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Christ,
The King of Nations
An Address by
Rev. J. M. Foster

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CHRIST
From Pres. Angell
THE KING OF NATIONS

AN ADDRESS,

BY REV. J. M. FOSTER

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“The nation is to work as one whose achievement passes beyond time, whose glory and honor are borne into the eternal city. It is not here that it may look for its perfect rest. It has an immortal life. It is no more a kingdom of this world, but it is formed in the realization of the redemptive kingdom of the Christ. The leaders and the prophets of the people can only repeat the ancient lesson, ‘He is come, and unto Him shall the gathering of the people be.’”—*Mulford*.

Christ the King of Nations

THE mediatorial dominion of the Lord Jesus Christ over the nations is the question of the hour. In the early Christian centuries the church was called to defend the prophetic office of Christ. And hence those ecumenical councils which met to determine the teachings of the divine word. In the First Reformation in Germany, in the sixteenth century, the church was called to defend the Pontific office of Christ. And hence Luther's doctrine of a standing or a falling church, "The just shall live by faith." In the Second Reformation in Scotland, in the seventeenth century, the church was called to defend the headship of Christ over his church. And hence the fact that eighteen thousand Covenanters were willing to lay down their lives as martyrs rather than recognize a human head in the church. But to-day the church is called to defend the Kingship of Christ over the nations.

I. *The kingly authority of Christ follows from the fact that the Father has granted him universal authority as a*

reward for his sufferings and death. In the vision of Daniel, one like unto the Son of man came to the Ancient of days, and they brought him near before him, "and there was given unto him dominion and glory and a kingdom." "The Son of man" is Jesus Christ. The dominion is mediatorial, because it was "given." And it is universal, because it includes "dominion, glory and a kingdom." The Savior said: "All power in heaven and in earth hath been given unto me." And the apostle said: "Because he became obedient unto death, God also hath highly exalted him, and given him a name that is above every name." These Scriptures clearly teach that his mediatorial dominion is universal. As Rutherford puts it, it extends from the roofless heavens to the bottomless pit. In the vision of Ezekiel, where he saw a wheel within a wheel, whose "movements were high and dreadful," we have a symbol of providence in its wisdom, its power, its mystery, and its universality. And we are expressly told that these wheels were subject to one like unto the Son of man who occupied the throne above. The wheels of providence move at the bidding of Jesus of Nazareth. And the apostle, as if interpreting this vision, says: "Head over all things to his church." Solomon built his temple on Mt. Moriah. He sent one boon of hands to the forests of Lebanon to fell timbers, another to the quarries in the mountains to get out stones, and a third to the plains to make castings. These men could see no connection between their work and the temple. But the

royal architect understood it. And so thoroughly had he matured his plans, that when the timbers were brought from the forest, and the stones from the quarries, and the castings from the plains, the building went up "without sound of ax or hammer." The Lord Jesus Christ is building his temple. You hear of "wars and rumors of wars." That is the Mediator felling timbers. You see nation dashed against nation and kingdom against kingdom until blood flows to the horses' bridles. That is the blasting in the mediatorial quarry. You see moral revolutions which result in the blending of nations. That is the Mediator making castings. To-day men suffer under what they are pleased to call the hard times. They feel the pressure, but they do not realize that it is the hand of the reigning Mediator. And we are in his hand as clay in the hand of the potter, and he makes one vessel to honor and another to dishonor at his pleasure. Christ is head over all these departments of providence to his church.

This necessarily includes dominion over the nations. Since the church has her existence among the nations, and is capable of being affected favorably or unfavorably by them, it is greatly to be desiderated that he have authority over them. Without admitting his mediatorial supremacy over the nations, how could he give effect to that grand command which issued from his lips?—"Go ye into all the world, preach the gospel to every creature. Teach all nations." Is the Savior in these lofty proclamations unrighteously invading the

kingdom of another, and usurping authority over it? That must be the inference if he is not mediatorial King of nations. Suppose Queen Victoria should set up her throne in the United States and call upon the citizens to flock to her banner, would she be tolerated? No. She would be branded as an usurper. The case would be different, however, if she were to go into one of the provinces of England, that had revolted, and call upon its citizens to return to their former allegiance. Christ, in thus commissioning his ambassadors, is only providing to make reprisals from a kingdom that had withdrawn allegiance from its legitimate sovereign, and erected the standard of rebellion in the earth; and he has received authority to subdue the rebellious and to rule in the midst of his enemies. Without granting the headship of Christ over the nations, his special kingdom which "is not of this world," would take its rise in usurpation, and its claims would be maintained at the expense of law and order. Cortez had no right to lead his companions into Mexico. Napoleon had no right to enter Egypt. England had no right to make war upon Afghanistan. But the Lord Jesus Christ has a *perfect* right to lead his armies into all the nations of the earth and demand submission, because he has been commissioned by the Father. To this every Christian heart responds with a hearty amen.

In 1776, there were forty-six earnest men yonder in Philadelphia, who signed the Bill of Rights, and solemnly pledged their lives, their fortunes and their sacred

honor in its defense. In 1871, there were 146 earnest men in Pittsburg, who signed a covenant, and lifting up their hands before God they solemnly pledged their lives, their fortunes and their sacred honor in defense of the crown rights and royal prerogatives of the Lord Jesus Christ. The company who now publish this is a great host. In that hour of defeat and disaster to the Covenanters in Scotland an unknown knight lifted his visor and discovered their well-known leader—their own William Wallace. A shout was raised, and defeat was changed to victory. The Captain of our salvation is before us. He will lead us to certain victory.

II. *It follows from analogy.*

Angels and authorities and powers in heaven are made subject to him. He rules over them, not merely by a secret, invisible control, but by a moral sovereignty, commanding the services of holy angels, and restraining the rebellious. More: Marriage is a moral ordinance of God, originating in nature. The Sabbath is a moral ordinance of heaven, having its necessity in the very nature of man. But both of these are declared in the New Testament to be under law to Christ. Nations are moral ordinances of God, created and regulated by the moral law. Does it not follow that nations are also under law to Christ, and especially since their duties and functions are fully set forth by his own apostle, acting under his direction, in the thirteenth chapter of Romans. Furthermore: Man was created a social being. He is by nature a social being. He can not

exist without society. He is in his normal state in society just as in the family. No man can divest himself of his relations and obligations to civil society. The first covenant transaction that God ever entered into with man, was with him as a member of civil society. The covenant of works was not made with Adam as an individual, for it affected a race. It was not made with him as an ecclesiastic, for the Church had then no existence. The Church was neither needed nor constituted until after the fall. But this first covenant transaction constituted the State and established the relations existing between it and God. Man broke covenant with God and fell. He fell as a social being. Yes, fallen, if you please, as low as you please, he is still a *social* being. Christ comes and redeems man. He redeems him as a social being. He makes him a citizen of his kingdom, with all those social faculties which underlie and give rise to civil society. Since civil society was made for man, and man as a social being is a subject of Christ, will it not follow that civil society is also subject to Christ?

III. *It follows from the fact that the moral law has been made the rule of the mediatorial government.*

Law has been revealed in a three-fold form: 1. Law absolute, or the will of the Creator imposed upon the creature. This consists of two parts, a precept and a penalty. 2. Law economic, or law in a covenant form. This differs in two respects from the first. *a.* In that a promise is annexed to the fulfillment of it. *b.* In

that the consent of the subject is secured. This is the form of law under which our first parents were placed in Eden. They broke the law. In doing so they forfeited the promise, lost the ability to keep it, or even a knowledge of it, and incurred the curse. This is the position of the whole human race ever since. It thus became necessary to have a republication of this law. And God descended upon Sinai, and amid the fire and smoke, the blast of the trumpet and roaring of thunder, delivered this law with his own voice to indicate its majesty and authority; and wrote it in his own autograph with his own finger upon two tables of stone, to indicate its perpetuity. That law is founded on the eternal distinctions of right and wrong, distinctions strong and irreversible as the granite bases of the everlasting mountains. Man can not alter it. Man did not enact the laws of the storms, and he can not abrogate them. They are higher than he. Man did not enact the laws of the tides, and he can not annul them. They are higher than he. So man did not enact the moral law, and he can not abrogate it. It is higher than he. That moral law has been made the rule of the mediatorial government. 3. Law mediatorial. When Moses came down from the mountain and saw the golden calf, he dashed the tables to pieces, to indicate that the law as a covenant of works had been broken. God directed him to hew out two other tables, and He reproduced the law with his own finger on these, and directed that they be kept in the ark beneath the mercy-seat, as a rule of

life in the hands of a Mediator. Christ is the Mediator. The moral law is in his hands as our rule of life. We are under this law to Christ. But nations are moral beings and subject to this moral law. They are, therefore, subject to Christ.

IV. *It follows from the positive declarations of the Scriptures.* Here there are three classes of passages. 1. Commands addressed to civil officers in their official capacity. "Be wise now, therefore, O ye kings; be instructed, ye judges of the earth; serve the Lord in fear; kiss the Son." "Kings and judges" include all civil officers, supreme and subordinate. "Serve the Lord," means to take his will as the supreme standard. "Kiss the Son" is loyally to recognize him as the divinely appointed Ruler. When Samuel had anointed Saul the king of Israel, he kissed him and said: "Is it not because the Lord hath anointed thee to be king over his people?" "Kiss the Son"—acknowledge him as the divinely-appointed King in this land. And how can our nation better discharge that duty than by making a constitutional recognition of the Lord Jesus Christ as the King of kings? The fact is, this nation has the Lord Jesus Christ on its hands. The question is, What will we do with our King? Will we unite with his enemies and say: "Away with him!" or will we unite with his friends and say:

"Bring forth the royal diadem,
And crown him Lord of all!"

2. The titles applied to Christ. He is called, "the

Governor among the nations," "God's First-born, higher than the kings of any land," "the Prince of the kings of the earth," "King of kings" and "Lord of lords." These are not empty titles. The Scriptures would not mock the Savior by applying terms to him without a meaning. There is a fact lying behind each one of these titles. And that fact is, the Lord Jesus Christ is the divinely-appointed King of nations. The question is, Will we recognize that great fact? The War of the Rebellion was caused by the Southern States refusing to recognize the authority of the Government at Washington. The authority of the General Government is not more certainly over every State in the Union than is the authority of the Lord Jesus Christ over every nation of earth. And the different States in the Union are not under more obligation to acknowledge the supremacy of the General Government than is every nation of the world to acknowledge the authority of the Lord Jesus Christ. The nations are in rebellion against him. But he has received authority to rule in the midst of the rebellious. "And he must reign until all his enemies be made his footstool." 3. The prophetic declarations, "All nations shall serve him," "All the mighty kings of earth shall bow down before him." When the seventh trumpet sounded there were voices in heaven saying: "The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever." These prophecies are yet to have their fulfillment. Will our nation put

herself in line, and endeavor to realize their accomplishment? God has called us to take the lead among the nations in bringing in the millennial reign. A writer in the *Bibliotheca Sacra* has said: "All the lines of history point to America as the place, and the present age as the time when the true relation between the human and the divine in civil affairs shall be realized."

V. *It follows from the duties which the reigning Mediator requires of nations.*

1. He requires a constitutional recognition of himself as King of nations. The chief end of national existence is embodied in the command, "Honor the King." For refusing to do this, Nebuchadnezzar was sent forth to eat grass like an ox, and the impious Belshazzar was vilely cast down. Nations are Christ's subjects, and must formally acknowledge him. The Constitution of every State in the Union must contain a recognition of the General Government. So the Constitution, written or unwritten, of every nation, must acknowledge "the Governor among the nations." The Constitution is the nation's letter of instruction to its government, directing how its will shall be carried out. That "letter of instruction" should reflect the moral character and purpose of the nation. The Constitution is "the translation into legal language of the forces of the nation." And as it calls into exercise the great powers with which God has clothed the nation, it should recognize the sovereignty of him who is the source of all authority and power. The Constitution is the nation's declaration

of principles, and so should contain a clear, distinct and explicit recognition of the authority of the Lord Jesus Christ, who is "King of kings and Lord of lords," and the nation's pledge to serve and obey him. The Constitution is the sailing chart of the Ship of State, which is fixed and settled for all circumstances of wind and weather, and the position of the bright and morning star, and the path of the ecliptic, along which the Sun of righteousness moves, should be clearly marked. The Constitution is the supreme law of the land, and as "any law that contravenes the law of God is no law at all," it should fully acknowledge the absolute supremacy of the divine law. "There is a law higher than the Constitution." But our Constitution does none of these things. We are obnoxious to the judgments of the reigning Mediator. Being a moral person, a nation is as much bound to acknowledge its obligations to Christ's throne as the individual. It will not do to say our Christian usages are sufficient. It must be a formal and authoritative recognition of her King. Here is a man who never swears, or steals, or blasphemes, or lies, or profanes the Sabbath. He is a perfect Pharisee. But he refuses to profess the name of Christ. What will you say of that man's religion? You say, It is vain. He is deceiving himself. He is living in open violation of Christ's known command to profess his name before men, and to avail himself of seals of the covenant. So the nation may have a multitude of religious customs and usages, all distinctively Christian,

yet so long as she refuses or fails to publicly profess her allegiance to Christ's throne, it is all a vain show. The words of Christ are true of nations as well as individuals, "He that is not for me is against me." But the Constitution is the nation's mouthpiece, the nation's declaration of principles, and so long as there is no distinct and explicit recognition of Christ's throne found there, the nation is in attitude of rebellion against him. She is upon the side of his enemies, just as certainly as a family that neglects family-worship is distinctively worldly; or the Unitarians and Jews, who refuse to pray in the name of Christ, are avowedly against him. It is evidently the nation's duty to formally recognize Christ's mediatorial authority in her Constitution.

Instead of thus acknowledging him, there has been a studied omission of his name. Not one of the Thanksgiving proclamations of our Presidents contains "the Name that is above every name." With two or three exceptions the Governors of our States have ignored him in their proclamations. The Governor of Pennsylvania, in his Thanksgiving proclamation, made the recognition of Jesus which his Christian heart prompted, and had his paper printed. But when a Jew objected, he recalled it, and erased all reference to the King of kings. The infamy reached its climax in a town yonder in Western Pennsylvania, when the Christian ministers and their churches united with a Jewish rabbi and his synagogue in a Thanksgiving service and agreed not to mention the name of Jesus of Nazareth in the service.

The Methodist minister protested, and would not take part in the service. Oh, the ingratitude, to exclude Christ from his house! Are we not posing as a Christian nation with Christ left out? Are we not guilty of the highest degree of ingratitude?—a vice “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.” He has said, “My glory will I not give to another.” “Hear ye, acknowledge my might.”

2. A constitutional recognition of their duty as the divinely-appointed keeper of the moral law. Moses gave this charge to the nation of Israel: “Behold I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep, therefore, and do them; for this is your wisdom and your understanding in the sight of the nations. And what nation is so great that hath statutes and judgments so righteous as all this law which I set before you this day.” Their chief magistrate was directed “to write him a copy of this law in a book,” and to read it “all the days of his life, that he may learn to fear the Lord his God, to keep all the words of this law, and these statutes to do them.” To Joshua it was said: “This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night; that thou mayest observe

to do according to all that is written therein." David charges Solomon, his successor: "Be thou strong and show thyself a man; and keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies as it is written in the law of Moses." These commands are constitutional law. Therefore, the nation should make them such.

3. A constitutional provision of moral and religious qualifications for their officers. The Scriptures specify these qualifications. A talent for politics: "Woe unto thee, O land, when thy king is a child! Thou shalt provide out of all the people able men. Take ye wise men of understanding, and I will make them rulers over you." Morality: "Moreover, thou shalt provide out of all the people men of truth, hating covetousness. He that ruleth over men must be just. Mercy and truth preserve the king. If a ruler hearken to lies, all his servants are wicked. It is not for kings, O Lemuel, it is not for kings to drink wine, nor for princes strong drink, lest they drink and forget the law, and pervert the judgment of any of the afflicted." Religion: "Thou shalt provide out of all the people such as fear God. He that ruleth over men must be just, ruling in the fear of God." The fear of God is the very sum and essence of true piety. And it would seem that a profession of religion is implied in the Canon: "One from among thy brethren thou shalt set over thee; thou mayest not set a stranger over thee who is not thy

brother." Natural, moral and religious qualifications are required. Officers must be "men of excellent abilities, of unimpeachable character, and of sound piety." Hence, it follows that weak and ignorant men, drunkards, libertines, Sabbath-breakers, profane swearers, atheists, infidels, plotting Jesuits, and ranting heretics, should be constitutionally prohibited from holding office.

4. An acknowledgment and an exemplification of the duty of national covenanting with him. The nation of Israel entered into covenant with him at Sinai. Afterward she renewed that covenant, not once or twice. The prophet, speaking of New Testament times, says, "In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the Lord of hosts." "Thou shalt no more be termed Forsaken; neither shall thy land be termed Desolate; but thou shalt be called Hephzibah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married." A "land" is a nation, and "to be married to the Lord" is to be in covenant with him. This fact has been exemplified in France, Germany, Switzerland and the Netherlands. The National Covenant of Scotland, and the Solemn League entered into by Scotland, England and Ireland, are a fulfillment of the prophecy. They were national oaths of allegiance to the Messiah. It is the duty of every nation so to do.

5. An acknowledgment and performance of the nation's duty to guard and protect the Church. By suppressing all public violation of the moral law, by

maintaining a system of public schools, indoctrinating their youth in the principles of morality and virtue, and by exempting church property from taxation, the prophecy is fulfilled: "Kings shall be her nursing fathers, and queens her nursing mothers." By providing her funds out of the public treasury for carrying on her aggressive work at home and in the foreign field, the prophecies are accomplished: "The kings of Tarshish and of the isles, shall bring presents; the kings of Sheba and Seba shall offer gifts. He shall live, and to him shall be given of the gold of Sheba."

VI. *It follows from the fact that he administers the judgments of God upon rebellious nations.* "The Father judgeth no man, but hath committed all judgment to the Son." The treasures of wrath as well as the treasures of mercy are at his disposal, and he pours out the one upon his enemies, the other upon his friends. Take Nebuchadnezzar's dream. The image, with its head of gold, the Chaldean Empire; its arms of silver, the Medo-Persian Empire; its belly and thighs of brass, the Grecian Republic; its legs of iron, the Roman Empire in its Greek and Latin divisions; the toes, part of iron and part of miry clay, the ten kingdoms of Europe; all were smitten by the kingdom of the stone and became as chaff of the summer's threshing-floor. Babylon, that mighty city, the terror of the earth, behind its granite walls and brazen gates seemed destined to remain forever "the beauty of the Chaldee's excellency." But when "the little stone cut out with-

out hands" smote its defenses, they melted away like snow beneath a vernal sun. The Medo-Persian Empire, with its boundless wealth, its vast territory and its great and well-disciplined armies, seemed immutable as the mountains. But the blast of the "stone" brought it to the dust, when the mighty conqueror, Alexander the Great, entered Persepolis, the wonder of the world, and reduced it to ashes. The Grecian Republic, whose Macedonian soldiers, clad in their armor of brass, had followed their leader until there were no more worlds to conquer, crumbled and fell when smitten by the "stone." The Roman Empire—with its cities and highways; its invincible legions, "conquering every barbarous tribe and every civilized people whom their march anywhere discovered; its galleys, with their iron beaks, crushing all opposition on the seas"—seemed steadfast as the earth. But she was crushed beneath a succession of calamities and judgments. The barbarian hordes from the North swept over her. Attila, "the scourge of God," boasted that "the grass never grew where the hoof of his horse had trodden." Genseric came from the burning shores of Africa and sacked Rome fourteen times. The Goth, the Vandal and the Hun thundered at her gates, and she fell. Then was that dark picture in the Apocalypse realized: "The sun became black as sackcloth of hair, the moon became as blood, the stars of heaven fell to the earth; and all the chief captains, and every bondman and every free-man called on the rocks and mountains to fall on them

and hide them from the face of him that sitteth upon the throne, and from the *wrath of the Lamb.*"

Look at Europe to-day! There is as little cohesion as iron and miry clay. Nihilism in Russia, Communism in France, Socialism in Germany, the Black Hand in Spain, and Vaticanism in Italy, indicate the presence of hidden forces more dangerous than dynamite. Germany and France are only separated by a single river, and are longing to be at war. England, with her home-rule difficulties in Ireland, and threatened disintegration abroad, is driven to the wall. Her greatest statesmen are at their wits' end. What mean the great armaments of Europe, five millions under arms and ten millions more who have spent the best part of their days in preparing for active service? The Conqueror is riding forth, and He proposes to have the homage of those nations—peaceably, if they will; forcibly, if He must. "I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it him."

In the light of these facts let us look at our own nation. Matthew Arnold said, "America holds the future." Separated by three thousand miles of sea from the despotisms of Europe, and by four thousand from the effete kingdoms of the East, it is beautiful for situation. A territory equal to that of all Europe, twice as much arable land west of the Mississippi River as east of it, it is capable of sustaining and enriching one thousand millions of people. There are two hun-

dred thousand square miles of coal-fields—thirty-eight times that of all England. A mountain in Montana is 85 per cent. pure sulphur. It is marvelous in its resources; “a land flowing with milk and honey.” It is just such a country as we would expect the Mediator to prepare as the home of civil and religious liberty. It is a striking providence that Luther was only nine years old when Columbus was sailing west to discover America; so that while Luther, Calvin and the Reformers were announcing the principles of civil and religious liberty on the Continent, God was opening up a home for them in the West. It is a striking providence that, by the flight of birds, Columbus was carried southward, taking his Roman Catholicism to South America, reserving North America for Protestantism. This country was settled by Christian men with Christian ends in view. But, strange to say, in setting up this government they ignored the claims of the King of kings. Our Constitution does not contain the name of God. It is silent as the grave respecting the authority and law of the reigning Mediator. It is a secular instrument. Morally, it is a compact of political atheism. What are the facts?

“We, the people,” is the first clause. We believe in a government “of the people, by the people and for the people.” In so far as it is the people’s right to make the Constitution, elect their own officers and determine the policy of the administration, civil government is “an ordinance of man.” But it is also an

ordinance of God. Christ says, "By me kings reign, and princes decree justice." He is the supreme authority; the ultimate appeal. But in our Constitution "we, the people," have arrogated to themselves this prerogative. Is not that political atheism? "When the President is inaugurated he shall swear or affirm." Every President after George Washington and before R. B. Hayes took the oath of office without an appeal to God, the very essence of the oath. The Bible says, "Thou shalt fear the Lord thy God, and *swear by his name.*" The framers of our Constitution took this Bible oath, and with the penknife of Jehoiakim, cut off the name of God and introduced the mutilated oath into that instrument. Does not that look like political atheism? Again: "No religious test shall ever be required as a qualification for office or trust in these United States." Chief-Justice Story, in his Commentaries on the Constitution, said: "This provision means that the Pagan, the Mohammedan, the Jew, the Christian and the Infidel shall sit down in common at the tables of our national council." The Bible says, "Choose out able men, men of truth, fearing God and hating covetousness, and place such to be rulers over you." A talent for politics, integrity, a heartfelt regard for the will of God, are required. But our Constitution sets aside these qualifications, and makes way for the enemies of truth and righteousness. Is not that political atheism? Moreover, "Congress shall make no law respecting the establishment of religion, nor prohibit the free exercise

thereof." Eight years after the adoption of this Constitution, Congress made a treaty with Tripoli which has never been called in question as to its constitutionality. It says, "This government is in no sense founded upon the Christian religion, and makes no distinction between the Christian and the Mussulman." In 1808 President Jefferson was petitioned by the New England ministers to proclaim a fast. He refused. He said, "I am interdicted by the Constitution from doing anything that pertains to religion." In 1858 the Sabbath laws of California were tried in the Supreme Court. Judge Terry decided them unconstitutional, because they are a discrimination in favor of Christianity, and so against those religions that are not Christian. Judge Burnet coincided with him. Since then California has had no Sabbath law. In 1869 the Bible was tried in the Supreme Court of Cincinnati for being in the public schools. Judge Welsh decided that since the words, Bible, Christian and Christianity do not occur in the Constitution of the United States, the word "religion" there must mean "man's religion." The Bible has no right in the public schools. Ex-President Woolsey said in the Evangelical Alliance, in New York, in 1873, "Our Constitution would require no change to be adapted to a Mohammedan nation." What need we any further witness! Furthermore: "This Constitution, and all the laws made in pursuance thereof, shall be the supreme law of the land." In 1828 Congress passed a law that the United States mail shall be carried

on the Sabbath. And to this day our nation has been breaking the Fourth Commandment by law made in pursuance of the Constitution. Our Government collects \$95,000,000 revenue on whisky annually. This is blood-money. The law is made in pursuance of the Constitution. We need say no more. The facts fit the claim. Our Constitution is a compact of political atheism. In adopting it we virtually said, "O King of kings, we propose to run this nation independent of you, in the name of 'we, the people.'" The Lord Jesus Christ has a controversy with this nation. And unless we put away our rebellion, and bow to his scepter, we surely shall be broken in pieces. "The adversaries of the Lord shall be broken in pieces. Out of heaven shall he thunder upon them."

The Savior tells of two builders, one a wise man and the other a fool. The only difference seems to have been in the foundation. They seem to have been equally industrious and skillful. They likely built upon the same plan and used the same material. And their houses were equally beautiful and serviceable. The only difference was, one built on the sand, the other on a rock. The day of trial came. It always does. The rains descended, the floods came, the winds blew and beat upon the first house and it fell. The rains descended, the floods came, the winds blew and beat upon the second house and it fell not. It was founded upon the rock. We have been too long imitating the folly of the first builder. Our national temple

is built upon the sands of public opinion. The day of trial is coming. And if we persist in this folly our work will perish, and we will be a byword to future ages. Let us plant our national temple upon the Great Rock, and then the gates of hell can not prevail against us. The rains of political discord may descend, the floods of dissension prevail, the winds of party strife become boisterous and beat upon it, it will stand—stand firm as the Rock of ages.

VII. *It follows from the fact that he blesses those nations that serve and obey him.*

“Blessed is the nation whose God is the Lord.” The nation of Israel reached the meridian of her glory in the reign of King Solomon, when her temple arose proudly upon Mount Moriah, and all her covenant obligations were observed. Then was the beautiful prophecy fulfilled: “How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river’s side, as the trees of lign aloes which the Lord hath planted, and as cedar trees beside the waters. He shall pour the waters out of his buckets, and his seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted.” The most prosperous period in the history of Scotland was between 1638 and 1649, when the covenants, National and Solemn League, were in vogue. A contemporary historian expresses his belief that there were more souls converted to Christ in that short period of time than in any other period since the Reformation,

though of treble its duration ; nor was there ever greater plenty and purity of the means of grace than was in that time. " A sacred principle was then infused into the heart of nations which can not perish ; a light then shone into the world's darkness which can not be extinguished ; and generations not remote may see that principle quickening and evolving in all its irresistible might, and that light bursting forth in all-brightening glory."—*Hetherington*. Let our nation plant herself upon the granite rock of God's truth, and swear allegiance to King Jesus, and immediately the light will break upon us. Then will our unprecedented crops of the present year be as the falling of the first autumnal leaves compared with the great harvests that will then be gathered. Prosperity will take up her triumphal march through our land—our garner will be filled with plenty and our presses burst out with new wine ; peace, truth, and righteousness will flow down our streets as a mighty stream ; the golden cord of love will be a telegraphic communication between us and the mediatorial throne, and one universal song will hang on our lips, " Glory to God in the highest, on earth peace, good will toward men." Then will iniquity as ashamed hide its head. The enemies of our liberties will be worse panic-stricken than the provincial council in the monastery of Greyfriars when the announcement was made, " John Knox slept in Edinburgh last night !" Peace will reign in Zion and prosperity within her palaces. When the great Humboldt stood on the mountains of

the equatorial regions, amidst their gorgeous forests and foliage, their unsurpassed flowers, their genial warmth, and under the brilliant constellations of the south, his heart burst out in an effusion of pity and sympathy toward the inhabitants of other parts of the earth, "How unhappy," said he, "are those members of the human race who are doomed to live in those melancholy regions which we call the temperate zones." We shall then enjoy all the luxuriance and glory of the tropics. The Sun of righteousness will shine fully upon us. "The light of the moon shall be as the light of the sun, and the light of the sun seven-fold as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound."