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A REPORT OF THE
CHRISTIAN CITIZENSHIP CONFERENCE,

DEVOTED TO THE CONSIDERATION OF

POLITICAL LOYALTY TO THE LORD JESUS CHRIST,

HELD IN THE

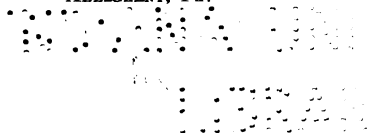
ALLEGHENY COVENANTER
CHURCH.

CORNER OF SANDUSKY AND NORTH DIAMOND STREETS.

MONDAY AND TUESDAY
FEBRUARY 24TH AND 25TH, 1902.

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POLITICAL LOYALTY TO THE LORD JESUS CHRIST,
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Monday Afternoon, February 24.

The Conference was called to order at 2:30 by Mr. J. C. Calderwood, of Pittsburg, who presided in the afternoon session. After the singing of the first Psalm and the reading of the 110th Psalm, Dr. R. C. Wylie led in prayer.

Dr. A. J. McFarland, the lecturer on Testimony Bearing, appointed by the Reformed Presbyterian Synod, preached the opening sermon on the theme:

“Jesus Christ The Royal Savior, and Governor Among The Nations.”

Psalm 22; 27-28—“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.”

These verses furnish a clear and indisputable Scripture basis for the doctrine announced in the programme as the subject of the discussion.

This Psalm is beyond question Messianic.

It begins with the cry of anguish uttered by our suffering Saviour on the Cross, “My God! My God! why hast Thou forsaken me?” and ends with the equivalent of His expiring words of triumph. “It is finished.”—“He hath done this.”

Christ's three great offices as our Redeemer are, in this Psalm, set forth with distinctness and prominence. His sacrificial sufferings as our atoning High Priest are copiously and minutely presented in verses 1-22. His prophetic office, as to its spirit, and scope and aim, is clearly brought to view in verses 23-25. His kingly office as effecting and securing the glorious consummation of the Divine plan of redemption is presented in the closing verses of the Psalm. This grand outcome of Christ's work as Prophet and Priest will be no less than the conversion of the world to Him, for it is declared here that, “All the ends of the world shall remember and turn to the Lord, and all the kindreds of the Nations shall worship Him,” and the certainty of this outcome rests on the execution of his kingly office, “for the Kingdom is the Lord's, and He is the Governor among the Nations.”

As the time allotted to this discourse is limited, the theme to be considered could not be fully treated in all its branches and bearings. Nothing will be attempted beyond the giving of some reason and preparation for what is to follow in this Conference. With this in mind your attention is directed to :

I. SOME ADDITIONAL SCRIPTURE PROOFS

Scripture proofs of the doctrine that Christ as Mediator is King of Nations. From the abundant, varied and direct Scripture testimony these passages are selected:

Psalm 10-12—"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 Son" here is "the King upon the holy hill of Sion" in the sixth verse, the anointed Head of the Church, the Royal Saviour, against whom the nations of the world are, in the second verse, declared to be in rebellion. The divine demand upon these guilty nations is to cease their disloyalty to Christ, and willingly submit to His authority for His honor, and their own great good. That the injunction, "Kiss the Son," has this import, the action of Samuel, when he kissed Saul after anointing him king, makes clear. Before the anointing, Saul was an ordinary man, one of the common people, and the old Prophet outranked him, but he was anointed, and became king of the nation, he outranked Samuel, and the Prophet, as a subject of the king, gave him the kiss of allegiance.

Psalm 47: 1-9—Here Christ's authority over the nations is presented as a ground of praise, "For the Lord is a great King over all the earth. God reigneth over the heathen. God is gone up with a shout, the Lord with the sound of a trumpet, the shields of the earth belong unto God. He is greatly exalted." That Christ is here called "God" is no valid objection to our application of this Psalm to Christ, for this title belongs to Him as Mediator, and is elsewhere used when the reference to Him is undoubted, as in Psalm 45; 6. "Thy throne, O God, is forever and ever," and Jno. 1 : 1. "The word was God." Romans 9 : 5 "Christ, who is over all, God blessed forever." 1 Tim. 3 : 16 "God was manifested in the flesh."

Psalm 72 : 8-17 This is a Psalm showing the goodness and glory of Christ's Kingdom through the typical Kingdom of Solomon, "He shall have dominion from sea to sea, and from the river unto the ends of the earth. All kings shall fall down before Him—all nations shall serve Him—all nations shall call Him blessed."

Psalm 110 : 1 "The Lord said unto my Lord sit Thou at my right hand until I make Thine enemies Thy footstool." This Scripture is spoken of Christ as appears in Math. 22 : 44, in Acts 2 : 34, and in Heb. 1 : 13. Here we see Christ on His throne, and the great work of subjugating His enemies inaugurated. Among these enemies are named "kings" whom "He would strike through in the day of His wrath." It is as "the Governour among the Nations" that Christ "speaks to rebellious

princes in wrath and vexes them in His sore displeasure." Christ the King of Nations, is "the stone cut out of the mountain without hands, that broke in pieces and consumed the mighty empires of the ancient times, and He it is, who by terrible things in righteousness as war, famine, pestilence, earthquake, fire, flood, storms, and other fearful and ruinous calamities, judges and vexes the guilty nations of the present time.

Dan.: 13-14 "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." The "Son of Man" in this passage can be no other than Christ the Mediator. It is the same form of expression as is used in Rev. 1 : 13, and in Rev. 14 : 14, in which the reference is certainly to Christ.

In Rev. 1 : 5 Christ is declared to be "The Prince of the Kings of the earth."

In Rev. 11 : 15 The time is indicated when there would be great voices in heaven saying, "The Kingdom of this world are become the Kingdoms of our Lord, and of His Christ, and He shall reign forever and ever." The four and twenty elders then worship Him saying, "We give Thee thanks O Lord God Almighty, because Thou hast taken to Thee thy great power and hast reigned."

In Rev. 17 : 14 It is declared that, "The ten kings shall make war with the Lamb, and the Lamb shall overcome them, for He is Lord of lords, and King of kings."

In Rev. 19 : 16 In a vision of surpassing sublimity, Christ is represented as going forth upon "a white horse" to "judge and make war." "On His head were many crowns." "He was clothed with a vesture dipped in blood, and His name is called the word of God." "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 wine press 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." Here the Royal Saviour is exhibited as making war upon the kings of earth who refuse to own His authority over them, and His right to do this is proclaimed in the splendid title emblazoned on His blood-red vesture.

INFERENTIAL TESTIMONY. As supporting this doctrine by plain and easy inference, these Scriptures are cited :

Math. 11 : 27 "All things are delivered unto me of my Father."

Math. 28 : 18 "All power is given unto Me in heaven and in earth."

Jno. 8 : 35 "The Father loveth the Son and hath given all things into His hand."

John 5 : 22 "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."

John 13 : 3 "Jesus knowing that the Father had given all things into His hands."

1 Cor. 15 : 27 "For He hath put all things under Him. But when He saith all things are put under Him, it is manifest that He is excepted, who put all things under Him."

Eph. 1 : 10 "That in the dispensation of the fullness of times, He might gather together in one all things in Christ, both which are in heaven and which are on earth."

Eph. 1 : 20-22 "Which He wrought in Christ, when He raised Him from the dead, and set Him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come, and hath put all things under His feet, and gave Him to be the head over all things."

Phil. 2:9-11 "Wherefore God also hath highly exalted Him, and given Him a name which is above every name; that at the name of Jesus every knee should 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."

Col. 1 : 16-18 "For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him, and for Him; and He is before all things, and by Him all things consist. And He is the head of the body, the Church; that in all things He might have the pre-eminence."

Heb. 2 : 8 "For in that He put all in subjection under Him, He left nothing that is not put under Him."

These Scriptures proclaim in most positive and emphatic language the universality of Christ's Mediatorial dominion, and leave no reason for doubt as to His supremacy over the nations of the world. He is the Governor of the Nations because they are an important part of the "All things" that are put under His authority, as Mediatorial King, and because, it was predicted that "He should rule the nations," and that "nations should serve Him," and because nations are solemnly enjoined to publicly own His Royal Authority.

II THIS DOCTRINE HAS AN INDISPUTABLE RIGHT TO THE HIGH PLACE WE CLAIM FOR IT IN CHRISTIAN HEARTS AND CHURCH CREEDS. We hold it to be a doctrine not merely to be accepted coldly and indifferently, and then to be treated as a veritable non-essential, unworthy of ordinary regard, and denied any place as affecting the activities of life, or the motions of the spiritual nature. On the contrary, we claim that this doctrine is one to be ardently loved and constantly and carefully maintained. We hold that it ranks with the

essential doctrines of the Christian system of faith, that it should ever be cherished because of its beneficent influence on the individual life, and upon all associated and related life, and that it should have a prominent and conspicuous place in every church creed. It was not a crazy fancy of religious fanaticism that led to the placing on the old blue banner of the Covenanters the sublime motto, "For Christ's Crown and Covenant;" but it was the calm and settled conviction of men who loved their Saviour, and were ready to die rather than do anything to dishonor Him, who loved God's word, and made it their delightful and prayerful study day and night, whose clear and thorough apprehension of revealed truth has its standing proof in the cherished subordinate standards of the Covenanter Church, and whose advanced Christian Patriotism enraged the enemies of civil and religious liberty, and brought them often to the martyr's cruel death and glorious crown.

This doctrine pertaining to Christ's Crown Rights, so precious to our Covenant fathers, is no less worthy of high regard now, and the Committee in preparing our programme has most fittingly and impressively proclaimed this fact by giving the old Covenanter banner with its significant motto an honored place in the midst of those Scripture truths for which it has for generations, been a silent but effectual witness.

The verdict of our fathers as to the place this doctrine should have has not been set aside. The reasons on which it rested, when it was first proclaimed, are still present and in some respects with augmented force. It will not be amiss on this occasion to notice some of them.

1st. This doctrine of Christ's Mediatorial dominion over the Nations makes most directly and strongly for the honor of Christ. This is an all sufficient reason for the prominence we have given it in our testimony.

The commitment of "all judgment" unto Christ by the Father was made for the express purpose "that all men should honor the Son—Christ." This honoring of Christ is a matter of such great concern to the Father that, it is said, "He that honoreth not the Son honoreth not the Father which hath sent him." However, men individually may know Christ by owning Him as Saviour, His honor in very great measure is withheld as long as His authority, as the King of Nations, is disowned or ignored. It is prophesied of Christ as King, Psalm 132 : 18, that His enemies would be clothed with shame, "but upon himself shall His Crown flourish." The high honor of this glorious promise will be reached only after Satan's kingdom in all its strongholds, has been destroyed. But among these seats of Satan's authority none are more helpful in maintaining the devil's hold upon the world, and none are more dishonoring to Christ, than the great world powers, the Nations, for they have organized government in His territory without any recognition of His sovereign authority, and are therefore nothing short of a world-wide rebellion against Christ. Hence the proclamation of the

Kingly claims of Christ, looks to secure for Christ world-wide honor, even that honor which will come to Him when "the kingdoms of this world are become the Kingdoms of our Lord and of His Christ."

A doctrine so closely linked with the honor of Christ should have a high place. It cannot be too powerfully urged or too strongly emphasized. Little wonder that men and women have been so ready to make the greatest sacrifices in order to maintain this Christ-honoring doctrine. Little wonder that they gladly laid down their lives in its defense; for they were running by the side of the chariot in which Christ their glorious King, was riding forth to His conquest of the rebellious nations of this world. Their blood was shed like water as a willing seal to their faithful testimony.

2nd. Because of its intimate relationships to other primary doctrines of the Christian religion. It is closely associated with the priestly works of Christ. The exaltation of Christ was the reward of His humiliation in making atonement for men. Phil. 2 : 9-11, the connection between the priestly and the Kingly offices of Christ is strikingly presented in Zech. 6 : 12-13, where Christ is represented under the symbol of "The Branch," of whom it is said, "He shall grow up out of His place, and He shall build the temple of the Lord, and He shall bear the glory, and shall sit and rule upon His throne, and He shall be a priest upon His throne and the counsel of peace shall be between them both." This fact is also brought out in the declaration that Christ is a "High Priest forever after the order of Melchisedec Heb. 5 : 11, or a royal order more excellent than the Aaronic Priesthood.

Again, it is associated with the redemption work of Christ by securing the application of this redemption to all for whom it was purchased, as in the text, because Christ is King, and "Governor among the Nations," therefore all the ends of the earth shall remember, and turn to the Lord, and all the kindreds of the nations shall worship before Him."

We have before seen in John's vision of Christ as he went forth to make war upon the rebellious kings of the earth, that the royal title, "King of kings and Lord of lords," was upon his blood-red vesture. This significant symbol clearly represented the intimate connection between priestly and kingly offices of Christ. This being so, we are only following the plain teaching of the Scriptures in giving this doctrine its high place in our testimony and in our affection.

3rd. Because of the world-wide sweep of its practical bearings.

The great work of Christian Missions has its undoubted right and all sufficient reason in the proclamation of Christ, Math. 28 : 18-20. All power is given unto Me in heaven and in earth. "Go ye therefore and teach all nations." The opening of heathen lands to the Gospel of Christ by breaking down the walls of pride and prejudice is the result

of the absolute and universal control of that Lord in whose hand is "the King's heart, as the rivers of water, and He turneth it whithersoever He will." Prov. 21 : 1.

The success of the effort to bring the nations of the world to submit to the authority of Christ is assured by the fact that, He is the reigning Lord of the world, omnipotent, omniscient and omnipresent.

He laughs at the puny rebelliousness of the nations against Him, and derides their violent opposition. He has but to speak to them in His wrath, and they are like Belshazzar as he saw the hand-writing on the wall, Dan. 5 : 6. It is the promise of the Father to the enthroned Christ that "all his enemies shall become his footstool," and "all kings shall fall down before Him, all nations shall serve Him."

Again the promised glory of the Church will be largely attained through the Mediatorial rule of Christ. We read in Is. 2 : 2, and in Micah. 4 : 1, "It shall come to pass in the last days 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 the Lord shall judge among the nations, and shall rebuke many people, and they shall beat their swords into plowshares and their spears into pruning hooks, nation shall not lift up sword against nation, neither shall they learn war any more."

These world-wide practical bearings of the doctrine of Christ's Mediatorial rule entitle it to the high rank we claim for it.

4th. Because of its effective and ever available consoling power.

In all the trials and persecutions of the martyrs, and confessors of Jesus rising out of their "faithful contendings against paganism, popery and prelacy, and immoral constitutions of civil government," the fact that "the Lord reigned" was an unfailing source of comfort. The Christ-like calmness and courage of Stephen, as he was arraigned before the enraged council and doomed to speedy and violent death, is fully accounted for by the record that, "being full of the Holy Ghost, he looked up steadfastly unto heaven, and saw the glory of God, and Jesus standing on the right hand of God." The glorious truth that the one who sits on the throne of grace, while He is Man, and can be touched with the feeling of our infirmities, is also the crowned Head over all things to the Church which is His body, has cheered and comforted Christ's persecuted people in the darkest times. "I am Jesus whom thou persecuted," gives a revelation of the Saviour King, which, while it conquered and converted the great persecutor, disclosed an infinite fountain of loving concern and helpful sympathy for His distressed victims.

A doctrine that has been so effective in filling the souls of those who fully believed it with light and peace and hope and courage has rightfully won for itself the place of highest honor.

III. CONSIDER OUR NATIONAL OBLIGATIONS IN VIEW OF THIS DOCTRINE.

To every nation the divine demand respecting Christ, "The Governor among the Nations," is, "Kiss the Son," whose clear meaning, as may be seen from 1 Sam. 10 : 1, is to render loyal subjection to a reigning King. To comply with this demand a nation with a government like that of the United States should, at least, do four things:

1st. Make public acknowledgment of Christ's Mediatorial Kingship over us as a nation. For good reasons this acknowledgment should be made in the Constitution of the nation. This Constitution is the nation's fundamental law. In it then is laid down the principles and rules to control its agent—the government. It is the Supreme Law of the land. As a rule for the Nation's faith and practice this document occupies the place of pre-eminent dignity and authority.

2nd. There should be the acceptance of Christ's moral laws as the Nation's Supreme Standard. The nation as a moral person should obey the divine command respecting the Sabbath. The divine law should also be obeyed as to the qualifications of officers, "able men," "just men," "men who fear God and hate covetousness;" these are the qualifications of civil rulers set forth in God's word, and it is made imperative upon the people that only such are to be chosen. He that ruleth over men must be just, ruling in the fear of God, 11 Sam. 23 : 3, "Thou shall provide out of all the people able men, such as fear God, men of truth, hating covetousness, Ex. 18 : 21.

In the enactment of laws all should be in harmony with Christ's moral laws. Legislation should aim to apply the law of Christ to our conditions and needs.

3rd. There should be a distinct recognition and assistance of the religion of Christ. "The nation and kingdom that will not serve Thee," the Church of Christ, "shall perish, yea those nations shall be utterly wasted." Is. 60 : 12.

In endeavoring to carry out this divine injunction serious mistakes have been made, and vast injury has been done in both Church and state. But between the Scylla of Papal Supremacy, and the Charybdis of Erastianism, there is ample room for safe sailing with benefit to all, and no real injury to any. The state should protect religion, it should at least maintain the Sabbath as a day of rest by enjoining cessation of the business and amusements of other days. It should suppress such moral evils as blasphemy, profanity, impurity.

It should prohibit such essentially injurious and demoralizing business as the liquor traffic. It should prohibit all brutal and demoralizing contests. In short, the state should by its example, legislation and administration, make it "as easy as possible for all people in the nation to do right, and as difficult as possible for any one to do

wrong." This would in a wondrous degree serve the cause of Christ, and never be in sight of the danger line of an establishment of religion by the state.

4th. Our nation should enter into public solemn engagement of allegiance to Christ. Where this has been done in the true spirit of that divine ordinance, whether in the nation of Israel, or in the land of our fathers, it has been attended by marked national prosperity. It is the duty of the subject to own allegiance to His lawful ruler, and it is equally the duty of a nation to avow its allegiance to Christ, its rightful King. The commands of God to the nation of Israel were not necessarily for that people alone. There is nothing to indicate that in the duty of Covenanting they alone of all nations were required to engage in it. It is a most appropriate action for any nation that sincerely desires to sustain right relation to Christ, the Nation's King, to solemnly bind itself to Him by Covenant engagement. Then is the nation married to the Lord, by reason of the Lord's great goodness to us as a nation, we are under special obligation thus to honor Him.

How far these duties have been performed or neglected by our nation, I leave it to those who follow me to show.

CONCLUSION :

1st. For what purposes are we gathered here?

It is to be witnessed for our Royal Saviour, the Almighty and Universal King. We are here to contend for His crown rights in this nation. We are here to witness to this nation's dishonor to Christ, its rightful Lord.

We are here to show the Christian Citizen how truly to exemplify Christian Citizenship.

We are here to show how to make election day in this country "a testimony for Jesus Christ."

2nd. How shall all this be done most effectively? We say in reply that we must be faithful witnesses and tell the whole truth.

There should be no concession.

As there was seventy years ago in this country in the conflict with slavery, there should be now "The most absolute assertion of the uttermost truth without qualification or compromise."

We should so witness that it might be said of us as it was said of a noted reformer, "He did not conceal one-half of his convictions to make the other half more acceptable, he did not bury out of sight one truth to gain a hearing for another, he contended that nothing was politically right that was morally wrong."

While we witness faithfully it should be done charitably, with the desire to lead Christians into loyalty to Christ, rather than to harden them in disloyalty to Him.

The Spiritual adjustment required. Let us open our hearts wide in this hour to the King of Glory, our Royal Saviour. Let us consecrate ourselves anew to our special work and so we will "get nearer to God's heart, and feel its mighty pulses sending blood through all the wide-spread veins of endless good."

4th. What we do here will be far reaching. All over our land many are thinking of this Conference, and praying for it. Many will listen attentively for the trumpet's "certain sound."

There has been in recent years in our country a steady, providential making "ready a people prepared for the Lord." This seed-bed is as wide as the nation. The "present truth proclaimed here will be borne abroad, and by the divine blessing may yield a bountiful harvest of rectified public opinion.

5th. The complete success of our testimony for Christ's Kingly Claims is fully assured. The position that He occupies in the universe, as the enthroned King invested with absolute and universal dominion and as the actual all-controlling Sovereign of the world, assures it. The string that was touched when Christ left the tomb of Joseph, and ascended to His throne of glory at God's right hand will never cease its vibrations until the great government reform is complete.

"Thy Kingdom Come," shall have its full answer, under the dispensation of His Holy Spirit, Christ's will shall be done as in heaven so in earth. "His enemies will be clothed with shame, but upon Himself shall His crown flourish."