

OUR DAY

VOL. XIII.—MARCH-APRIL, 1894.—No. 74.

COSMOPOLITAN CHRISTIANITY IN THE TWENTIETH CENTURY.

I.

Roman roads cast up a highway for Christianity in the first century. Now, railways and electric wires are girdling the world. There are no waters anywhere in which the cross of St. George and St. Andrew cannot float. There will soon be no great and fertile valleys into which our chariots of fire do not wheel. Fifty-eight per cent of the railways now belong to the Saxon nations alone, sixty-six per cent of the tonnage, and almost one-half of the wealth of the world.

In St. Paul's day, the Greek language carried the sacred learning of Christ to all who were willing to be disciples. The Teutonic languages are doing the same to-day. French has fallen from the first place among western languages at the beginning of the century to the fourth. German has advanced from the third place to the second, and English from the fifth place to the first. In Europe the use of the Latin tongues has decreased from nearly one-half to thirty-six per cent. The English language which was spoken by six millions in 1700 A. D., by twenty millions in 1800 A. D., will be used by one hundred and twenty millions in 1900 A. D., a gain in two hundred years of twenty fold.

As Roman government pacified warring populations, so Christian powers are shutting the gates of Janus. Arbitration is the international law of Pan America, and it makes petty

PRINCIPLES OF THE COVENANTERS.

From the swearing of the Covenants, National and Solemn League, in the seventeenth century, the Covenanters have stood as witnesses for the crown rights and royal prerogatives of the Lord Jesus Christ. The Mediatorial Dominion of Christ is the key to their faith and practice. They hold that His dominion is twofold, absolute and official. As God, He always possessed unlimited power. That power is inherent, necessary and underived. It cannot be increased, diminished or nullified. But as God-man, His authority is official and delegated. In the economy of redemption the Father sits as the representative of the Triune God. He is Sovereign. His sovereignty is not an attribute of his nature, but a prerogative of His Person. It is universal, absolute and immutable. He appoints, commands, requires, supports, accepts and rewards. The Son voluntarily became the official subordinate of the Father. He is the "righteous servant" of Jehovah. As a reward for His sufferings and death the Father appointed Him universal Ruler. This official or delegated power is His *Mediatorial Dominion*. Regarding this the Covenanters maintain :

I. *That He has been authoritatively invested with unlimited royal prerogatives.*

In the councils of eternity Christ was appointed king. "I was set up (appointed) from everlasting." In the fulness of time His appointment was publicly acknowledged in the unction of the Holy Spirit. "God, thy God, hath anointed Thee with the oil of gladness above thy fellows." The authority with which He was thus invested made all His garments to "smell of aloes and myrrh and cassia, out of the ivory palaces." But it was in His ascension and coronation that His regal power was openly and formally recognized. Then "he

sat down on the right hand of the Majesty on high," "far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but in that which is to come," "a scepter of righteousness" was placed in His right hand, "a crown of pure gold" was set upon His brow, "thousand thousands ministered unto Him, ten thousand times ten thousand stood before Him." His "chariots were twenty thousand, even thousands of angels," on His vesture and on His thigh a name was written: "King of kings and Lord of lords," and the whole universe was made to ring with the loud acclaim: "Worthy is the Lamb." All this is attested by unimpeachable witnesses. The Father deposes: "Yet have I set my king upon the holy hill of Zion." The Son Himself testified: "All power is given unto me in heaven and in earth." The spirit of prophecy, which "is the testimony of Jesus," deposes: "There was given unto Him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him." The Apostles concur in this evidence: "God hath highly exalted him, and given him a name which is above every name." "And every creature which is in heaven, and on earth, and under the earth, and such as are in the sea, and all that in them are," are heard saying, "blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." What need we any further witness? Such united, harmonious, and unequivocal testimony sets the matter forever at rest.

II. *That His Dominion is spiritual.*

The question is frequently asked: Is Christ a civil Ruler? We answer, no. "My kingdom is not of this world." It is not an earthly and temporal, but a spiritual and eternal kingdom. It is spiritual in its origin, "the kingdom of heaven"; in its laws, "the law is spiritual"; in its members, "ye are not of this world"; and in its ends, "the Kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost." Its administration is spiritual, "not by might nor by power, but by my Spirit, saith the Lord." Its officers are spiritual, for they are

clothed, not with magistral, but ministerial authority. They bear not the "sword," but "the keys of the kingdom of heaven." Its army is spiritual, "good soldiers of the cross of Christ." Its weapons of warfare, offensive and defensive, are spiritual; the Bible, the sharp two-edged sword, which proceedeth out of His mouth, who is Alpha and Omega, the arrows of the King which pierce the hearts of His enemies; the cross, "the power of God and the wisdom of God," and the immaculate life of Him whose meat and whose drink it was "to do the will of him that sent him." "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." And its sphere is the heart and conscience, "the kingdom of God is within you."

But we are not to suppose from all this that the dominion of the reigning Mediator is limited to His covenant people. His kingdom is in the world, though not of it, and is capable of being affected favorably or unfavorably by earthly and temporal powers; therefore He has been made "head over all things to his church." But this universal dominion is spiritual. We read in the gospels that "the Spirit was not yet given because Jesus was not yet glorified," that is, the full measure of the Spirit's presence and power. After His ascension, Peter said: "He was put to death in the flesh, but quickened by the Spirit; by which he went and preached to the spirits in prison." This is a dark saying. It seems to mean that Christ was put to a violent death, and as a reward He received the resources and energy of the Holy Spirit. He was made a quickening Spirit, having life in Himself, and giving life to whom He would. Now, the operations of the spirit are twofold, common and gracious. The latter are limited to His covenant people in their regeneration, sanctification and glorification. The former are co-extensive with the universe. The Spirit brooded upon the face of the deep, bringing the cosmos out of the chaos. He beautified this world and garnished the heavens. He set bounds to the seas and established fruitful seasons. He created and sustains animal and vegetable life. He breathed

into man's nostrils the breath of life and he became a living soul. He gives man wisdom and teaches knowledge. He gave Bazalliel wisdom and understanding to devise all manner of cunning work in gold and silver and brass, for the tabernacle. He gave Solomon wisdom to build the temple and rule the Israel of God. The genius of the poet, the prescience of the statesman, the profound thoughts of the philosopher, the investigations of the scientist, the broad views of the historian, the courage and skill of the general, are all due to the Spirit. The Spirit leads men to discover earth's treasures of gold and silver and iron and coal and oil and gas. He guided the human mind in making the mariner's compass, the steam engine, the ship, railroad, telegraph and telephone. The domestic, social, political and national order of the world are due to the Spirit. The Spirit sends snow and frost and rain and fruitful seasons. The Spirit withdraws and the volcano bursts out, the earth quakes, the rocks rend, and the foundations of the social order are shaken. The Spirit withdraws His purifying presence and the air breeds pestilence and the plague rages. The Spirit withholds His restraining power, and the storm and tornado, the cyclone and blizzard destroy life and property. The Spirit ceases to strive with ungodly nations and the dogs of war are let loose. The Spirit withdraws His vivifying power, and the earth yields no crops and famine stalks abroad. The Spirit guides the course of history. The hearts of kings are in His power. The revolutions of the Chaldean, Medo-Perians and Grecian Empires, which culminated in the Roman Pagan Empire, were directed by Him. He brought the barbarian hordes from the North to destroy Rome Pagan. He broke the night of the "dark ages" with the crusades. He caused the light to dawn upon Europe in the first Reformation. He brought the Pilgrim Fathers to America and directed them in setting up the Republic. He destroyed slavery in His wrathful breathings. He prepares the way for the missionaries. "The King's heart is in His hand and He turns it as the rivers of waters are turned." Everything good and holy and pure in the world is due to the Spirit

Everything evil in the world is due to the withdrawal of the Spirit temporarily, leaving the forces of evil and punitive justice to work out their legitimate results. "The Spirit will not always strive with men." Let Him withdraw absolutely and finally and this world would become a pandemonium. Let His perfect work and power appear, and this world would be a paradise.

But all these operations of the Spirit are subject to the mediatorial authority of Christ, and through and by them He exercises His universal dominion. The wheels in Ezekiel's vision were moved by the Spirit, but their movements were subject to one like unto the Son of Man who occupied the throne above them. On Pentecost, Peter said: "Therefore being by the right hand of God exalted, and having received of the Father the promised Spirit, he hath shed forth this which ye now see and hear." The Spirit's gracious work within the church, and His providential operations without are under Christ's hand. He is a spiritual King. Therefore He should be enthroned everywhere. We should recognize Him as King in our hearts, our homes, our schools, our markets, our counting-rooms, our exchanges, our corporations, our city councils, our legislatures, our congress, our courts and the Presidential chair. He is King of our states and governors, of our nation and general government, of the governing body and every voter. He should be acknowledged as King in every thanksgiving proclamation of governors and president. He should be recognized as King in the messages of governors and president. He should be acknowledged as King in every state Constitution, and in the United States constitution. This nation should enter into covenant with Him, and swear allegiance to Him as her King, and bind herself to obey Him. "Honor the King."

III. *That church and state are mutually separate, independent divine institutions, each subject in its sphere to the reigning King.*

Church and state should not be united. They cannot be divorced and absolutely separated. They exist in friendly cooperation, under Messiah the Prince. Their spheres are sep-

arate and independent, their Lawgiver and King is One. The state deals with external conduct. Its province is to prevent the violations of law and encourage obedience. "Rulers are a terror to evil-doers, and a praise to them that do well." The church's sphere is the conscience and the heart. She deals with matters of belief. The moral law is both a civil code and a spiritual rule of life. In the former sense the state is its keeper; in the latter, the church. It is the state's duty to suppress open idolatry, whether it be in the Endowment house of the Mormons, the Joss houses of the Chinamen, or the Roman-Catholic cathedrals. It is the church's privilege to enforce the worship of the true God within her pale. It belongs to the state to punish blasphemy, to the church to sanctify God's holy name. It belongs to the state to prohibit public Sabbath desecration on the part of the individual, corporation, municipality, commonwealth or general government; it is obligatory upon the church to consecrate the day to God. The state must crush polygamy, and banish speedy and easy divorce, and prohibit the social evil. The church teaches husbands to love their wives, and wives to obey their husbands. The state punishes the external act of covetousness; the church strikes it down in the heart with the sword of the Spirit. Church and state have each their duties to perform under Christ.

IV. *That nations, as moral beings, are responsible to Christ for their character and conduct.*

A nation is a moral personality. It has a unity and continuity running through the generations. It has a character for good or evil. It is capable of rights and obligations. It contracts debts and may not repudiate. We speak of national virtue, national faith, national honor. Even the Romans could stigmatize the Carthaginians with the stinging epithet, "Punic faith." And the embittered poet could speak in loathing terms of "perfidious Albion"! What is more common in the Scriptures than "ungodly nation," "wicked nation," "hypocritical nation," and "godly nation," "righteous nation," "holy nation"! The great English poet and statesman said: "A nation ought to be one

huge Christian personage, one mighty growth and stature of an honest man, as big and compact in virtue as in body." A nation commits sin, repents at the call of the ambassador of the King of kings, and is forgiven, as in the case of Nineveh. But God cannot forgive sins, except through the mediation of Christ. Christ is therefore the Mediator between God and rebellious nations. The nation, just as the individual, must approach God through Jesus Christ. The nation that has not the Son has not the Father. In the hour of our nation's trial, in 1863, the Senate of the United States honored Christ officially. That body asked President Lincoln to appoint a day for national confession of sin against God, "encouraged," as they expressed it, "in this day of trouble by the assurances of His word to seek Him for succor according to His appointed way, through Jesus Christ." If the nation must confess her sins, according to the appointed way through Jesus Christ, does it not follow that she must return thanks to Him for His bounties through the same Mediator? Why then have our Presidents uniformly omitted the name that is above every name from their Thanksgiving Proclamations? National Deism is just as abominable in God's sight as individual and as many times more so as there are individuals. The oath is an act of worship, a solemn appeal to God. But no one can appeal to God and be heard except through Christ. Every time the government administers the oath, an official act of worship through Christ is performed. The nation stops the whole machinery of government on Sabbath day. That is an official act of homage to "the Son of man" who "is Lord of the Sabbath day." The nation in its sphere, as a corporate body, approaches the Father and serves Him through Jesus Christ, just as the Church in her sphere, and in her corporate capacity, approaches and serves Him through Jesus Christ, her Head and Husband. The nation, in obeying the law of Christ, receives His Spirit as her life.

V. *That the friends of Christ, as an act of loyalty to their king, should separate by political dissent, from an immorally constituted civil government.*

Civil government, like the solar system, is a natural insti-

tution. But both have been put under Christ. The only difference is, the sun, moon and stars bow to our New Testament Joseph, while the governments of earth either ignore or repudiate His authority. Ours is a Christian nation. This country was settled by Christian men, with Christian ends in view. Our laws, institutions and usages are, and have been Christian. The people are not Pagans or Mohammedans, but Christians. The nation never has, and we trust never will formally reject Christ, as did the Jewish nation. But, strange to say, in 1789, this nation adopted as her supreme law a constitution that does not recognize Christ's authority and law. This came partly from a desire to avoid the evils of the Establishments of Europe, and partly from the French infidelity that dominated the convention that framed the instrument. But in adopting it this nation imbibed the secular principle that will prove fatal to her life if not removed, and made herself obnoxious to the judgments of God by dishonoring the King of kings. On this account Covenanters refused to accept authority under the constitution in the political body, and entered their political dissent against the daring sin. They refused to vote or hold office in the governing body.

1. *Because the Constitution of the United States does not recognize Christ's authority and law.*

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 purposes 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 Christ the King, 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" 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 supremacy of Christ's law. These things the constitution does not do. It is silent as the grave respecting the authority and law of the King of kings. On this account we cannot swear to support it. We may not, we must not strike hands with a political covenant which openly and avowedly refuses to acknowledge the authority and law of "the Prince of the kings of the earth."

2. *Because the Constitution contains provisions that are contrary to the law of Christ.*

It provides that the President, when inaugurated, "shall swear or affirm." Every President, after George Washington and before R. B. Hayes, took the Presidential oath without an appeal to God. President Lincoln was asked, before his inauguration each time, to respect the conscience of the Christian people by taking the oath in the name of God, but he refused to accede. Now the Bible form is explicit: "Thou shalt fear the Lord and *swear by his name.*" The framers of our Constitution took this Bible oath and cut off the name of God and introduced the mutilated law into the instrument. The man who swears to support that Constitution, swears to accept that form which is wanting in the very essence of the oath—an appeal to God.

It is also provided that "no religious test shall ever be required as a qualification for office or trust." The purpose of this clause cannot be mistaken. Justice Strong, in his commentaries on the Constitution, describes that instrument as "a compact according to which the Christian, Jew, Mohammedan and infidel, all sit down in common at the tables of our national councils." The Bible rule is: "Choose out from among you able men, such as fear God; men of truth, hating covetousness, and place such to be rulers over you." Here a distinct class of men are designated as eligible to office: they must have a talent for politics, must be loyal to God, and must be good, upright and true. But this provision in the Constitution sets aside the divine standard, and adopts another which admits the enemies of God. Those

who swear to support the Constitution, swear that they will ignore the divine law, and adopt a human rule which is positively at variance with it. This we cannot do. It is likewise provided that "this Constitution and all the laws made in pursuance thereof shall be the supreme law of the land." In 1810 Congress enacted that the United States mail should be carried on Sabbath. To this day that national breach of the fourth commandment continues. The United States Government collects \$95,000,000 revenue on whisky every year, and the laws are made in pursuance of the Constitution. Our national Constitution is a compact of political atheism and cannot be subscribed to without sin.

3. *Because political dissent alone will free us from complicity in these national sins.*

If a member of the Unitarian church becomes convinced that their creed is wrong and unscriptural, he must separate from the body in order to be true to his convictions. If a member of the Masonic lodge becomes convinced that the constitution of the body is immoral, he must come out if he would be loyal to conscience and truth. So a member of the political body, who is persuaded that the constitution dishonors Christ and tramples upon His law, must separate from it. The members of the Prohibition party for conscience sake separated from the Republican and Democratic parties, and refused to vote either ticket, because they could not accept the platform of one or other of the old parties. If they must separate from the parties because the platform is wrong should not Covenanters separate from the political body when the Constitution is immoral? "Come out from among them and be ye separate and touch not the unclean thing."

4. *Because political dissent is the most powerful remedy for these evils.*

It makes the sins of the political body public and odious, and that creates a public sentiment against them. The apostles and early Christians made idolatry odious by separation from it, and Paganism went down, and Christianity ascended the throne of the Cæsars. The Reformers in the sixteenth century made Roman Catholicism odious by separa-

tion and the hierarchy was checked in its career and Protestantism started on its world-wide mission. The Covenanters of Scotland by separation made the Prelatic Establishment odious, and secured the Revolution of 1688, which gave civil and religious liberty to the British Isles. Wendell Phillips, the Garrisonians, and the Covenanters made slavery odious by separation from the government that supported that sum of all villainies. And to-day the Covenanters are making Political Atheism odious by separation from the political body whose constitution embodies it. We do not take this position from indifference. The Covenanters are loyal and patriotic. They never had a slave-holder in their membership. They did not have a rebel in their communion during the late war. No class of citizens makes more sacrifices and does more work toward reforming this nation than the Covenanters. And it is because they love their nation that they are willing to stand alone, exposed to the darts of the enemy and the contempt of their friends. It is easy to float with the popular current. We know how much labor is required to stem the current and row up the rapids. The reformer within the society may lop off an occasional branch, but the dissenter without strikes the tap-root of this deadly upas of political atheism. We are not afraid to be in the minority provided we are right. Lowell well said :

“ He’s a slave who would not be
 In the right with two or three.
 He’s a slave who would not choose
 Hatred, slander and abuse,
 Rather than in silence shrink
 From the truth he needs must think.”

Boston, Mass.

J. M. FOSTER.