects, upon this idea in its legitimate influence and authority. A reckless disregard of all the higher purposes of life, an abject slavery to sel-

fishness, a hostility to the power of truth and the claims of religion, are so utterly inconsistent with the nature and position of a social, rational, and immortal creature, that it is amazing to see so many examples thereof among men.

Moreover, no man can, in the full sense, be a good citizen, who cares nothing for morality or religion. The stream can not rise higher than the fountain; and so our public virtue must, in general, be the aggregate merely of the individual virtues of our citizens. That perhaps indefinable, but yet all-pervading, all-powerful something called public sentiment, is more or less perceptibly modified by the private life of every man and woman in the entire country. As the people are, it will be; and as it is, the nation will be. It is vain, then, for any one to attempt to escape personal responsibility in the matter of our national type of character, and our national successes or disasters.

Again, it is the province of our citizens to see that every vote, so far as they can influence it, shall be the deposit of a moral sentiment, as well as the expression of a political choice. Too much hitherto has it been the case that men have unintelligently followed

the dictates of party, cowering and trembling under the party whip wielded by selfish ambitious politicians in their own interests; instead of exercising the dignified independent right of every citizen to examine and decide for himself, without imperious dictation from any quarter, on all matters of public policy. To-day the greatest danger which threatens our institutions is the facility with which bad men, in high places of trust, can perpetrate election frauds of all kinds, in order to retain that power which, instead of employing for their country's good, they basely degrade to serve their corrupt desires. The elective franchise is the highest civil prerogative conferred upon a citizen, but abused it becomes the instrument of pitiable slavery. Properly exercised, it is a wholesome terror to depraved men, but held subject to dictation, it only helps them in the accomplishment of their nefarious designs.

I believe the American people are capable of independent thinking and acting to an extent amply sufficient for all the practical purposes of good government. And when they firmly set themselves to bring about a desirable result, they can compel submission on the part of their public servants. For example,

the recent abolition of the franking privilege was emphatically a clear victory of the people in their sovereign power forcing the reluctant Congress to surrender a personal advantage, by the mere pressure of public opinion, without any direct vote on the subject. The Senate, indeed, was caught in its own trap, but caught very effectually, nevertheless.

And there are, I believe, a sufficient number of Christian voters in our country to effect, with facility, the requisite amendment to the preamble of our Constitution. And I also think they are, in reality, loyal to the great King, but lack a consideration of the importance of the change, and, further, may possibly have confounded it vaguely with the idea of a political union of Church and State, although such is not, in any degree, its design and tendency. They should carefully ponder their duty in this regard, and employ their utmost influence to secure for their Redeemer the tribute of national praise which rightfully belongs to him. And in so doing, there is, undoubtedly, a large class of moral citizens who, though not strictly religious, have yet a deep reverence for religion, attending constantly upon public worship, and contributing of their means to the support of religious in-

stitutions, and who, on an examination of the subject, would, in all reasonable probability, not only approve, but also co-operate.

Indeed, it would not be surprising if the change in the Constitution, upon anything like a vigorous exertion of the Christian public, could be made, in the prescribed manner, almost as easily as the words: "In God we trust" were first stamped upon our currency, during the war for the preservation of our Union. It may be possible that the whirl of national conflict, the distractions, anxieties, and uncertainties, then prevailing, prepared the minds of the people to express their confidence thus in him who alone could bring them safely through their dangers. But I would rather suppose the quiet contemplation incident to a state of peace and permeated by the influence of fervid religious sentiment would be still more favorable to a result of the kind. However, indifference will not accomplish it, on the one hand, nor boisterous clamor, on the other.

The great point is to convince the people that it ought to be done; that it is more or less treasonable not to do it; that God positively requires the acknowledgment on our part of the universal sovereignty of his Son,


as the source of our national authority and the fountain of our national blessings; and that the responsibility of doing this, or of not doing it, must be shared by every citizen, according to his influence, position, and opportunity; and we have reason to hope that they will not be long in responding to the claims of gratitude and loyal devotion.

Let us not occupy the relation which ancient Israel did when the Lord declared to them: "Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse, for ye have robbed me, even this whole nation." But let us derive an additional incentive from his promise to them, even then: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground, neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts; and all nations shall call you blessed, for ye shall be a delightsome land,

saith the Lord of hosts." And so may it be that we shall find exalted blessings to result from rendering him the tribute of honor which is his due, by recognizing him in our national organization, and obeying him in our national conduct.

CHAPTER XVIII.

PROPOSITION.—*It is especially the duty of gospel ministers to promote the proposed amendment by all available means.*

OR they are duly accredited ambassadors of the great King, sent forth to treat with provinces in rebellion, and to instruct the loyal. Their office, accordingly, is, to present his claims, in all their modifications and bearings to all men, and their duty is to spare no pains in order to have those claims allowed and enforced. They are particularly admonished not to employ their vocation in their own behalf, to promote thereby their own ease, popularity, ambition, or emolument; but, like other ambassadors, to devote all their energies and influence, personal and official, for the exclusive advantage of the government which they represent, and in so doing are required, by their very letter of instructions, to "Preach the word; be instant in

season, and out of season ; reprove, rebuke, exhort, with all long-suffering and doctrine." Moreover, they are likewise warned of opposition, and of the spurning of the claims they are appointed to urge, thus: "For the time will come when they will not endure sound doctrine ; but after their own lusts shall they heap to themselves teachers, having itching ears ; and they shall turn away their ears from the truth, and shall be turned unto fables."

The class of men against whom this warning is directed are sometimes found clad in a mockery of zeal for the dignity and purity of the gospel ; vociferously exclaiming in determined opposition to desecrating the pulpit by the preaching of politics therein, when, in fact, their real design is to rid themselves of the checks and moral restraints thrown in the way of carrying out their selfish and wicked schemes. Now, to be sure, we agree that ministers ought not to preach politics as such ; and for much the same reason that a minister of the United States has no right as such to meddle with the internal arrangements of the country to which he is accredited—that is, these do not immediately concern the welfare of his government. But if that government, in its administration, does undertake to in-

augurate measures directly affecting the interests of the United States, it is his duty to interfere, and, if need be, to protest effectually. So with the ambassadors of the great King. So long as men are turning attention to revenue, internal improvements and the like, it is none of their official concern; although, as citizens, they may have a vote in all things in common with other citizens. But whenever rulers or politicians engage in anything directly affecting the interests of their Sovereign, it is their imperative duty to interfere, and, if needful, to protest with the utmost vigor. The principle is that wherever morals are involved, so far, and no further, have ministers a right, and their duty is to "cry aloud, and spare not." As the ancient prophets were always sent to reprove kings, and as St. Paul, even in chains, could so forcibly urge upon a profligate governor the observance of virtues of which he was notoriously destitute, and the consideration of a judgment to come, as to cause the guilty Felix to tremble in his seat before the humble prisoner; so now, every minister of Christ, however lowly, has a right, and is under an indispensable obligation, to reprove iniquity and enjoin morality, yea, and religion in high places and low

places, "in season, out of season," at all times, everywhere. And if that is preaching politics, then it is his duty to preach politics, let the consequences be what they may. And it is my solemn conviction that one of the most infernal means employed by the slaveholders' rebellion to accomplish its fiendish purposes was the unblushing attempt to deter ministers from executing their holy trust, and to stifle the public conscience by the hideous outcry against "preaching politics." On the part of these men there was no opposition to preaching politics, if only the preaching was favorable to the dark plottings of treason in arms to destroy our liberties. It was merely loyal politics which were so inimicable to the purity of the gospel!

We hold it to be the duty of every minister always to employ his influence, in the pulpit and out of it, to induce every citizen to exercise the rights of citizenship with a direct reference to a personal and national recognition of the claims of sovereignty belonging to the great King whom they represent, and that whether men will hear or forbear. Let there be no shrinking from duty, or even obloquy, if this must be encountered. If ministers fail in this obligation, imposed upon them by

their office, what will they say when he calls them to an account for the manner of their official service? What, when inquiry is made concerning their silence and indifference to the fact that, in the organic law of a nation raised up for his purposes, intrusted with the highest interests of his kingdom, and endowed with unexampled gifts, there is absolutely no reference to him as the source of authority, or to his glory as an end of the government of this so highly favored province of his universal dominion? Dare any one then say that it is a matter of slight importance, any more than it is of no consequence if individuals never return grateful acknowledgments to the Author of their being and Giver of all good? It can not be. If earthly monarchs are justly offended when their subjects fail in formal recognition of their sovereign power and glory, how much more may we expect the King of kings to be justly jealous of his honor, when he is the absolute source of everything we enjoy, whether as individuals or as a people?

Let us, then, hope that every minister of the gospel in all this broad land, without distinction of sect, will speedily awake to this vital matter, and with one voice demand that

our nation recognize, clearly and unequivocally, the honored name and authority of Him by whom "were all things created, that are in heaven, and that are in the earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers;" and who is worthy "to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."

CLOSING APPEAL.



AMERICAN CITIZENS! "What think ye of Christ?" Is it your deliberate opinion that he has no rights at the ballot-box that voters are bound to respect? Is it the part of freemen to devote themselves blindly, heart and soul, to the interests merely of party, and to obey its behests heedless of the voice of reason and conscience? What is this but slavery, instead of liberty? Do you believe the "higher law" to be a fancy, a fiction? Is Christ a universal King, or has he only a limited authority, or none at all? If limited, where shall we fix the boundary of his claim to jurisdiction; if none, when did he abdicate, or by whom has he been deposed? Or, if his national authority concerns you not, by what means have you achieved an independence of his general sovereignty?

Depend upon it, as private individuals, you have an individual responsibility resting upon

you, which you can never, under any circumstances, throw off. Every act of your life, every sentiment of your mind, every emotion of your heart, should be regulated by the grace of God ruling your very inmost being, and your entire range of conduct. Concerning this particular, the kingdom of God should be "within you." But, besides this, as citizens, you share the responsibilities of the nation, so far as your ability and opportunity extend. If Christ has a rightful demand upon the loyalty of our Republic, and I think this is fully established by the considerations presented in these pages, then he looks to you, as the people, holding by means of the elective franchise the national sovereignty, to see that this demand is complied with. If he has a right to our national gratitude, then, in like manner, he looks to you to enforce this right. If he arises in anger to punish our thankless neglect, each one will share in the outpouring of his wrath, a part of the nation.

What then is your answer? Will you yield the homage he so justly requires? If you say you will not, here is defiant treason, which can not escape merited punishment, sooner or later. If you say you can not, then you are a slave, and not a freeman; and the slavery is

also inexcusable. If you say you dare not, then you are guilty of the base crime of moral cowardice; which is not only contemptible, but, likewise, ruinous to the last degree. It only remains, then, that you, American citizens, and worthy of the name, shall employ your high privileges and prerogatives to place this Republic in its true position in the universal kingdom, by a recognition in the organic law of the true source of our national authority.

MINISTERS OF THE GOSPEL! "What think ye of Christ?" And in what light do you regard your sacred calling? How far do the duties of your ambassadorship extend? Are you a minister plenipotentiary, or not? If you are not, is it improbable that you are an intruder in the office? I know the King of kings, like other monarchs, does sometimes send special embassies, with limited powers, as Jonah was sent to Nineveh, but this is only on special occasions; and, generally, his ministers are invested with full powers, and are then required to "make full proof" of their ministry. Have you no protest to utter when our nation, so signally favored, utterly ignores the authority of Christ in its organic law, and even in its profuse expressions of devotion

and trust contained in our State papers? "Ye believe in God, believe also in me," he said to his disciples, just before his death. Says he not so, likewise, to our Republic, to all? Can you "declare the whole counsel of God," and remain silent on his national claims as universal Sovereign? All well to serve as chaplains in our legislative bodies, to officiate on state occasions, at every opportunity. But is this a perfect service, a complete offering, in respect to national obligation and responsibility? Ought you not to insist on a full national tribute of recognition, acknowledgment and gratitude; so that all praise may be rendered to Him to whom all praise is due?

CHRISTIANS, ONE AND ALL! "What think ye of Christ?" Are you content that he shall only be confessed in church as a distinct organization; when he claims to be an international Sovereign? Can you blamelessly be indifferent to this claim, and are you willing to circumscribe his glory? If you do not actively advance his claims, are you not, in reality, arrayed against them, for has he not said expressly, in the most emphatic language, "He that is not with me is against me, and he that gathereth not with me scattereth abroad?"

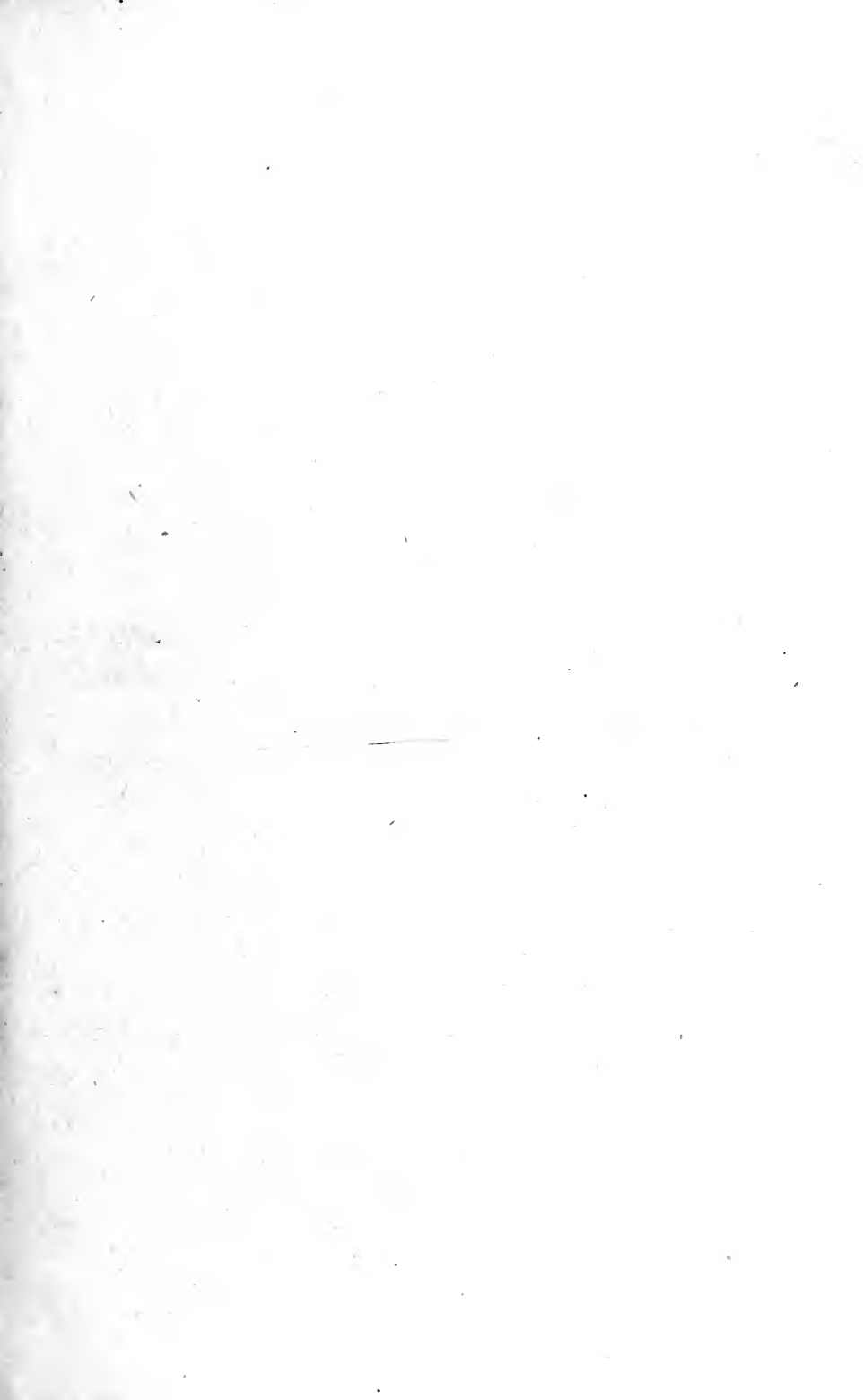
We propose no violent revolution ; we advocate no fanatical measures ; we approve no ranting denunciations. We believe the change desired can easily be accomplished by a quiet concert of action on the part of all Christians, and those who with them revere the institutions and requirements of Christianity, perhaps by direct vote, perhaps by the mere silent influence of public sentiment, without vote, as the abolition of the franking privilege was accomplished ; or, more particularly, the inscription upon our small coins, "In God we trust."

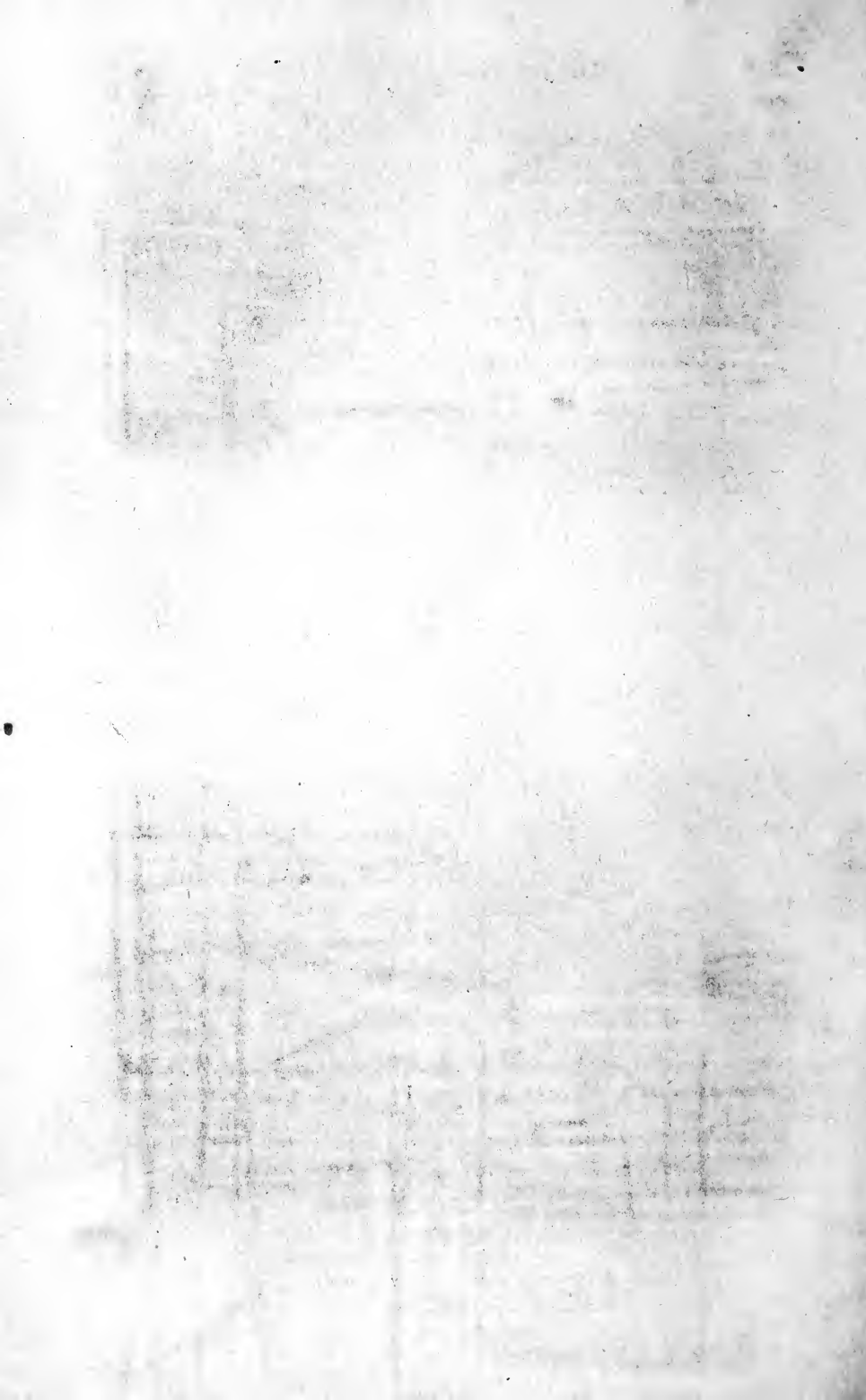
How do we propose to gain this concert of action ? Simply by arousing the religious sentiment of the country by a temperate discussion of the subject. Once let our Christian citizens be induced to examine the question, and thus become convinced of its transcendent importance, and there will be no further difficulty.

We acknowledge that there are difficulties to be removed even from the minds of good men. But these will disappear in the light of earnest investigation, as the mists of morning are dispelled by the beams of the rising sun. To facilitate such investigation is the single mission of this concise treatise among

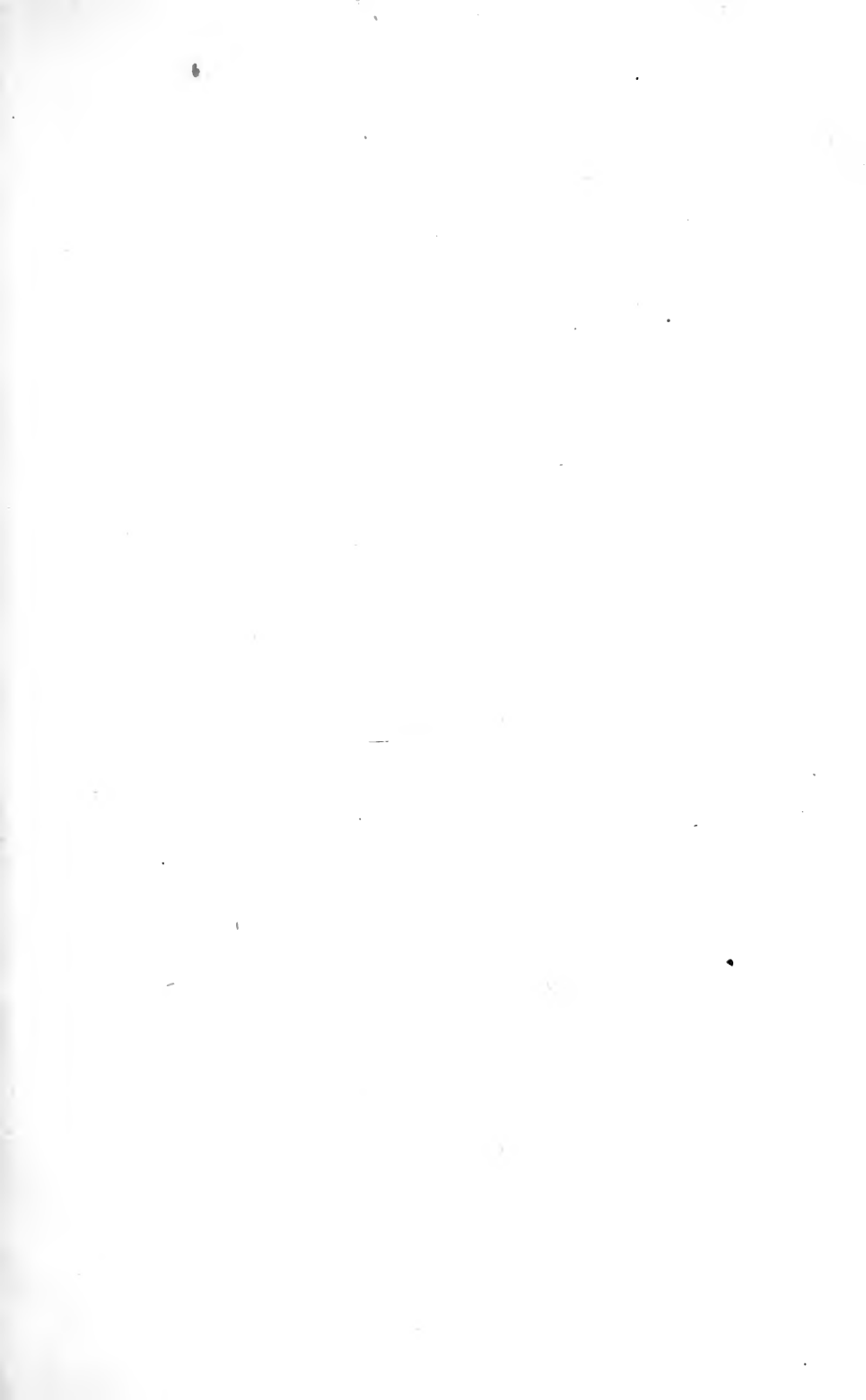
our countrymen. So far as possible, it will be placed in the hands of every intelligent voter in the land; and it is hoped its moderate size will make it available to all, and secure a general circulation and attentive perusal. Such as it is, I lay it on the altar of our country's liberties, in the name of the King of kings, and Lord of lords, whose blessing is implored to rest upon it in the prosecution of its design to promote his glory in the public acknowledgment of his especial claims upon our glorious Republic!

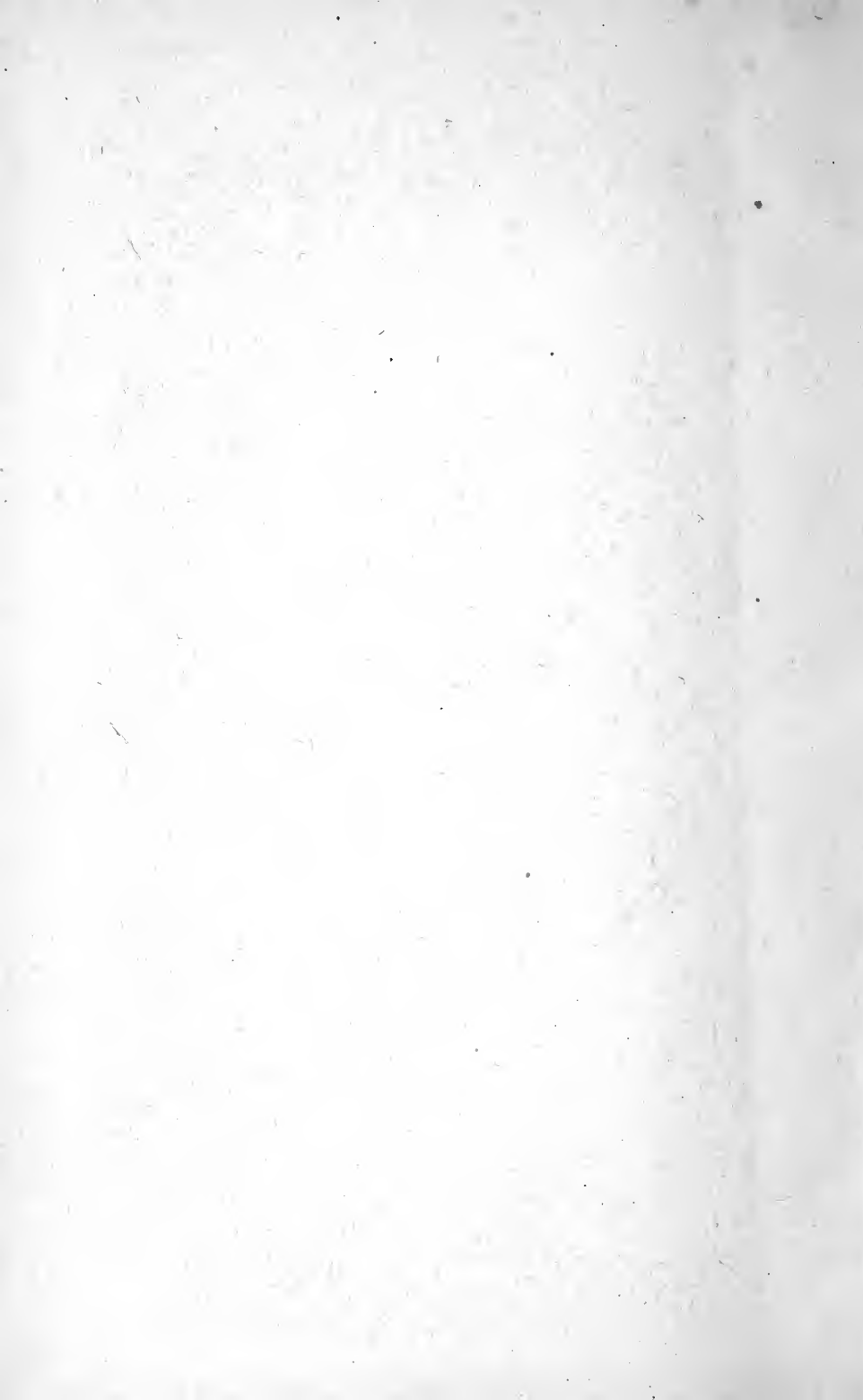
“Now, unto the King, eternal, immortal, invisible, the only wise God, be honor and glory forever, and ever. Amen.”









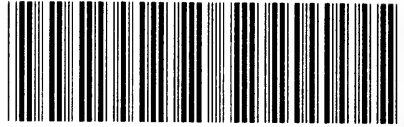


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