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THE AMERICAN
REPUBLIC AND HUMAN
LIBERTY
FORESHADOWED IN
SCRIPTURE



by
George S. Phillips

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George S. Phillips

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AND

HUMAN LIBERTY

FORESHADOWED IN SCRIPTURE.

BY

REV. GEORGE S. PHILLIPS, A. M.

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CINCINNATI:

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BY GEORGE S. PHILLIPS,

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TO

ABRAHAM LINCOLN,

PRESIDENT OF THE UNITED STATES OF AMERICA,

AND THE

COMMANDER-IN-CHIEF OF THE ARMY AND NAVY,

AND THE

GREAT EMANCIPATOR, UNDER GOD, OF ENSLAVED MILLIONS:

TO THE

OFFICERS AND SOLDIERS OF THE ARMY AND NAVY,

THE BRAVE DEFENDERS OF HUMAN LIBERTY

AND TO THE

LOYAL PEOPLE THROUGHOUT THE UNITED STATES,

WHO HAVE STOOD BY THE GOVERNMENT,

AND

SUSTAINED THE WAR,

IS

This Work

RESPECTFULLY DEDICATED.

INTRODUCTION.

THE subject presented in these pages is one which, it seems to us, has not received that attention which its importance demands. It was in consideration of this fact that the author was led to present this work to the reading public. If in doing so he shall throw any light upon the subject, or by its discussion provoke others to do so, he shall feel more than compensated for all his labor.

The greater portion of the matter contained in the work was prepared and delivered in the form of lectures, in St. Paul's Methodist Episcopal Church, in Tiffin, Ohio, in the latter part of the Winter of 1863. At the time of their delivery their publication was earnestly solicited; but before the course was completed, the writer was called to the chaplaincy of the 49th Regiment of Ohio Volunteer Infantry, and a part of the subsequent preparation has been made amid the various and pressing duties of camp life. The subject, at this time, is one of special interest. Rebellious hands are raised to strike down our temple of liberty, affirming that it is only

a structure of man's rearing; that grave errors were committed by its founders; and that a better may be built upon its ruins. At such a time it becomes us as a people to examine the foundation of our Government, and determine whether it has been built upon the rock, or only upon the sand; to inquire whether God has had any thing to do in planting us as a great free nation.

When out on old ocean, in the midst of the terrible gale which threatens the destruction of the vessel, the experienced sailor, as he feels the noble ship quiver and tremble like a thing of life, in the death struggle, longs to place his feet on solid earth; so in times like these, when God has risen to shake the earth, when thrones are made to tremble, and the hearts of their occupants fail them, because of fear, while they hear God saying, "Remove the diadem and take off the crown;" when God is trying men, and systems, and overturning, and overturning, there is a felt want among men of fixed, immutable principles, which depend upon neither times, nor places, nor circumstances, on which man can repose in the midst of the tempest, with unbounded confidence. It is a common saying, that the supply is always equal to the demand. As in commerce, and the professions, so it is in regard to the wants of man's higher nature. This demand of humanity is being met, in the investigations and developments of the day. The tendency of the age is in the direction of first principles, of root ideas; man is

searching after the foundation, in science, in government, and in religion, and he will not be content till he is conscious that he rests upon the *sure* foundation, the rock of truth.

This tendency of the age has been the cause of great alarm to some of the dwellers upon the watch-towers of Zion. To us it is one of the most hopeful signs of the times. It is evidence that mankind are thinking for themselves; that the world is progressing, and it is a certain prelude and pledge of the destruction of those systems of error which originated in times of superstition and ignorance, and which have always dreaded the light, and shunned investigation. An overgrown credulity, which receives the "immaculate conception" and "coat of Treves" as truths not to be questioned or doubted, is as much to be dreaded as that unbelief which calls in question revealed truth. Truth never loses by investigation; but, on the other hand, it always gains immensely. It is not true that it is the creature of time; it is the daughter of eternity, and, like its Divine Author, is imperishable.

" Truth crushed to earth will rise again ;
The eternal years of God are hers."

Human progress does not consist in the acquisition of new faculties of mind, but in the perception and application of truth.

What the mercury is to the thermometer, Divine truth is to the human soul; the one does not more clearly indicate the temperature of the atmosphere

than does the perception and application of the other mark the progress of the race in the direction of a higher civilization. As the warm rays of the sun falling upon the mercury cause it to rise, so Divine truth shining in upon the mind of man, gives to it power of expression.

It often happens that the new discovery of truth comes in direct contact with some old-established prejudice, and we seem for a time more anxious to retain the error, because an old acquaintance, than to possess the truth. We should always be willing to give up an old opinion, or renounce a former view, when convinced that we are wrong. It was a saying of one of the old philosophers, that, "he who being convinced of his error renounces it, says by so doing, I am wiser to-day than I was yesterday." In every system of truth there is always some great first principle, which sustains to other principles a relation like to that of the root to the other parts of the plant, or that of the foundation to the edifice. As the plant is developed in harmony with organic laws, which inhere in the root, and as the building rises, in accordance with laws which inhere in the foundation, so the progress of the race is in harmony with first principles.

Such being the fact, it is of the greatest importance that foundation truths be brought out and made familiar to the public mind. Cousin has said that in all investigations, as long as we have seized only isolated, disconnected facts, as long as we have

not referred them to a general law, we possess the materials of science, but there is yet no science. Even physics commence only when universal truths appear, to which all the facts of the same order that observation discovers to us in nature may be referred. Plato has said there is no science of the transitory. At present there are no foundation truths which it is so important should be brought out and made prominent as those of the *equality and dignity of human nature, and the government of man over his fellow-man*. If "all men are created equal, and endowed with inalienable rights of life, liberty, and the pursuit of happiness," then the government of man over man must harmonize with this idea of the nature of man, and must therefore be republican. If all men are not equal in their natural rights; if, in the language of Dr. Smith, of Virginia, "slavery is the normal condition of the race," then must government harmonize with that idea, and must therefore be despotic.

It is not consistent with the Divine character to suppose that, on a subject of such vital importance to man as that of civil government, he would fail to reveal his will. And it is well for man that he has not been left dependent upon the speculations of his own reason in regard to this matter. It is well for the world that God has spoken upon this subject; that we have a more sure word of prophecy, to which we do well to take heed, as unto a light that shineth in a dark place.

In this work we have first aimed to direct the mind to those truths which lie at the foundation of human liberty. We have taken the position, that God has spoken upon this subject in the Holy Scriptures, in language not to be misunderstood; that the great principles of civil liberty were first taught by Jehovah to his ancient people, the Hebrews, and embodied in a form of government, known to us as the Jewish theocracy, in which the law was Divine, and the instrument of administration human. This is the Divine idea of the government of man over his fellow-man; God is the lawgiver, man the administrator of the law. This does not forbid human legislation, which accords with the law of God as to the manner of administration that is found in the Hebrew system.

The Hebrew Republic, for such it really was, we claim was a type of our own Government, just as the Jewish Church was a type of the Christian Church. The resemblance between the two governments as traced in the second chapter of this work, is certainly very remarkable. The Hebrew Government was adapted by God to that high state of civilization enjoyed by his people, and but for their wickedness would have been continued down to the time of Christ's advent, and with the modifications of the Christian dispensation, would have been to the Christian Church what it was to the Church under the old dispensation. But the government, as a theocratic republic, ceased to exist; hence its

future rise became a subject of prophecy. As it had been thrown down, its rise is spoken of by the prophet as a restoration, to be effected by direct Divine interposition. It is to be "*set up*" by the God of heaven." It is the "restored Israel" of the last time.

We doubt not that the idea that the American Republic and human liberty should be pointed out by prophecy, will strike some of our readers as novel, for the reason that many who have written upon the subject of prophecy, wrote before we became a nation, and therefore made no mention of us, while most of the others who have written since never once seemed to think of America's being in prophecy. We are accustomed to see all other countries included in the geographical map of prophecy but our own, no matter how small. But the fact that we have not been honorably mentioned, or mentioned at all, by the commentators, is no evidence that we do not figure in prophecy. Such is the nature of prophecy, that it is impossible to suppose that the American Republic should be omitted. As to the fact that our Government was established by God himself, it is as clear as it is that he established the Hebrew theocracy; and it is remarkable that the mode of the Divine procedure in both instances was nearly the same.

So far as it regards the Divine purpose in planting the United States, we can not think we claim too much. One of the means which God uses in

conquering the world to Christ is civil government; and, as a "power ordained of God," it has its place in the Divine plan. We are not to forget that it is to be preceded by the transforming power of the Gospel. Republican government is that civil form, which a people who have felt the changing power of the Gospel, will always take to themselves, because of its perfect adaptation to their high state of intelligence.

No one, it is to be presumed, will call in question the facts touching our national apostasy and enslavement, nor the position as to the war being so overruled by Infinite Wisdom, as to bring back the nation from its apostasy, and destroy the institution of slavery. The present war is a terrible remedy for a terrible disease, and God, who maketh the wrath of man to praise him, is bringing out of it much good to the nation and the world.

We have ventured a few thoughts as to the future of the American Republic. Is it too much, considering the nature of the mission of Christ, to claim for mankind universal liberty, and for republican government equal dominion with the Church of Christ?

In conclusion, we would say, let these great leading truths be impressed upon the national mind; let our youth, in the schools of the nation, be no longer taught that we are indebted to pagan Greece and Rome for political freedom, but that civil liberty is from Him from whom cometh every good

and perfect gift; that the American Republic was established by God; that it was established for wise and noble purposes; that it is to come out of its present difficulty purified as gold from the crucible; that it is to become world-wide, and stand forever, and we shall do away with that national impiety which has been growing upon us as a people, and over which the true patriot has so long mourned.

That this work is free from error, and above criticism, we do not claim; that it may do good, in elevating the tone of political sentiment among our people, and contribute in some degree to the cause of human liberty, is the earnest desire and fervent prayer of the author.

GEORGE S. PHILLIPS.

BROOKDALE, OHIO.

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THE AMERICAN REPUBLIC.

CHAPTER I.

CIVIL LIBERTY OF DIVINE ORIGIN.

LIBERTY! What talismanic power in that single word! Its utterance thrills and moves the human soul, and always finds a response in the human heart, whether savage or civilized. The principle is one of the strongest of our nature. When combined with the higher element of Christianity it is the source of the mightiest and sublimest efforts of human genius. It is the grand instrument of human advancement. Its leading characteristic is energy—energy waking to life and action the powers that sleep in the human soul, and the might that slumbers in the human arm. The grandest achievements, and the noblest efforts of valor, and the sublimest ministrations of benevolence, the richest fruits of human industry that have illustrated and adorned the annals of our race, have all sprung from this principle. All Western Europe is to-day moved by its wonderful power, while the common people are

demanding, at the hands of their rulers, those rights and privileges which are justly theirs.

It is a truth made manifest in the history of all nations, ancient and modern, that

“’Tis liberty alone that gives the flower
Of fleeting life its luster and perfume.”

But whence originated this essence so necessary to the glow and fragrance of human existence? Where and by whom were its cordial elements first distilled and shed over the cumbrous cares of fleeting life? Whence was it, from heaven or of men? of Divine or human origin?

This is a question at the present hour of great importance. Ours is an age of thought, of energy, of profound research, in every department of religion, government, and science. Old systems are being tried, condemned, rejected, and new ones introduced in their place. That system which has been built on the rock of truth, and that only, shall be able to stand amid these sweeping revolutions. Never before in the history of the world were systems of error swept away in so brief a period of time. God is already saying, “Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it, until He come whose right it is.” Ezek. xxi, 26, 27.

Our own nation is being tried as by fire. The storm-cloud of civil war, which has hung over us for

nearly three years, still darkens our political heavens, while our enemies, at home and abroad, by land and sea, predict our downfall. We are told that our civil polity is only the work of erring men, and that our effort at republican government is about to have an end. How important at such a time is the inquiry as to the origin of civil liberty! He who knows not the source whence he has derived his civil rights and privileges is incapable either of properly estimating or rightly preserving them. He can not fully appreciate them because he knows not the price at which they have been purchased, or the height from which they have been brought. He can not properly preserve them; for, in ignorance, he may close up the very fountain from which he has been drinking, and extinguish the very torch by whose light he has been walking. If they have an origin higher than mere human expediency, they have also a value higher than mere human invention. If they have been given to us by means more potent and pure than the mere theories of statesmen or the tactics of the soldier, they can not surely be retained if these means are undervalued or rejected.

It is strange that an American citizen should ever have entertained erroneous opinions upon a subject of such vital importance as the origin of civil liberty. And yet, strange as it may seem, it is nevertheless true that the popular idea taught our youth upon this subject, in the schools of the country, is, that civil liberty was born and cradled in the ancient States of

Greece and Rome; that the renowned lawgivers of these pagan republics were the fathers of political freedom to the world. This notion we regard as a serious evil, and one which should be at once corrected.

CIVIL LIBERTY, whether we consider the innate principle which is a part of ourself, or those laws, or that polity by which it is regulated for the safety and interest of the society, State, or nation, is of Divine origin. We claim that it was first taught by God himself to the ancient Hebrews, and embodied in a form of government known as the Hebrew theocracy. This theocratic form of government was given to the Hebrews in fulfillment of promises made to Abraham, their venerable ancestor and progenitor, four hundred and thirty years before they reached Sinai.

The pagan governments of Greece and Rome were never in a condition to accomplish so great a work. The stream can not rise higher than the fountain. "Do men gather grapes of thorns or figs of thistles? Can a corrupt tree bring forth good fruit?" Matt. vii, 16. These governments have been vastly over-rated. They never were republics in the proper signification of that term; nothing more than overgrown aristocracies, where for every free man there were forty slaves. In none of these boasted republics were political rights extended to the mass of the people. Dark, crushing, and helpless oppression was the lot of the poor man's life and the legacy of the poor man's child. That there were bright lights in the galaxy of these ancient States, men of rare gen-

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assent to the truths which he taught, mainly on the ground that it was "*God-given wisdom.*" The ancient fathers, Justin Martyr, Cyril, Tertullian, and others, affirm that Plato derived many of his ideas from the writings of Moses, and that he would have mentioned his name as a teacher of the one and only God, but from fear of the Areopagus.* We must then go further back than to either Athens or Sparta for the origin of this blessing, so deeply interwoven with the progress and happiness of man. It was not Greece speaking from the halls of the Acropolis, but the wisdom of God speaking from the clouded summit of Sinai, and the verdant plains of Moab, which first instructed mankind in the principles of civil liberty. These great principles were received by Moses, and proclaimed to the Hebrews long before the world had learned to lisp the names of Lycurgus, Solon, or Numa, and while the Greeks and Romans were yet in a savage state, and, like the Digger Indians of California, living on nuts and acorns.

It is a well-known fact of history, that at the time of the exodus of the Israelites, tyranny had become one of the sorest of curses, and one from which mankind knew no means of escape. Every-where the life, happiness, and liberty of the subject were at the will of the despot, who, intoxicated with power, ruled over men as the Southern slaveholder rules over his human chattels, or a Mexican buccarrow

*Christ in History. Turnbull.

rules over herds of cattle. Light brought to bear upon the subject, from that interesting department of knowledge, hieroglyphic literature, shows those systems of government to have been the most cruel and despotic of which it is possible for us to conceive. The world had experimented on government through the preceding ages, but had failed to devise a system in which the liberties of the masses were regarded.

When the Hebrews escaped from a long and cruel bondage, how opportune for Him, who is the fountain of wisdom and goodness, to interpose for the purpose of showing how a nation should be governed, so as best to secure its rights and liberties! If it be asked why this instruction was not given earlier, we answer the world was not prepared to receive it. "The fullness of time" had not come. It was necessary that men should test their own ability to govern each other, independent of God, and taste the bitterness of oppression, as in the case of the Israelites in Egypt, in order to be fully prepared to receive and rightly appreciate this Divine bestowment. In like manner, a Savior was withheld till man became fully satisfied of his inability to save himself, and was brought deeply to feel his need of a Divine supernatural deliverer. So world-wide was this felt want of humanity, that the Savior was appropriately spoken of by the prophet Haggai as the "Desire of all nations."

The Jewish theocracy, in its leading characteristics,

was intended by its great Author as a model government. It combined, in a very remarkable degree, liberty with law, the freedom of the individual with the welfare of the community. The great principles of constitutional law, as applied to civil and criminal jurisprudence, were here developed and reduced to practice in the administration of public affairs, and have since constituted the lights and landmarks to direct the labors of statesmen and legislators. The fact is, the government was strictly republican. We believe with Dr. Matthews, "that the Hebrew Government was a theocracy only in a limited sense. The Hebrews had their civil rulers, like other nations—men who exercised authority over other men, and who were acknowledged throughout the land as rightful magistrates." True, the law was divine; but the government, or instrument of administration, was human. And the same is true of all pure republics. It seems to have been one object of Jehovah's divine legislation to frame enactments which show how civil authority, of man over man, should be created, and how it should be administered so as best to promote the welfare of the people.

Here, then, God has distinctly revealed his will on the subject of government, so that we need be at no loss to determine the *form* which meets the Divine approval. A remarkable instance of his disapprobation of the kingly form of government occurred at the time that the people of Israel became dissatisfied with their representative government, and asked to

have it changed like to that of the heathen around about them. He said to Samuel, "Protest solemnly unto them, and show them the manner of the king that shall reign over them." And in obedience to his instructions, the prophet told all the words of the Lord unto the people that asked of him a king. "He will take," says he, "your sons, and appoint them for himself, for his chariots, and to be his horsemen; and some shall run before his chariots. And he will appoint him captains over thousands, and captains over fifties; and will set them to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots. And he will take your daughters to be confectionaries, and to be cooks, and to be bakers. And he will take your fields, and your vineyards, and your olive-yards, even the best of them, and give them to his servants. He will take the tenth of your seed, and of your vineyards, and give them to his officers, and to his servants. And he will take your men-servants, and your maid-servants, and your goodliest young men, and your asses, and put them to his work. He will take the tenth of your sheep: and ye shall be his servants. And ye shall cry out in that day because of your king which ye shall have chosen you; and the Lord will not hear you in that day." 1 Sam. viii, 11-18. Such is the solemn protest of Jehovah against an earthly monarchy; and how fully has the Divine affirmation been confirmed in the history of earthly kings!

The Hebrew republic existed four hundred and sixty-four years. During all that time Jerusalem was the great moral light-house of the Old World. From this luminous center, light rayed forth into the darkness of the surrounding nations.

God having thus made known, in the Bible, his will on the subject of government, we should expect to find its subsequent teachings in harmony with that revealed will. In this we are not disappointed. The very spirit of liberty breathes through its poetry and prose. Its voice is heard in the Sermon on the Mount, and in the writings of the prophets, evangelists, and apostles. Here are found the most lofty, burning, and indignant strains of invective against all forms of oppression and tyranny. It denies the right of any one man, or set of men, to think for any other man, or set of men, without their consent, for the reason that all men are responsible agents, and each held responsible for the exercise of his own powers.

CHAPTER II.

THE HEBREW COMMONWEALTH A TYPE OF THE
AMERICAN.

THE sacred Scriptures abound in types. The historical types or symbols of the Old Testament are found diffused over the whole period which extends from the creation of the world to the time when vision and prophecy were sealed. This teaching by types was not alone in reference to Christ and his Church, but on the same tablets of shadow were traced the numerous events of the world's future history. Here were shadowed forth the rise and fall of States, with their collateral events; kingdoms shivered by kingdoms, and empires broken to rise no more. But all these were to be succeeded by a republic which Jehovah himself should set up, and which should encircle the world within its genial folds, and remain to the end of time.

These visions of the future, says Trail, have an amazing scenic effect; are grand, sometimes gorgeous, beyond conception, in consequence of the substitution of their symbolic images for the literal events themselves. A splendid drapery is thrown around these future histories, which, in the ordinary his-

torian, would be extravagant; but which, in the prophet, is dignified and becoming, as the solemn folds of his own prophetic mantle. There is, says the same writer, a noble obscurity, as when the clouds, gilded by the twilight from the unrisen sun, seem to pile up palaces upon the mountain's dusky summit. Any one may convince himself of this by turning to the pages of Ezekiel, Daniel, or John. A prediction which should present itself in bare literalities would want those spectral proportions which only dimness can give to it, as we see it move on the distinct verges of distant centuries. Whatever the rapt eye of the seer might itself descry, it could fling back for other eyes only mantled glances; and it is the working out of the symbolism necessary for this obscuration, which so amazingly exhibits the literary excellence of these prophetic compositions. The artistic effect in the working of light and shade is similar to the finest efforts of Rembrandt.

The visual range of prophecy was not confined within our terrene horizon; for to her eye was given to pierce the world unseen. Now, it will at once appear that in his description of the invisible world, the prophet could only describe by means of symbols. His pictures of a condition of existence of which we have no experience, if worked in colors borrowed from the earth, can be no other than symbolic representation. The material parts of his descriptions are not to be taken in their literal, but in their suggest-

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man to conceive;" yet, working out his descriptions on the principle of symbolism, where, in any language, will we find a grandeur of apocalyptic imagery to compare with that with which the banished seer of Patmos has enriched the sacred literature?

The bare description of the types which were ritualistic has made the Pentateuch read like a finely-illustrated work. It is profusely and most graphically pictorial. The pen of the sacred lawgiver becomes, also, the pencil of the sacred artist. The entire ritualism under which are veiled so many spiritual meanings is the grand picture-representation of heavenly truth.*

It is said to be a difficult thing to write suitable books for children, particularly so as to give to abstract truths that concrete form which will fix them on the infantile mind. Now here, for the Church in its infancy, a body of divinity had to be written—a theological primer which should contain in substance the same profound revelations of the mind of God which were to be given in the fullness of the times. How admirably suited for this purpose was the symbolistic manual which Moses prepared!

If we look into the volume of nature we shall discover there a vast typical system. The leaves which fall in your path in Autumn-time, all have their lessons of truth written in types. A leaf without a leaf-stalk implies a trunk naturally branched from

* See Trail's Literary Characteristics of the Bible.

the ground, and a leaf with a leaf-stalk is the type of a tree which has naturally a bare stalk. The distribution of the leaf-veins typifies the distribution of the branches of the tree; the angles of the lateral veins of the leaf symbolize the angles of the branches of the trunk.

In this system of types, like that of the Scriptures, the earlier is a root of the prefiguration of the latter. The seed contains what is to become the full-grown plant; the embryo has within it what is to expand into the full-grown animal. In the earlier geological ages we find rudimentary forms with capacities and even organs which become developed only in the more finished forms of the later vegetable and animal life.

As the natural has its epochs of creation at which the typical form makes a move in advance, approaching somewhat nearer to the archetypal idea, so has the Scriptural or supernatural its epochs of revelation at which we discover a corresponding advancement in its typical representations. As the typology of nature is the older of the two systems, may not the natural foreshadow the supernatural? This certainly is the Divine order—the lower typifying the higher. There is thus unfolded a twofold aspect in which we may view the Scripture typology. First, we may follow out the analogy between the natural and supernatural—each presenting a typical system. The Scripture types may be regarded as forming a part of a scheme of universal providence, which

includes in one great method both departments — creation and redemption, the natural and the supernatural.

This interesting department of truth and typology, whether of the natural or supernatural, is not half explored. There are important lessons written there which the world will yet read and understand. There is no conflict between these two systems. Having the same Divine Author, they harmonize. Though this harmony may not always be seen at the first glance, yet upon a more careful examination it will be found in this, as in all similar cases, that between the truths of revelation and science there is no conflict.

Dr. Bushnell* is of the opinion that the deformities in nature are so many lessons written for our instruction. Thus a fruit-tree covers itself with an immense profusion of blossoms that drop and do not set in fruit. In this there is a hint to man of what may come to pass in himself; an image in which he may represent himself in language; a token, also, and proof of that most real abortion to which he may bring his immortal nature, despite the saving mercies of God.

The same writer says of geology: "How magnificent is the whole course of geology, or the geologic eras and changes taken as related to the future great catastrophe of man, and the renovating, supernatural

* Nature and the Supernatural.

grace of his redemption! It is as if, standing on some high summit, we could see the great primordial world rolling down through gulfs and fiery cataclysms, where all the living races die; thence to emerge again and again, when the Almighty calls it forth, a new creation, covered with fresh populations; passing thus through a kind of geologic eternity, in so many chapters of deaths, and of darting, frisking, singing life; inaugurating so many geologic mornings over the smoothed graves of previous extinct races; and precluding in this manner the strange world-history of sin and redemption, wherein all the grandest issues of existence lie. This whole tossing, rending, recomposing process, that we call geology, *symbolizes* evidently, as in highest reason it should, the grand spiritual catastrophe and new creation of man, which both together comprehend the problem of mind, and so the final causes or last end of all God's work. What we see is the beginning conversing with the end—an eternal forethought, reaching across the tottering mountains and boiling seas, to unite beginning and end together; so that we may hear the grinding layers of the rocks singing harshly

‘Of man’s first disobedience, and the fruit
Of that forbidden tree;’

and all the long eras of desolation and refitting bloom and beauty, represented in the registers of the world, are but the epic in stone of man’s great history before the time.”

Happy shall it be for the world when

“In the sunshine and the shower,
 In the dew-drop and the flower,
 In the ocean rocks and rill,
 In the mountain vale and hill,
 Man shall read Jehovah’s will.”

And that day will as surely come as that those lessons of wisdom have been written by the Infinite One in the book of nature.

As the whole Jewish system was typical, we claim that as the Church under the old dispensation was the type of the Church under the new, so the government which God established under the old dispensation was a type of the government which he should establish under the new. Is it not as reasonable that the civil government of the Jews should symbolize a government which should afterward exist, as that the Jewish Church should symbolize the Christian Church?

Fairbairn, an able Scotch divine, who has done a good service for theology, in his *Typology of the Scriptures*, in speaking of the types of the Church, says, “that in the institution which is denominated a type, there must be a resemblance to what corresponds to it under the Gospel; and that it must be ordained by God and intended by him to foreshadow the Gospel antitype.” Here, then, are the rules for determining the type: 1. Resemblance. 2. Ordained of God. 3. Ordained to be typical. As to the second and third rules their requisites are fully met in

the civil government of the Jews which was ordained of God, and was typical, being a part of a system, the whole of which was one grand array of symbolism.

“The main point,” says Chevalier, “in an inquiry into these historical types, is to establish the fact of a preconcerted connection between the two series of events. If the first event be declared to be a type, and the second correspond with the prediction so delivered, there can be no doubt that the correspondence was designed.”

On this we remark, that the “first event,” or government of the Jews, as we have seen, was typical: now, if we shall find upon further examination that the “second event,” or Government of the United States, “corresponds” with the “prediction;” or, in the language of the first rule of Fairbairn, if there is “resemblance,” there will then be “no doubt left that the correspondence was designed;” or, in other words, there will be no doubt that the Hebrew theocracy was a prototype of the United States.

“There is,” says Trail, “in the type the foreshadowing, on a lower platform, of an identical truth, which hereafter is to be exhibited on a higher.” Here is presented, though differently expressed, Fairbairn’s law of “resemblance,” and Chevalier’s law of correspondence. Applying this rule, then, let us examine the “resemblance,” or analogy, between the Hebrew Government and our own, and see if we shall not find the first “foreshadowing, on a lower

platform," the second, which afterward was exhibited on a higher.

1. We find there existed among the Hebrews what we denominate "State sovereignty." Each tribe had a separate government, ensign, military force, and municipal rules. The military of the State was composed of all males over the age of twenty years, able for war. Numbers i, 3. These separate tribes were so many sovereign States, like those of our own Union.

2. Each tribe, or State, had its respective prince, or chief, answering to the Governor of a State among us. They were named the "Princes of the tribes of Israel." We have, in the first chapter of Numbers, a list of the names of the princes first appointed after the organization of the government. The duties of the governor relate mainly to military affairs. Like our Governor, he was commander-in-chief of the military forces of the State. His military title was that of "Captain," and in case of war he had to take the field in person. The armies of most of these commanders amounted to over fifty thousand. The military force in the State of Simeon, of which Prince Shelumiel was in command, amounted to fifty-nine thousand, three hundred. Prince Eliab, Governor of the State of Zebulun, had under his command fifty-seven thousand, four hundred. The entire military force of the nation, at the time of its organization, consisted of six hundred and three thousand, five hundred and fifty. Numbers i, 46.

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gathered up in the progress of some twenty centuries, and subject to be modified or abrogated by the omnipotent will of Parliament. Not so with the American idea of a constitution. We understand it to be a solemn written declaration of the sovereign will of the people, in their original capacity, as the highest earthly power, prescribing the form, and limiting the powers of the Government, which they have thus voluntarily created. And this idea is as simple as it is new and grand.”

How the guiding hand of God was seen in the formation of our Constitution will be shown hereafter. We shall only remark, before leaving this subject, that the “resemblance” here is as perfect as between any type and antitype which we recollect of the Jewish and Christian Church.

4. Over all these sovereign States, thus united, there presided a Chief Magistrate. From the time of Joshua the presidents were called judges. “They were pointed out by their personal merits, appointed with the Divine sanction, limited by the Constitution, and inducted into office by the unsolicited choice of the people. They were charged with the administration of the general government, the settlement of disputes arising between different tribes, the diplomatic intercourse of the nation, and the command of the army. They had the power to convoke Congress, and to issue executive orders; but could neither enact laws, levy taxes, nor appoint officers, except, perhaps, the military. They were simple in

their manners, maintaining no retinue, and receiving no revenue, except the presents of a grateful people. Without either avarice or ambition, they felt that to serve their country was their highest recompense.”*

The Hebrew Commonwealth was a government by representation. Here the elective franchise existed in full force, and, for the first time on earth, is found the practical development of popular representation—the election of the ruler by the ruled—the public officer chosen by the public voice. The celebrated Chateaubriand has classed this among the three or four discoveries that have created another universe. Where are we to seek for the origin of it? Most nations know nothing of it now, and there was a time when all were ignorant of it. The question is, from what fountain did it spring? What nation first incorporated it into the frame of its government, and enjoyed the freedom which it insured? Various writers have searched after its origin as after hid treasure; but, not having sought in the right direction, have never ascertained from whence it emanated. Alison, in his *History of Europe*, traces it to the early councils of the Christian Church, where he thinks it originated. Had he turned to that great work, the *Pentateuch*, which has been a text-book for writers on all subjects of importance, he might have read the first proclamation of the first President of the first Republic, for the first election by the

* Thomson's "Confederated Republic of Israel."

people of their own rulers from among themselves, ever held on earth. Here is the proclamation made by the Chief Magistrate, on the eve of an election, to the whole nation: "Take you, *out of all the people*, wise men, and understanding, and known among your tribes, able men, such as fear God, men of truth, hating covetousness; and I will make them rulers over you." Deut. i, 13; Ex. xviii, 21. Mark the following facts contained in this proclamation: 1. The people were to elect. "Take you"—"provide"—that is, you elect or choose. 2. This election was to be from among the "people," and not any privileged class. 3. These candidates were to possess certain qualifications; they must be men of wisdom, of ability, of righteousness, and piety. 4. The inauguration was to be by the chief magistrate. It is to be feared that in the selection of our rulers we have not always followed our ancient pattern.

After their election by the people they were inducted into office by Moses. On investing them with the authority to which the people had chosen them, he gave them a charge which it would be well for all Christian magistrates to observe; a charge to "hear the cause between your brethren, and judge righteously between man and his brother, and the stranger that is with him. Ye shall not respect persons in judgment, but ye shall hear the small as well as the great. Ye shall not be afraid of the face of man, neither take a gift; for a gift doth blind the eyes and pervert the words of the wise." Deut. i, 16-19.

We have other instances of the right of suffrage exercised by the people. The twelve men appointed to "search out the land" were chosen by the vote of "all Israel." The three men from each tribe who were selected to go through the land and describe it, and divide it into seven parts, for the seven tribes which remained without their inheritance, were chosen by the public voice. At a later period in the history of the Republic "the people made Jephtha head and captain over them." With all this array of facts, who is so skeptical as to doubt that this was a government by the people, like our own?

5. They had an independent judiciary, for the prompt, and equal, and exact administration of justice between man and man. The fundamental law upon this subject was, "judges and officers shalt thou make thee in all thy gates;" that is, in all thy towns and cities. On assuming their duties, they were solemnly charged to "judge the people with just judgment;" they were not to "wrest judgment, nor respect persons, nor take bribes," but to "follow that which was altogether just." Deut. xvi, 18-20. All cases which were too hard for these lower courts were carried up to the chief magistrate. "The cause which is too hard for you," said Moses, "bring it unto me, and I will hear it." Deut. i, 17. This latter constituted the supreme federal court.

Here, then, was a federal and state judiciary. To this department the people of the Hebrew Commonwealth committed the high functions of interpreting

and applying the laws of the land. Like Israel, we have our judicial system "to establish justice." This system, like that of the Hebrews, is the guardian of our laws. Like the Hebrew, we resort to it, in all cases of doubt or controversy, as the final arbiter of our rights; and upon its decisions hang our lives, liberty, and property. In the last chapter of Numbers is a right-of-property case of great importance submitted to the supreme court of the Hebrews, in which the admirable judicial wisdom and far-reaching scrutiny of the court are made manifest. In the practice of these courts is found the refinement of legal principles, or, in the language of Lord Coke, that oracle of the English law—"principles fined and refined to the perfection of reason."

6. *Law of evidence.* It was ordained in these courts as a rule of evidence, now held as most righteous and humane among all civilized nations, that sentence of death even for murder should not be pronounced against the accused upon the uncorroborated testimony of a single witness. Here is the law: "Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses: but one witness shall not testify against any person to cause him to die." Numbers xxxv, 30.

7. *Trial by jury.* The origin of this bulwark of our free institutions has greatly perplexed the antiquarian researches of writers on the common law. They have traced its rudiments among the civil institutions of the Saxons, and Danes, and other nations

of Northern Europe, whence Great Britain was necessarily peopled, yet always ending their researches in the most remote antiquity. But when it is considered that in the Hebrew polity it was most solemnly ordained that, in cases of trial for homicide, "the congregation shall judge between the slayer and avenger of blood, according to the judgment," Numb. xxxv, 24—mark, not of the magistrate; but the people, the panel of the country, should determine according to the law—what was this but "trial by jury?" Here, then, *undoubtedly was the origin of that safeguard of our civil liberties*. It is reasonable to suppose that in process of time, when the congregation became unwieldy, each tribe would send one to represent it, and that here is the origin of the present number twelve.

They had a national Congress which was purely democratic; but as the constitution embraced a perfect code of laws, they were not called together except on extraordinary occasions. The Senate was composed of seventy-two members, and the House, of the congregation of Israel.

We find in the Hebrew Commonwealth a system of education by which all the children were educated. The government being republican made it necessary that the body of the people should be intelligent; hence a system was originated by God to meet this demand. Under it the people were trained up and educated to understand their privileges, to appreciate their responsibilities, and dis-

charge their duties. It was made the duty of parents to teach their children the statutes and ordinances which God had revealed. The following was the statute upon this subject: "And thou shalt teach them diligently unto thy children." Deut. vi, 7. This was to be done, first, orally. "Thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. vi, 7. This oral instruction was undoubtedly to be given the child when too young to receive it from books. When the child grew older, it was to receive written instruction. "And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates." Deut. vi, 8. This mode of teaching is in harmony with the views of the best educators of our own time. No child should be required to learn from books till after they are seven years of age; all instruction before that time should be oral.

It is doubtful whether any nation has ever existed in which the rudiments of education were so universally taught as in that of the Hebrew. Of the truth of this we have abundant evidence in the time of the Savior. In his appeals to the common people we find the frequent use of such words as these: "Have ye not *read* what David did?" Matt. xii, 3. "Have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?" Matt.

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freighted Mayflower anchored at Plymouth Rock, that it first looked forth upon the receding darkness of the New World. The statute upon this subject, at the time referred to, 1642, is as follows: "None of the brethren shall suffer so much barbarism in their families as not to teach their children and apprentices so much as to enable them perfectly to read the English tongue."

In 1647, five years after the time of the first statute, it was ordained, "that in every township, after the Lord hath increased the number of householders to fifty, they shall *appoint one* to teach all the children to read and write, and when he hath increased the number to one hundred, a grammar school shall be established." At this early day, one hundred and twenty-nine years before the Declaration of Independence, was recognized the great principle that it is the duty of the State to educate all the children. This system did much to prepare the Colonies for independence, and, like that of the Hebrew system, it is of vital importance to the perpetuity of our republican government. "It is the factory," said an American divine, "in which we fit for citizenship the youth of our country." Lord Macaulay, in 1847, in plea on the subject of education in the House of Commons, thus alludes to our educational system: "And what do we find to be the principle of America and all the greatest men she has produced upon this question? They pledged themselves to this principle, that education was a

matter of the deepest possible importance and the greatest possible interest to all nations and all communities, and that as such it was in an eminent degree deserving the peculiar attention of the State.” “Educate the people” was the first admonition addressed by Penn to the Commonwealth he founded. “Educate the people” was the last legacy left by Washington to the Republic of the United States. “Educate the people” was the unceasing exhortation of Jefferson.

What the number of schools among the Hebrews was we do not know; they must have been numerous, however, as they had one in every district. There are at this time in the United States about 90,000 free-schools, in which there are 5,000,000 children, instructed by about 100,000 teachers. In New England, where the system originated, and where it has been thoroughly matured, there is only one person over the age of twenty in every three hundred unable to read and write; while in South Carolina, the hot-bed of treason, the proportion is one out of every three. Note the difference between *three* and *three hundred!*

Such was the Hebrew system of education, the first that ever existed among men for the education of all the people in the State; and such is our own, which, like the prototype, provides for the education of all the children in the State. The Hebrew system having been instituted by God himself, we see the importance which he attaches to universal education;

and we see, too, the kind of system which, according to the Divine estimate, is adapted to a republican government. Let us not forget, then, when we are putting forth efforts to sustain our free-schools, we are doing the Divine will, and contributing to the perpetuity of our free institutions.

We have thus, at some length, given the leading features of the Hebrew Commonwealth—a State without an aristocracy, without a nobility, and without a king. How perfect the resemblance between the type and the antitype! Who will question, in the light of all these facts, that the United States of Israel was a type of the United States of America?

CHAPTER III.

THE AMERICAN REPUBLIC THE RESTORED NATION
OF PROPHECY.

As the United States is the nation typified by the Hebrew Commonwealth in a manner not unlike that in which the Christian Church was typified by the Jewish Church, so the nation, like the Church, is a subject of prophecy, constituting one of the grand themes around which the prophets threw the beams of their united light. They predict its rise, its rapid progress, and its wide-spread dominion.

This statement, we doubt not, will strike the reader as novel, for the reason that we have been accustomed to seeing all other countries except our own included in the geographic map of the expositors of prophecy. It does not seem to have occurred to these interpreters of the prophecies that the very nature of prophecy forbids such an omission. Prophecy is God's programme of this world's events; it is God's stupendous world-plan of future events such as no human wisdom or forecast is able to make. This wonderful plan commences with the fall of man in Eden and extends to the recovery of man in heaven. During the progress of more than four thousand years

it was continually opening, while each new prediction added another link to the prophetic chain. Its voice was first heard by our fallen parents on the eve of their expulsion from the garden of innocence. It admonished Cain of his merited punishment; Enoch and Noah transmitted its sublime strains; Abraham heard its voice divine, and by its impressive inspirations was guided and encouraged through his whole life; Isaac was emphatically the child as well as the instrument of prophetic communication; Jacob, in life's last hour, foretold with perfect accuracy the history of his twelve sons in their generations, and the reign of a lawgiver in Judah till Shiloh should come.

During the Captivity of Jacob's posterity in Egypt the harp of prophecy remained silent; but no sooner was Israel free than the Spirit again breathed upon its strings, and, in the hand of Moses, it spoke of the great Prophet who was to come to the Church, and sketched the Jewish history, with wonderful minuteness, down even to the present, and unto far future times. Samuel, and David, and the honored Elijah, and the man of God, Elisha, Hosea, Amos, and Micah were of the same school. Then followed Isaiah, as full of the spirit of the Gospel as of the spirit of prophecy; and Jeremiah, with his tender lamentation, and Ezekiel, with his many visions. Then came Daniel, the statesman of Chaldea and prophet of God, who pointed out the four great monarchies of the world, to be followed by a fifth power,

a Republic which should become world-wide and stand forever. Haggai and Zechariah continued the strain. Malachi terminated the line of the Old-Testament prophets, and the canon of the Old-Testament Scriptures, with the sublime annunciation of one who was to come, in the spirit and power of Elijah, to prepare the way of the Lord.

Again, the harp of prophecy was silent till the great Prophet arose, who was himself the object of prophecy from the beginning. Paul followed his Divine Master, and foretold the coming of "that man of sin, the son of perdition." The beloved disciple John closed the lengthened and mysterious programme by the utterance of predictions the awful sublimity of which no pen can rival, and the wonderful expanse of which nothing but the events of all future time can measure.

Here, then, we have a long list of "holy men of God, who wrote and spoke as they were moved by the Holy Ghost." Thus did Jehovah, from time to time, as was needful to mankind, make known the world's coming events. This plan extends through all time, and embraces not only the history of God's ancient people, but of all other nations which have existed, or may exist, to the end of time. How vast, how sublime, how wonderful the plan! "So vast as to embrace all time, and yet so minute that it details the events of an hour; so general, that, in a few lines, it predicts the history of the four mightiest empires, and yet so particular that chapters are de-

voted to the history of one individual; so diversified in its materials as to be made up of contributions of men from all ages and minds during a period of more than four thousand years; and yet so identical that one spirit and one grand, harmonious purpose animates the whole." Here is a grandeur of conception, a sublimity of design, an all-controlling power of execution, a unity and self-depending supremacy of mind, which bespeak the omniscience and omnipotence of Him "*who was, and is, and is to come, the Almighty.*"

Such being the prophetic scheme, it is absolutely impossible that the United States of America should be left out. It is as necessary to the completion of the programme as the part is to the completion of the whole. Considering the nature of prophecy, we should as soon expect the omission of the Church of Christ, as the omission of the Republic of the United States.

We are inclined to believe that the reason why the expositors of the prophecies, heretofore, have failed to see any thing in the prophets relative to the United States, has grown out of a mistaken view of the nature and design of the civil polity of the Jews. Let it once be admitted that the Hebrew theocracy was a prototype of a government which should rise in the last time, as the Hebrew Church was a prototype of the Christian Church, and you will as much expect to find the coming nation in prophecy as the coming Church.

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evident that the holy ceremonial of religious worship, to be established at Jerusalem and Mt. Zion, is to resemble more the former service of the tabernacle than the solemnities of the Christian worship, and that it is to be for all the remnants of the nations that are spread over all the earth. There is to be but one holy mountain and one temple.”

Such are some of the views relative to the restoration of the Jews. It is against the very nature of predictions of this sort, as determined by the history of previous fulfillment, to make an event foreshadow itself—to make one occupation of the land of Canaan the type of another and future occupation of it. This does not harmonize with the law of the type which foreshadows a truth, on a lower platform, which is to appear on a higher.

As to the views here advanced relative to the Old-Testament worship, it is in direct contradiction of the teachings of Christ and his apostles. The Savior said to the woman of Samaria, “the hour cometh when neither in this mountain, nor yet in Jerusalem, shall men worship the Father;” that is, manifestly, shall not worship Him there peculiarly; these places shall possess no distinctive privileges. We are told, that among the benefits procured for the Church, by the death of Christ, was the abolition of the handwriting of ordinances. But these views are so directly in contradiction of the plain teachings of the Word of God, that we do not deem it of sufficient importance to pursue it further.

That the Jews will, finally, be converted to the Christian religion, we believe; but we do not believe that they will be gathered out of all nations to the land of Judea, and constitute the promised nationality. It is a well-known fact that the Jews, because of their unbelief, were not constituted the Church of Christ. As a people, they rejected the Savior, and put him to death. Now, that same unbelief which disqualified them for membership in the Church, would unfit them for citizenship in the Christian nationality. And as God rejected them when constituting the Church, because of their unbelief, so he would not have them as the people who should constitute the great model nation. This promised nation was to be to the Church of God, under the new dispensation, what the Hebrew nation was to the Church under the old dispensation. It must, therefore, be a Christian nation, and hence can not be a restoration of the Jews.

It is important to remark, in this connection, that the prophets, in speaking of the Church, made use of terms then familiar to the people. The Church was not called the Church of Christ, or the Christian Church; it was called "Zion," "the mountain of the Lord's house." So, too, when the nation is pointed out, it is not called the Republic, or the United States—it is called "Israel." The name Israel was a name of honor, and not the natural right of a Jew. God gave the appellation to Jacob, "because as a prince he prevailed with God." While the children

of Jacob maintained their integrity, they enjoyed this high distinction; but St. Paul defends the application of the term to Gentiles, who may possess the proper claims to this honor.

Only strip the subject of its Jewish robes, and the symmetrical proportions and sublimity of Christian republicanism are as perfectly delineated as a Grecian pillar. But we will now show that what is reasonable and legitimate is a true principle of interpretation, being authorized by the great Teacher from heaven. Said the disciples to our Lord, "Why say the scribes that Elias must first come?" for it is written, "Behold I will send Elijah the prophet before that great and notable day of the Lord." Jesus answered and said: "Elias is come already, and they knew him not, but have done unto him whatsoever they listed." Then the disciples understood that he spoke unto them of John the Baptist. Now, suppose it be asked by what construction of language we make out John the Baptist to be Elias the prophet, which was for to come, seeing he is another man altogether. Our Lord answers the question: "John was the Elias which was for to come;" not because that was the name by which he was called, but because he came "in the spirit and power of Elias," thereby answering the moral portrait drawn by the pencil of inspiration, and was consequently declared by the Savior to be indeed the Elias. If, therefore, a great nationality is promised to arise in the latter days, and the United States of America exhibits the

character of such nationality, as delineated by the pen of prophecy, arising "in the spirit and power" of Israel to come; and no other nation under heaven ever has answered, or ever can answer the description, then perfect coincidence being perfect fulfillment, our glorious Republic is the nationality which was to be gathered together in the latter times, under the prophetic name of Israel.

We pass now to those minute descriptions given by the prophets relative to the promised nationality. These descriptions are so accurate and full that their meaning and proper application can not well be mistaken.

1. The prophet gives us the geographical boundary of the promised nationality. It was to be located *between two seas*, the eastern sea and the great western sea. "From the border unto the east sea: this is the east side. . . . The west side also shall be the great sea from the border: this is the west side." Ezek. xlvi, 18, 20. Such are the broad boundaries given by the prophet of the restored Israel. It is a mapping out of the country of the promised nationality, under Divine inspiration. This description can not apply to Judea, which is not bounded on the east side by a sea at all. This question of boundary has greatly perplexed the learned who have applied the text to the restoration of the Jews in Palestine.

2. The country is represented as having been uncultivated previous to its occupancy by the new or restored nationality. "After many days thou shalt

be visited; in the latter years thou shalt come into the land that is brought back from the sword and is gathered out of many people, against the mountains of Israel, which have been *always waste.*” Ezek. xxxviii, 8. This description can not apply to Palestine, for it has not been “*always waste.*” But our own country answers fully to the description. God seems to have kept the New World, with its vast forests and grand prairies, as the place of his Christian Israel. Here for ages the wilderness remained unbroken; kings and kingdoms rose and fell in other portions of the world, while Jehovah, in his mysterious providence, was preparing the way for the coming nation, which was not to grow up upon the ruins of another, but was to receive its birth outside of all other nations, to grow up where monarchy had never cast its dark shadow as an occupant of the country.

We can not but regard the providence of God touching this matter as worthy of special consideration. Geologically, the New World is the older of the two. Why, then, was it not chosen as the dwelling-place of the race in the early ages? Why was the “first last and the last first” in this respect?

Was it not because of the remarkable adaptation of this country to the establishment of a great free nation? Look at its vastness, embracing all the climes, fertilities of soil, mineral resources, beautiful varieties of surface and natural conveniences, desirable for the habitation of one of the greatest people

upon earth. Such was the beauty and grandeur of the wilderness before the hand of civilization broke its solitude and made it the abode of happy millions. We are forcibly reminded of the language of Isaiah, which may apply very appropriately to our own country. "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon: they shall see the glory of the Lord, and the excellency of our God. . . . For in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water; in the habitation of dragons, where each lay, shall be grass with reeds and rushes."

3. The country of restored Israel was to be a place of spacious rivers. "But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby." Isaiah xxxiii, 21. Here God promises to the nation whom he would raise up a land of numerous rivers and streams. This can not apply to Palestine with its single river and two or three small brooks. Admitting this to be the land there is no difficulty. The Mississippi River has fifty navigable tributaries, saying nothing of the other great rivers in the land. This is literally a country of "broad rivers and streams." The Hebrew word,

translated "galley," literally signifies a government clipper sent out by a superior kingdom to exact port dues from a dependent people. We have a beautiful illustration of this in our early history, in the case of the tea cargo in Boston harbor. That was a most momentous event, and worthy of being suggested or pointed to by the ancient seer. In the time of Andrew Jackson the very genius of our independence is said to have been stamped upon a medal: "*Millions for defense, but not one cent for tribute.*"

4. This promised nationality was to be inhabited by a people "gathered out of all nations;" not of one nation collected together that had been scattered among other nations, but, what is obviously the sense of the passage, composed of people of different nations. Now, if it were a "restoration of the Jews," it would be composed of Jews only. This passage, then, can not apply to the Jews, while the complexion of our own people answers to this prophecy exactly. Our nation is made up of all peoples, and kindred, and tongues, and nations under heaven. God, in the beginning, "sifted the wheat out of three" of the leading "nations" of the world "with which to sow this virgin soil."

The prophet seems to point out the coming nationality as the place of the gathering of multitudes from all lands: "Lift up thine eyes round about thee and see: all they gather themselves together, they come to thee." Isaiah lx, 4. And the same prophet elsewhere exclaims: "Behold, these shall come from far;

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World, and it does not seem to be checked by our present war. Last year one hundred and sixty thousand immigrants came to our shores, and it is estimated that the number this year will reach two hundred and fifty thousand. There is no other land in the world where the attractions to the citizens of other countries are so great; and there is no other to which these striking prophecies can apply. How long would Palestine, which is one hundred and eighty miles long, and ninety in width in the south, and forty-three in the north, sustain such an immigration as that of which these prophets speak, particularly after gathering the Jews together there? But admit that the United States is the promised nation, and all obscurity and difficulty at once vanishes, and the whole subject glows in the light of a *perfect fulfillment*.

The prophet enters into details which have peculiar force: "Strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vine-dressers." This is literally true, and never more so than at the present writing. How common it is for us to employ the German or Frenchman to prune our vines! These foreigners were to have a dwelling-place in the promised nation, and become *naturalized citizens*, and owners of the soil in common with the citizens of the country. "And it shall come to pass that ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you: and they shall be unto you as born in the country among the children of Israel;

they shall have inheritance with you among the tribes of Israel. And in what tribe the stranger sojourneth, there shall ye give him his inheritance, saith the Lord God." Ezek. xlvii, 22, 25. Our Government gives to every man who will accept it, and comply with the terms, a home. Thus do we "divide" the American "inheritance" by lot.

Admit that the United States is the restored nation of prophecy, and these predictions have a perfect fulfillment in the facts which transpire in the country every year. Here the alien becomes a naturalized citizen, and as such enjoys all the rights and privileges of the native-born citizen. He has his inheritance in the land, exercises the right of suffrage, and is eligible to office, and is frequently elevated to positions of trust and power by the people.

Now, admitting Palestine to be the land referred to by the prophet, how are these multitudes of which the prophet speaks to get a home in that land after the Jews are supplied? Remember that the land is only a fraction more than *one-fourth the size* of the State of Ohio.

5. The promised nationality was to be a republic, or representative government. "Their nobles shall be of themselves, and their governor shall proceed from the midst of them." Jer. xxx, 21. The people shall be "gathered together and appoint unto themselves one head." Hosea i, 11. "I will restore thy judges as at the first, and thy counselors as at the beginning." Isaiah i, 26. In a previous chapter

we showed the typical character of the Hebrew Government, with the evidence that it was a type of our own Government. Here the prophet declares that in the restored, or Christian Israel, there should be a head, a chief magistrate, appointed by the people from among themselves, but nothing is said of a king. The antitype, in this respect, was to be like the type, a pure republic, with such changes as the higher forms of Christian civilization should require. How perfect the fulfillment in these particulars! Our own Government, in its leading features, is a perfect likeness of the Hebrew prototype, with additions adapted to the age.

6. The nation of a restored Israel, like its prototype, was to be distinguished for the rapid advancement of intelligence and divine instruction, which should mark the rising progress of the people.

“Many shall run to and fro, and knowledge shall be increased.” “All thy children shall be taught of the Lord, and great shall be the peace of thy children.” We have shown in a former chapter that these passages were characteristic of our own age. They have, however, a special application to this country. Out of eight thousand, five hundred and forty-two periodicals published in all the world, nearly one-half, or three thousand, two hundred, are published in the United States. The largest circulation any secular paper has, outside of the United States, is fifty thousand, while the largest circulation of a similar paper, in this country, is nearly three times that

number, and some of our religious papers have a circulation of more than *two hundred thousand*. Look at our common schools, in which more than a hundred thousand teachers toil in the work of instructing five millions of children. Add to this our Sunday schools, with their vast circulating libraries, fitted especially for the youthful mind; the seminaries, colleges, and universities; the number of Christian families, in which instruction is given on the great truths of Christianity; the Churches, with their free pulpits, and faithful ministers, and hosts of godly men and women, engaged in various ways to spread the light; the Bible Society, by which the Word of Life is placed in every family in the land; the tract enterprise, by which messages of Divine truth are given to the busy millions. All these, and more, constitute the aggregate mental and moral force, by which, in this rising Republic of the world, knowledge is increased. Heretofore there were barriers in the way of the free circulation of the light, but God is, in his own way, removing them, so that these agencies shall pour their floods of light through every portion of the Republic.

Great indeed are the privileges of the denizens of this free Republic. They are not equaled in any other nation. "Happy art thou, O Israel; who is like unto thee, O people, raised by the Lord, the shield of thy help, and who is the sword of thy excellency."

CHAPTER IV.

THE AMERICAN REPUBLIC THE NATION BORN IN
A DAY.

THE prophet Isaiah declared that the time should come when a nation should be born in a day. "Before she travailed she brought forth; before her pain came she was delivered of a man child. Who hath heard such things? who hath seen such things? shall the earth be made to bring forth in one day? or shall a nation be born at once?" Isaiah lxvi, 7, 8. This passage has generally been interpreted to mean that, in the "last time," the aggressive power of the Church should become so great that a whole nation should be converted to Christianity in a single day. This can not be the meaning of this passage, for the reason that no such thing as the conversion of a nation in a day has occurred up to the present time. And no such event can take place hereafter, for the reason that there is no nation that has not already been visited by the Gospel of Christ, and a part of the nation already conquered to Immanuel, thus leaving it impossible that a whole "nation should be born in a day." The birth spoken of is not a spiritual birth, but a civil birth; a nation which did not

before exist was in a single day to come into being; that is the plain teaching of the text. This civil power was to be the offspring of the Church, and therefore a Christian nation; that this event should be a new thing which had not been heard of nor seen among men.

Now, we ask, has any thing transpired since the uttering of the prediction which harmonizes with it? To this question there is an affirmative answer. The United States of America was born in one day; that day was *July the fourth, seventeen hundred and seventy-six*, a day memorable in American history as the nation's birthday. As such it has been observed by the people ever since the year that the new-born nation first looked forth upon the breaking light of the New World. No other nation was ever thus born in a day; hence no nation except the United States celebrates a birthday.

This was a new thing under the sun. It was to the Christian dispensation, in this respect, what the Hebrew Government was to the Jewish dispensation. When God planted that republic the following interrogatory was propounded relative to it: "For ask now of the days that are passed, which were before thee, since the day that God created man upon earth, and ask from one side of heaven to the other, whether there hath been any such thing as this great thing is, or hath been heard like it?" Deut. iv, 32. There were peculiarities characterizing the Hebrew Government which had no resemblance in the governments

of that or any preceding age, so that "there had been no such thing as that great thing was, nor had been heard like it." Now, as the Hebrew State had no likeness in any of the preceding governments, and was therefore a new thing under the sun, so the United States, the nation born of the Church, born at once, born in a day, had nothing in these characteristics in any former government like it, so that the prophet might well ask, "Who hath heard such a thing? who hath seen such a thing?" In these two facts—of being born at once, and in being the offspring of the Church—the United States was to stand out in the world's history alone. Other nations had risen upon the ruins of those which had preceded them, but the United States was to be the offspring of Christianity, a nation "born at once."

The time of the nation's birth. Daniel points out the time when there should arise a great nationality; when the "power of the holy people," or friends of civil and religious liberty, should "cease to be scattered;" when, by affinity, they should be drawn together. This was to take place at "the time of the end." This "time of the end" was the *end of the seal* placed upon those prophecies relating to the rise of the new nation, or the United States. The predictions of the Bible touching the nations, down to the destruction of the Jewish capital, are but a literal history of those countries. Here all is plain and self-evident, as time has witnessed the fulfillment. But from that memorable event—the downfall of Jeru-

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and measuring the same period, were interdicted also. This, indeed, is a legitimate and necessary deduction.

This dim seal upon these prophecies made it impossible that they should be understood till the unsealing of the mystic vision at the appointed time, called the "*time of the end.*" Hence the numerous failures on the part of the long catalogue of learned expositors, who, previous to that time, made the attempt.

But how are we to determine the period or age called the "time of the end?" The prophet answers the question. It was to be an age of great and rapid locomotion and general intelligence. The prophet's language is: "Many shall run to and fro, and knowledge shall be increased." Dan. xii, 4.

Our own age answers to this description of the "time of the end," and no other period since the sealing of the vision, except that of our own free nation, harmonizes with the prediction. Ours is an age of unequalled activity and of great energy—an age of thought. Men think for themselves, and think on all subjects freely and fearlessly. It is an age of invention—time-saving, labor-saving, expense-saving inventions are patented by the thousand, while the toils of humanity are thereby lessened, and greater facilities are afforded for mental and moral culture. One man, we are told, can, by the aid of machinery, spin as much cotton in a day as twenty-five thousand men could, in the same length of time, by the old system.

Similar triumphs have crowned the efforts of mind

in the various departments of literature and the fine arts. Some one has said that the best criterion for estimating the intelligence and tastes of a nation is the extent and character of its periodical literature. Comparing our own age with all preceding ones, and judging of it by this rule, it has had no parallel in the world's history. Previous to the dawn of the new era of 1776, there were only thirty-seven periodicals published within the limits of the United States, while to-day there are three thousand, two hundred, making the entire circulation in the United States, the present year, more than one billion, which is twice as great as that of all the rest of the world. England and Wales have four hundred and eighty-eight periodicals; Ireland, one hundred and eleven; Scotland, one hundred and twelve; France, one thousand, four hundred; Prussia, six hundred and thirty-two; Austria, seventy-three; Saxony, one hundred and eighty-three; other German States, five hundred and eighty; Switzerland, seventy-seven; Italy, one hundred and fifty; Turkey, one hundred and thirty; Sweden and Norway, one hundred and thirteen; Asia, exclusive of Turkey, three hundred; Africa, forty; Holland, one hundred and sixty-eight; Belgium, eighty-six; Spain, sixty; Portugal, twelve; Greece, one hundred and ten; Denmark, thirty-nine; Mexico, thirty; Russia, sixty-three; Central America, three; New Grenada, forty-eight; Equador, three; Venezuela, three; Guiana, six; Brazil, thirty-two; Paraguay, two; Uruguay, four; Buenos Ayres, ten;

Chili, twenty-four; Bolivia, two; Peru, twenty-seven; Spanish West Indies, ten; British West Indies, sixteen; British America, one hundred and sixty. We have thus presented in detail the evidence by which we are able to judge of the intelligence of the present age throughout a large portion of the globe.

A showing equally favorable might be made of the schools of the world. To the United States belongs the honor of having originated the common, or free-school system. This system was borrowed by Frederick William II, of Prussia, one of the wisest of modern monarchs. When this monarch ascended the throne, the American common-school system had been in operation nearly a century and a half, and was well matured. He introduced it, and it has been carried to wonderful perfection in Prussia, and introduced into other portions of Europe. The Sunday school, the Missionary Society, the Tract and Bible Societies, are means ordained by God in this age, designated as the time of the end, wherein "knowledge is increased."

It is an age characterized by great and rapid locomotion. The introduction of the steam-engine has wrought wonders. The earth is becoming one grand net-work of railways, while the majestic steamer is coursing its way over every ocean and along every river. The age immediately preceding our own could number but few good roads or highways; and there were no railroads. The "time of the end," when *many* should run to and fro, by

means of railroads and steamboats, had not yet dawned upon the world. Formerly but few traveled abroad; now the facilities for traveling are such that men from every section of the globe meet and mingle, and interchange views and opinions on all subjects of interest, and thus again "knowledge is increased." No other age ever presented such facilities for the diffusion of knowledge. And never before were the messengers of truth so active in spreading the light. The Church is sending forth her heralds of salvation to the ends of the earth, while those who sit in darkness are receiving the light, and learning of a Savior, even Jesus.

These leading characteristics of the present age show it to be the time of the end. Such an age is worthy of being designated by Jehovah as the birth-time of a great free nation, and the time when the seal upon those prophecies relating thereto should be loosed, and they understood and applied.

The prophet gives us another method of determining "the time of the end," which was to be the period of the nation's birth. It was to be twelve hundred and ninety days from the taking away of the daily sacrifice in the Temple at Jerusalem, and the destruction of the Jewish capital. "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand, two hundred and ninety days." It was also to be three and a half times from the same event. "That it shall be for a time, times and

a half.” Dan. xii, 7–11. In order to a correct understanding of this argument, which is purely mathematical, it will be necessary to explain, as briefly as may be, the nature of sacred time, as it was known among the Hebrews.

It is well known that a day—that is, a prophetic day—in the Scriptures symbolizes a year. “After the number of the days in which ye searched the land, even forty days, *each day for a year*, shall ye bear your iniquities, even forty years.” Numb. xiv, 34. “And thou shalt bear the iniquity of the house of Judah forty days: *I have appointed thee each day for a year.*” Ezek. iv, 6.

“All Hebrew time greater than a day was divided into weeks of days, weeks of weeks, weeks of weeks of weeks, or three hundred and forty-three days, weeks of months, and weeks of years. The Sabbatic year was the seventh year; and the Jubilee was a Sabbatic year, and occurred every forty-ninth year. The first Jubilee year was the fiftieth after the possession of Canaan, the first being rest year; but the Jubilee period itself was only forty-nine years long, and was made up of seven Sabbatic; and the Jubilee year coincided with the seventh Sabbatic year, so that there were not two rest years in succession.”

Time was also divided into *sacred* and *civil* time. Every seventh day was a holy day; and every seventh year was a holy year; and every week of weeks of years, or every Jubilee, closed with a year more especially sacred than any other rest year. They also

had two kinds of calendar years: one began in the month Nisan, and was the sacred or ecclesiastical year; the other began in the month Tisri, six months later, and was the civil year at which the jubilee was sounded. The sacred year was, from the best information we are able to gather, three hundred and sixty-four days long. This year was composed of fifty-two weeks. The civil year, according to Calmet, was composed of twelve months. The length of this year coincided with the solar year as near as it was possible for a year of days to coincide with a true solar year. It must therefore have coincided with the present Julian year, which was imported from Egypt, and no doubt derived from the Hebrews. It would then have been three hundred and sixty-six days long every fourth year, and three hundred and sixty-five days long three years in every four.

The Hebrews had their abbreviated time, or labor time. This labor week, or secular week, contained less time than the full week. Of this kind were the seventy weeks of Daniel. We know these weeks to be secular or abbreviated weeks, from the fact that the Hebrew word, in the phrase "seventy weeks are determined upon thy people," so declares it. The English word "*determined*," in our version, is translated from the Hebrew word NECHTAC, which literally signifies short, cut, cut off, abbreviated, decided. In the Septuagint NECHTAC is rendered into Greek by a word whose primary meaning is *to cut, to cut off, to abridge, to abbreviate*. In the Vulgate NECHTAC is

rendered by the words "*abbrevitæ sunt*," which signify abbreviated. Such is the evidence that the seventy weeks of Daniel were abbreviated weeks.

There is further evidence of this in the fulfillment of the seventy weeks, which makes it necessary that the sacred or holy time should be added to make up the number of years which we know intervened between the commencement and fulfillment. Labor weeks of days or years always imply the coexistence of rest time; rest time consists of Sabbath days, regular holy days, and Sabbatic years; to obtain the full amount of solar time transpiring in seventy labor weeks, the coexistent rest time must be added; the amount of rest time to be added must be determined by the amount of rest time existing in the Hebrew Calendar. The result of such additions will be symbolic or Hebraic years, and must be considered as representing solar years without any reductions, or they may be reduced to solar time.

With these statements in regard to the nature of Hebrew time, we shall proceed to present the mathematical argument upon this subject, which we transcribe mainly from a sermon preached before the members of Congress on this subject by Rev. Mr. Pitts. The decree of Cyrus for the emancipation of Israel was published in the last month of the year 537, B. C., December 6th, as is found by the coincidence of an eclipse of the sun predicted by Thales the Milesian, that occurred B. C. 601, as well as the historic account of those ages. The crucifixion of

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The three times and a half of Daniel—chapter twelfth—are by this mode of explanation easily understood. Three and a half times or years are equal to 1260 symbolic years. To this, if we add Sabbatic years proportionably, we have 1440 years; and again adding proportionable Sabbatic years, or one to every six, we have 1680 years. Then, as the symbolic year of 360 parts may represent any Hebrew year, it may represent the year of 366 days or parts. We then have the following equation: $360 : 366 :: 1680 : 1708$ years, or 623,833 days, 17 hours, 1 minute, and 40 seconds.

These three and a half times were to begin at the cessation of the *daily sacrifice*—the daily sacrifice was offered at sunrise. The sun rose at the meridian of old Jerusalem on the 189th day A. D. 68, about 5 o'clock, A. M. This, then, is the beginning of the three and a half times, or the 1260 symbolic days, or the 2300 “evening mornings.” An evening morning sacrifice was a lamb sacrificed at sunrise and a lamb sacrificed at sunset—two lambs a day. So 2300 are equal to 1150 days; add the proportion of Sabbatic time, and 2300 “evening mornings” equal $3\frac{1}{2}$ times. These lengths all agree, and embrace, in solar time, 623,833 days, 17 hours; and, from the last Jewish sacrifice, end, at the meridian of Philadelphia, at a quarter to three o'clock in the afternoon of July 4th, 1776. The Declaration of Independence was made at that hour. Thus, precisely, did the prophet point out the time of our nation's birth.

A similar result may be reached by the 1290 days from the destruction of Jerusalem, by an addition of the proper Sabbatic time; so that from both these calculations, which prove each other, we have the time.

Another length of these times is 1335 days, which, by the same rule, equal 1810 years, and will end in 1878. These two endings begin and close the "time of the end," and answer to the rise of the American Republic, and, perhaps, the extension of Christ's Church over the entire earth.

Daniel's 70 weeks embrace the time from the decree of Cyrus to build and restore the city and Temple, to the crucifixion of Christ and the destruction of Jerusalem, which, in solar time, was 564 years to the first event, and 603 years to the latter. And from this last event, the destruction of the holy place, it was to be three and a half times, or 623,833 days and 17 hours to the rise of a great nationality.

Now, if 70 symbolic weeks are equal to 564 solar years, three and a half times, or 1260 symbolic days, are equal to 1708 solar years; but 1708 solar years, or 623,833, reach from the burning of the Temple, on the 189th day of the A. D. 68, to the 4th day of July, 1776.

Let it be remembered that the 70 weeks call for two endings—the cutting off of Messiah, and the destruction of Jerusalem, or the holy place. But these two events are thirty-nine (39) years apart. The two lengths are made out, as we have said, by adding

the proper Sabbatic time of days, weeks, and years, as authorized by the Jewish calendar; for the weeks are themselves "*determined,*" *nechtac*, cut short or abbreviated weeks; so that both lengths are accurately fulfilled, and are correctly termed "70 weeks."

But to suppose, as do nearly all the old commentators, that a day means a year, without the addition of the sacred time, and that 70 weeks are to be understood as 490, is to fall short of the events predicted 94 years in the first case, and 113 years in the second; consequently, their theory can not be correct. But time has not only demonstrated their error in the 70 weeks, but also in relation to the 1260 and 1290 days which follow. If days meant years without the Sabbatic time, who can tell us what great nationality arose at the end of 1290 years after the destruction of Jerusalem? Or what other great event happened that could be construed into a fulfillment? Positively none.

The calculation being purely mathematical, and being guided by astronomy, has been rigidly made to the decimal fraction of a second, and must be reliable.

CHAPTER V.

THE AMERICAN REPUBLIC, THE FIFTH POWER
SYMBOLIZED BY THE STONE CUT FROM
THE MOUNTAIN.

1. THE VISION.—“Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the Summer thrashingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.” DAN. ii, 34, 35.

2. THE INTERPRETATION.—“And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof is sure.” DAN. ii, 44, 45.

THE fifth power, predicted in this passage from Daniel, has been interpreted to mean Christianity, by most expositors of the prophecies. Why they should have given an interpretation so entirely opposed to the plain statements of the text, we can not conceive. It may, however, have grown out of the fact that the first expositors of the prophecies

were all wedded to the monarchical form of government, and knew little, if any thing, of any other; and seeing that this did not point out a monarchy, and never having dreamed in their philosophy of a Republic, they interpreted it to mean the Church. This opinion, having been fixed in the Church in an early day, was adopted by a large majority of later commentators, and that, too, it would seem, without examining the subject with any degree of care for themselves.

This fifth power can not apply to the Church, for the reason that the prophet was not speaking of the Church, but of political governments. Four of these governments were symbolized by the different parts of the great human image, and the fifth by the "stone cut from the mountain without hands." Any one who will examine the subject carefully and critically, must admit that there is nothing in the description of the fifth power which would lead to the supposition that the Church was intended, while there is much to fix the impression that a great civil power is there pointed out.

The four governments symbolized by the metallic image are called kingdoms—a title common to the governments of the world; the fifth power is also called a kingdom, leaving us to infer that, as the term, when applied in the first instance, meant a civil government, so it must in the last. Now, if the Church, under the Christian dispensation, was intended, why was not some new term introduced by

way of distinguishing it from the civil power? We admit that the term kingdom is a title applied to the Church, but it is always so connected with the name of God as to leave no ground of doubt as to its meaning: it is "the kingdom of God," "my kingdom," "the kingdom of heaven." Now, if the prophet had said, "In the days of these kings the God of heaven shall set up *his* kingdom," it would have given a different meaning to the whole scope of the passage.

The prophet proceeds to compare these governments. This fifth government is to be established by the God of heaven; the four which preceded it had risen by the agency of man. This is in harmony with the idea that God, having shown his disapprobation of monarchical form of government, never plants monarchies; but having shown his approval of the republican form of government, "sets up" republics. The prophet in this statement affirms that the time shall come when God shall establish a civil power in the world.

The kingdom of God was set up in the early history of the world. It was made visible in the family of Abraham, by the rite of circumcision. Genesis xii, 15-22. From that day to the present God has always had a kingdom, a Church; it has never been thrown down, or ceased to be, and could not, therefore, be said to be "set up by the God of heaven, in the days of the kings." With the republican government which God planted among the Hebrews, it was different. That Republic, after standing for four

hundred and sixty-four years, was changed to a monarchy, and as a theocratic Republic virtually ceased to exist; so that the language of the prophet would apply to its reestablishment with great propriety.

This fifth power was not to "be given to other people," as had the four which preceded it. Babylon was given to the Medes and Persians; the empire of Medo-Persia passed over to the Macedonians, and that to the Romans. The fifth power was to be subject to no such change. But what are the facts in regard to the kingdom of God? Was not that literally given to other people? It was taken from the Jews and given to the Gentiles, which fact is clearly set forth in the parable of the vineyard and passages of God's Word. "Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country: and when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first: and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard,

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to other people, and never shall be. The fifth government was to destroy all other political powers, and was to take their place. Now, we are not to suppose that when the monarchies of the world are destroyed that there is to be no civil government in the world; which would be true if that destruction is to be effected by the Church.

This fifth power can not mean the Church, for the reason that the time fixed for the rise of the fifth power does not harmonize with the time of the rise of the Church. It was to rise at a time when the Roman Empire should be broken, symbolized by the toes of the image. This breaking did not begin till the last part of the fourth century after Christianity appeared. It was to rise at a time when there were kings upon the thrones of the kingdoms into which the Roman Empire had been divided. "In the days of these kings." Dan. ii, 44. Christianity rose at a time when the Roman Empire was yet undivided and at its height. Cæsar Augustus was upon the throne swaying his scepter over an empire which embraced all the world. "And it came to pass in those days that there went out a decree from Cæsar Augustus that all the world should be taxed." Luke ii, 1. Christianity was established much too early to harmonize with this prophecy. This fact of time has greatly perplexed expositors of the prophecies, and we have seen no one who has reconciled the time of the rise of the fifth power with the time of the rise of Christianity. It is a little remarkable that any

one, with this plain statement as to the time of the establishment of this fifth power, should ever, for a moment, have supposed that it applied to the Church of Christ.

This fifth power, so far from being the Church, was to come out of the Church. "Cut from the mountain without hands." The term mountain here is only another term for the Church. The ancient Temple, which was a type of the Church, was built upon an eminence of a mountainous range passing through Palestine, which was called Mount Zion. In allusion to this fact the Church, whether spoken of under the old or new dispensation, is called Mount Zion mountain. "And it shall come to pass in the last days, that the *mountain* of the Lord's house shall be established upon the tops of the mountains, and exalted above the hills; and all nations shall flow unto it." Isaiah ii, 2. "And in this *mountain* shall the Lord of Hosts make unto all people a feast. And he will destroy in this mountain the face of the covering cast over all people." Isaiah xxv, 6, 7. All admit that these beautiful passages refer to the triumph of the Church in the last days. They fix the meaning of the term mountain. This new power, then, was to be the child of the Church, and not the Church itself. The Republic of the United States came out of the Church, and as such is a Christian government. This subject will be treated in a subsequent chapter, in which it will be shown how the government came out of the Church.

A distinguished Scotch divine—Tillinghast—who wrote about the middle of the seventeenth century, takes a position similar in regard to the fifth power. He does not apply it to our own Government, for he wrote a century and a quarter before the establishment of the United States; but he contends that it must represent a civil power and not the Church. But let him speak for himself:

“The kingdom of the stone is a kingdom, in respect of nature, the same with the kingdom represented by the great image; that is, it is outward as they are outward, which appears: 1. From the general scope and drift of the prophecy which was upon outward kingdoms. All the first four kingdoms or monarchies are outward, as none can deny. Why, then, the Holy Ghost, in speaking of the fifth and last, should so far vary the scope as to glide from the outward kingdom to the inward, ought—besides the bare say-so—to have some solid and substantial reason brought for it by those, whosoever they are, that either do or shall assert it. 2. Because it is not proper to say that a bare spiritual kingdom, considered only as spiritual, should break in pieces, beat to very chaff, grind to powder the great image; that is, destroy the very being of worldly kingdoms, which work is yet, notwithstanding, done by the stone. Indeed, Christ’s spiritual kingdom may, by that light and life which it gives forth, much refine and reform outward kingdoms; but when once the work comes to breaking and breaking to pieces—that is, subverting

kingdoms, razing their very foundations, and destroying their very being—as they are the kings of this world here, unless we conceive God to do it by a miracle, must we conceive some other hand besides a spiritual put to the work? 3. Because the stone, to the end there might not be a vacancy in the world, comes straightway in the place and room of the great image, so soon as the same is totally broken. For as the great image, while standing, bears rule over all the earth, so the same being broken, the stone becomes a mountain, and fills the whole earth; therefore must the kingdom of the stone be such a kingdom as was that of the stone—namely, outward—or otherwise the coming of that in the place of the other taken away could not supply the want of the other.”

Had Tillinghast lived in the nineteenth century instead of the seventeenth, there is little doubt but he would have understood the fifth power to be the Republic of America.

CHAPTER VI.

THE AMERICAN REPUBLIC SYMBOLIZED BY THE
MAN-CHILD BORN IN THE WILDERNESS.

“And there appeared a great wonder in heaven; a woman clothed with the sun, and upon her head a crown of twelve stars. . . . And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. . . . And the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man-child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne. And to the woman were given two wings of a great eagle that she might fly into the wilderness, into her place. . . . And the serpent cast out of his mouth water as a flood, that he might cause her to be carried away of the flood. And the earth helped the woman.” REV. xii.

THE prophecy relates to two principal subjects—the woman driven into the wilderness, and the man-child of which she was delivered. The two will be considered separately; and,

I. THE WOMAN DRIVEN INTO THE WILDERNESS.

1. *The woman symbolizes the Church.* It is generally admitted that the woman here symbolizes the Christian Church. She is “clothed with the sun,” which, in the opinion of Bishop Newton, means that she is invested with the rays of Jesus Christ, the Sun of Righteousness; “having the moon,” the Jewish new

moons and festivals, as well as all sublunary things, "under her feet;" "and upon her head a crown of twelve stars," an emblem of her being under the light and guidance of the great doctrines taught by the twelve apostles.

2. *The dragon symbolizes the tyranny of the Roman Empire.* The red dragon is a symbol of tyranny. Purple or scarlet was the distinguishing color of the Roman emperors, consuls, and generals, as it has been since of the popes and cardinals. The "red dragon," then, is a symbol of the tyranny of the Roman Empire after it was divided into ten kingdoms, which is shown by the ten horns of the dragon. This dragon persecuted the woman. The cruel persecutions of the Church by pagan and Papal Rome are facts of history. The persecutions referred to here took place after the Reformation.

3. *But one flight of the woman into the wilderness.* Bishop Newton claims, very properly we think, that there was but one flight of the woman into the wilderness, the first being said by way of prolepsis. This is evident from the similarity of circumstances. The persecutions and the time given are the same in both cases.

4. *The flight into the wilderness, the Pilgrims flying to America.* What, then, was this flight of the woman? asks the able author of the "KEY TO REVELATION." Suppose a new continent had been lately discovered where these Protestants were thus persecuted; a continent nearly uninhabited, and in all the

wildness of nature, far from the face of the old, Papal, Roman earth; a wilderness of nine thousand miles in length, embracing all the climes, fertilities of soil, beautiful varieties and natural conveniences, desirable for the habitation of the greatest and most happy people on earth: suppose it to have been put into the minds of the best of the Protestants, under their cruel persecutions from the dragon, to flee over a vast ocean, to form their settlement in this New World, in order to find a peaceful asylum for the rights of conscience and the rights of man: suppose them entering into the flight, and, by the single protection of Heaven, safely reaching that far-distant continent: suppose God then protects them, increases them, and causes them to become an active, great, and renowned nation, having the freest intercourse with every part of the globe, established in the enjoyment of a Church separated from civil power, the rights of conscience and civil liberty, setting examples of reform to nations: suppose their descendants soon to multiply into a great nation, to become the hope of the oppressed for all other nations, and to bid fair to be a great means of the conversion and bliss of the world: suppose the Church of Christ there to flourish far beyond all other Churches on earth, and to form there the seat for the commencement of the special showers of the Spirit of grace in the last days, and to seem to be clearly destined to give a new and correct model to the whole militant Church of Christ—let these things be sup-

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American desert, that he might give a specimen of good things, to which he would have his people elsewhere aspire and rise." The history of those times shows that Christians in Europe often looked to those in America for counsel and example in spiritual matters.

Bradford remarks: "This is at last the spot of the earth which the Lord of heaven spied out for the seat of such transactions as require to be noted in history. Here it is that our Lord intended a resting-place for the Reformed Church." The same author remarks that "one hundred and ninety-eight ships were employed in their passing the perils of the seas in the accomplishment of this renowned settlement, and but one miscarried." Such was God's special care over his Church in her flight into the wilderness of the New World.

These facts of history are so perfectly in harmony with the prophecy, as to make the fulfillment complete; so, at least, it seems to us. Deny this view of the subject, and what other event since the Reformation answers the requirements of the prophecy? History answers, None; absolutely none. Is not this exposition as clear, as full, and as well established as that of a majority of the prophecies concerning the Church? This view of the subject throws a new interest around the history of that wonderful people, the Pilgrim Fathers, the Huguenots, and others, who fled from the fires of persecution in the Old World to seek an asylum in the New. How fully and dis-

tinctly the right hand of Him who is the head of his Church is seen in preparing the place, and in preparing the people for it, and then bringing them safely into possession of it! He who is accustomed to read history, with a view of seeing God in it, can not fail, we think, in passing through that portion in which these truths are chronicled, to feel that he treads along a historic pathway where the Divine Architect of history left the impress of his footsteps, and set up lights and landmarks to guide and inspire the student of history. When we read the prophecies, then, in the twelfth chapter of Revelation, concerning the flight of the woman into the wilderness, let us remember that it represents the flight of the persecuted Pilgrims and others across the ocean into the wilds of America. And when we shall read the history of those times, as chronicled by the pen of the faithful historian, let us remember that we are recounting the scenes and events which were both the subject and fulfillment of that prophecy.

II. We come now to consider the man-child born of the woman in the wilderness.

There are various opinions as to what this man-child was intended to represent. The view entertained by Bishop Newton, and others equally distinguished, is, that it represents Constantine. But if our position relative to the flight of the woman be correct, it could not apply to Constantine, who occupied the throne of the Roman Empire more than a thousand years before the Reformation; while it is

evident that the persecution of the woman by the red dragon, her flight into the wilderness, and the birth of the man-child, were all of them events which transpired *after* the Reformation under Luther and his coadjutors. These facts of themselves, it would seem, are quite sufficient to refute that view of the subject. But to make the man-child represent Constantine would be a violation of the law of symbols. One human being is not used as the symbol of another human being. A great human image is the symbol of several governments or empires, and a human being, a woman, is a symbol of the Christian Church; and her offspring may symbolize an enlightened government, a Christian republic, but not a man.

That this man-child is the symbol of a civil power, or nationality, is evident, from the *rod* which was given him to *rule*, which is always an ensign of political power. This man-child, then, does not represent Christ, nor Constantine, but an enlightened nationality. This view is in harmony with the laws of types, and the rules of prophetic interpretation, and is fully sustained by the plain, positive teaching of the Holy Scriptures. It is very correctly said that Scripture is its own best interpreter. It is really wonderful how one passage, which appears dark and difficult to understand, will be lighted up and explained by another, remote from it, penned perhaps ages after, or before, yet having an intimate connection with it. So it is in this case. Here is a great

fact set forth in that book of symbols, the Revelation of St. John, about which the wise differ; but it is discovered that the prophet Isaiah wrote upon the same subject more than seven centuries before, and by an interchange of terms, or the placing in apposition of one term with another, cleared the subject of all obscurity, leaving it within the comprehension of all.

Isaiah says: "Before she travailed, she brought forth; before her pain came, she was delivered of a *man-child*. Who hath heard such things? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth." The term "Zion," in this passage, which is the title of the Church of God, settles the meaning of the "woman clothed with the sun." The "*man-child*," and the "*nation born at once*," are put in apposition—that is, the one explains the other—they mean the same thing. Now, the conclusion is irresistible relative to the man-child born of the woman in the wilderness. *It must mean a nationality; and, being the offspring of the Church, it must mean a highly-enlightened Christian nationality.*

Now, we claim that the nationality symbolized is the United States of America. This follows as a logical deduction from the foregoing established facts. These facts fix the time and place of this nationality; the *time*, since the Reformation; and the *place*, the place of the Church—America. No other nation has

risen during that period, so that it leaves the case beyond the possibility of reasonable disputation. But while there is no room left for dispute, there is further evidence of the truth of our position in the historic facts, which sustain three particulars characterizing the man-child, whom we have shown to represent an enlightened nationality.

1. This man-child was born of the woman; that is, the nation was to be the offspring of the Church. This same fact, as we have seen, in former chapters of this work, was declared by both Isaiah and Daniel, and is repeated here a third time. Isaiah's "nation born of Zion at once;" Daniel's "stone cut from the mountain;" and John's "man-child born of the winged woman;" all represent the same fact. Thus did God, through inspired prophets, at periods remote from each other, and from the event itself, point out the fact, that there should rise up out of the Church, or be established through her direct Divine agency, a great, free, and mighty nation, which should break to pieces all monarchical forms of government, and become as universal and enduring as God's own Church, from which it came out.

But, is there evidence that our nation is the child of the Church? The facts of history, not very remote, answer and settle this question. "A young French refugee," says that distinguished historian, Bancroft, "skilled alike in theology and civil law, in the duties of magistrates, and the dialectics of religious controversy, entering the Republic of Geneva, and

conforming its ecclesiastical discipline to the principles of republican simplicity, established a party, of which Englishmen became members, and New England the asylum. The enfranchisement of the mind from *religious despotism* led directly to inquiries into the nature of civil government; and the doctrines of popular liberty, which sheltered their infancy in the wilderness of the newly-discovered continent, within the short space of two centuries, have diffused themselves into the life-blood of every rising State, from Labrador to Chili; have erected outposts on the Oregon, and in Liberia, and making a proselyte of France, have disturbed all the ancient governments of Europe, by awakening the public mind to resistless action, from the shores of Portugal to the palaces of the Czars." In this eloquent passage, it will be observed that the distinguished author makes the Church the cause of which the civil Government of this country is an effect.

That greatest of statesmen, Daniel Webster, in his Bunker Hill oration, bears similar testimony in the following passage: "It has been said, with very much veracity, that the felicity of American colonists consisted in their escape from the past. This is true so far as it respects political establishments, but no further. They brought with them a full portion of all the riches of the past in science, in art, in religion, and literature. *The Bible came with them*; and it is not to be doubted that to the free and universal reading of the Bible is to be ascribed, in

that age, that men were indebted for right views of CIVIL LIBERTY. The Bible is a book which teaches man his own individual responsibility, *his own dignity, and his equality with his fellow-men.*”

These great minds are not alone in ascribing the origin of our free government to Christianity. Others have thought and written upon the same subject with great ability. The resemblance between the great principles of Christianity and the principles of liberty, as found in our free government, is evidence that the government is the offspring of the Church. This resemblance of principles has resulted in the use of like terms of expression; so that the language of the Christian Church in this country and the popular language of civil liberty is the same. Such are, “The truth shall make you *free*,” “Born *free* and equal.” But look at the teachings of Christianity and the *magna charta* of our republican government. They are identical on the fundamental principles of the liberty and equality of man. The language of the Government is, “That all men are born equal, and that they are endowed with certain inalienable rights, among which are life, liberty, and the pursuit of happiness.” This wonderful passage bears upon word and letter a Divine impress. It reads as though it had flowed from Truth’s divine fountain near the eternal throne. The language of Christianity is, “As ye would that men should do unto you, do ye even so unto them.” Here we have our own rights and feelings made the standard of our conduct

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America would never have been what it is. Europe of the fifteenth century, instead of Europe of the eighteenth, would have made the American Revolution another war of the peasants, and its fate a counterpart of that of Poland. Hence, whatever tended, under the guiding hand of God, materially to modify or shape the state of society in Europe before 1776, exerted an influence on that memorable event.

Great events sustain to each other the relation of cause and effect. That which is an effect to-day may become a cause to-morrow, producing its new event, and thus adding another link to the ever-lengthening chain of history. Now, we claim that the Reformation of the sixteenth century, which was itself an effect, became a cause, and was used by God to prepare the way, both in Europe and in the New World, for the American Revolution and Independence. An able article appeared in the Quarterly Review for 1846, to which we are indebted for suggestions and facts on this subject.

The Reformation was not merely a religious movement, it was a great uprising of the human mind to throw off the trammels of ancient, prescriptive authority. It was a struggle for liberty of thought, speech, and action. The Papacy at that time was a vast politico-religious system, which claimed supremacy over all religions and governments, asserting its right to create and depose kings, to divide and allot kingdoms, and even to dispose of undiscovered regions of the earth, according to the sovereign will of the

successor of St. Peter, and the secret decrees of the Vatican. Professing to be God's vicegerent on earth, it extended its authority to the very soul, and, under the awful penalty of eternal retribution, demanded the submission of thought itself to the decrees of popes and councils. The Pope said there should be but one mind, and that should be his own. Luther said there should be as many minds as men; that men should think for themselves; think freely, widely, independently. Such was the issue; and who can doubt that it tended to liberty? How could it be otherwise? The instinctive logic of the mind was, If the tyranny of priests be wrong, why not that of kings? If it be intolerable in religion, why not in politics? Was it wrong in the greater and right in the less?

The Reformation was forced, in self-defense, to assert the right of free inquiry, liberty of speech, and popular freedom. It had no sooner arisen than it met with persecution. In order to show the injustice of this persecution and defend their opinions, liberty of thought, speech, and action was indispensable to them, and hence strongly asserted and maintained. The first books written against the absolute power of government were written by Protestants. The Puritans of England, the Huguenots of France, and the Dutch and German reformers were the bold advocates of the rights of the people. The reformers promulgated the great truths of freedom and popular rights, and to them are to be traced the results of these

truths which prepared the way and secured the success of the American Revolution. The treaty of Westphalia, which secured the liberties of modern Europe, was the direct result of the Reformation. Then followed the check on the grasping ambition of Austria; the rise of liberal views and extension of rights in France under Henry of Navarre; the firm establishment of the Helvetian government; and the two revolutions in England, by which the rights of the people were so much extended—all of which were not only the results of the Reformation, but the establishment of principles which were essential to the success of the American struggle. Such was the awakening of mind produced by the Reformation, that every department of thought produced its men of note. National jurisprudence became a science, and popular rights an acknowledged entity.

The latter part of the sixteenth and the seventeenth century produced more men of strength in every department of intellect, more discoveries of importance to the human race, and established in Northern Europe more great ideas and principles concerning popular rights than any period of time since the creation of the world. The spirit of enterprise thus created in England produced the establishment of British power in India; and this exerted, perhaps, a more direct influence on the success of our Revolutionary struggle than men commonly suppose. Laying aside all national prejudice, it might, perhaps, be difficult for an intelligent mind to

show that if British relations in India had been different in the latter part of the eighteenth century; if her hold then had been less precarious, and the hopes of France to obtain this glittering prize less sanguine, the Revolutionary struggle might not have been more serious, at least, if not less successful.

In the nature of things it was necessary that this general outbursting of thought and feeling, caused by the Reformation, should have ultimately a channel in which to discharge its waters. That channel was the American Revolution, as no other event could be regarded as a development, on a large scale, of the new and important principles of the Reformation; and as, in the nature of things, some such development was as necessary as a channel to a fountain, and as the American Revolution did rest on precisely the principles asserted by the Reformation, we are necessarily led to regard it as that development. This great event, gathering in its mighty tide the mingled waters unsealed by the hand of the immortal Luther and his coadjutors, swept onward like our own "father of waters;" at first struggling with opposing difficulties, but soon swelling and widening in the majesty of its resistless might, till it became the outlet of half a million.

It is an interesting fact that the first colony planted in North America was planted by the direct influence of the Reformation. Half a century before the landing of the Pilgrims a colony was planted by that devoted and brave man, Coligny. This colony was

founded in 1562, at Port Royal Inlet, S. C. The object was to give a place of refuge to the persecuted Huguenots, and to found a vast French Protestant empire which should fully embody the principles of the Reformation. Had not this plan been frustrated, America, instead of being the offspring of England, would have been a child of ancient and chivalrous France. The Huguenot spirit, which was in part the embodied spirit of the Reformation, longed after freedom of thought, speech, and action, untrammelled by kingcraft or priestcraft.

France, after receiving and cherishing the Reformation till it had sowed the seed of freedom, rejected it, and banished more than five hundred thousand of her children who sought an asylum of freedom to worship God in the New World. The children of the Huguenots, in the struggle of the Revolution, retained their ancestral love of freedom; and in the halls of Congress, and on some of the hotly-contested fields of the South, left the same testimony of the Protestant spirit of antagonism to tyranny that yet speaks in the blood of their martyred fathers from the vine-clad hills of beautiful and sunny France.

But when we think of the men who gave character to the Revolutionary struggle, we instinctively turn to the land of the Pilgrims, and on Plymouth Rock we see the fire kindled that proved the beacon of the world. Had not New England been what she was, Old England would not have been what she is—the rival instead of the mistress of America. The spirit

of the Revolution first appeared there because it had been planted there by men who forsook home and father-land for freedom to worship God. Its first embodied organizations were there formed, for there had England first sown the dragon's teeth that were to spring up armed men. The first victims that bled on its green altar were the children of the Pilgrims; the first giant blow that sundered the bonds uniting the Old World and the New was struck on the soil that enshrined the hallowed dust of the Pilgrim Fathers. The Puritan was at once the child of the Reformation and the child of liberty. They bequeathed their principles to their descendants, who, in the Hancocks, the Adamses, the Otises, the Warrens, and the Franklins of the Revolution, were worthy of the lofty and unflinching spirit of their fathers.

These powers were not the only elements mingling in this mighty production of the advancing history of the world. "God sifted three nations for seed to sow this virgin soil." There mingled with the children of the Huguenot and Puritan the children of the men who, on the level plains of Holland, wrested from the bigoted Philip the heritage of the Reformation. The descendants of these men inherited this glorious patrimony, and asserted it at Saratoga, White Plains, Monmouth, and Princeton. Thus we see how God used the Reformation in preparing the way in producing and shaping that struggle which gave the world civil liberty.

3. It is said the "dragon stood by the woman, ready to devour her man-child as soon as it was born; but the child was caught up unto God, and to his throne, and the earth helped the woman." Expositors agree that caught up unto God and to his throne signifies God's special providence; so that whatever is symbolized by the man-child was under the special providence of God. The "earth" means the place of monarchy, or it may mean some part of what was once the old Roman Empire. The several passages teach that, so soon as we should declare our independence, or date our existence as a nation, the tyranny of England would make special efforts to crush us; but that we should be protected by God's special providence—that that providence would bring us help from the place of monarchy, and from monarchy itself.

With this view the facts of history harmonize. No sooner was the Declaration of Independence adopted by Congress than renewed efforts were made to crush the infant nation. General Howe, who had taken possession of Staten Island only two days before, exerted himself with great energy. By the first of August he was joined by his brother, Admiral Lord Howe, with a fleet and large land force from England, together with other vessels and troops, making a force of more than thirty thousand soldiers, many of whom were tried troops. The republican army only amounted to seventeen thousand effective men, and many of these were raw militia, who knew little

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of God. But he that was with us was more than all that were against us. Washington and those under his command were inspired with a confidence in the final success of their cause which never faltered, not even in the darkest hour of the protracted struggle. The members of Congress seemed to be endowed with special wisdom; the plans of the enemy were frustrated. When Cornwallis embarked on the York River to make his escape from Yorktown on a calm evening, a terrible storm suddenly arose, compelling him to return, and his large army of nearly seven thousand British soldiers, with shipping and seamen, seventy-five brass and one hundred and sixty iron cannons, seven thousand, seven hundred and ninety-four muskets, twenty regimental standards, a large quantity of musket and cannon balls, and nearly eleven thousand dollars in specie in the military chest, were surrendered to Washington. Our own reverses were overruled for our good, and greatly to our advantage.

This protecting providence is beautifully expressed in one of our hymns, itself a version from the forty-fourth Psalm :

“’T was not their courage or their sword
To them salvation gave;
’T was not their numbers or their strength
That did their country save;
But thy right hand, thy powerful arm,
Whose succor they implored;
Thy providence protected them
Who thy great name adored.”

But God's providence sent us help from the seat of monarchy, and raised us up friends where they were not to be expected. It is well known that the American cause had an able friend in William Pitt, Earl of Chatham, who was called to the head of the English Ministry a few weeks after the Declaration of Independence. He brought all the influence of his high position and the power of his superior talents to bear in favor of the oppressed Colonies. In referring to the resistance of the people to the obnoxious tax act, Pitt said, "I rejoice that America has resisted. Three millions of people so dead to all the feelings of liberty as voluntarily to become slaves, would have been fit instruments to make slaves of the rest." Pitt was joined by Burke and Barre. The latter declared "that the Colonies were planted by English oppression, grew by neglect, and in all the essential elements of a free people were perfectly independent of Great Britain."

France gave us her noble Marquis de Lafayette. Lafayette, as an important agent in the American Revolution, raised up by God's special providence, was second only to Washington. He was descended from one of the most ancient and eminent families of the French nobility. He married the daughter of the Duke de Noailles, a beautiful heiress. He had an income of twenty-four thousand dollars per year. He was a captain in the garrison at the city of Metz, where, at a dinner party given by his commanding General, to a British Duke, he first heard that the

American Colonies had declared their independence; and before finishing his meal he formed the noble purpose of drawing his sword in the cause of American liberty. Lafayette was possessed of military qualities of the highest order. His wealth, his position, his rare qualities of excellence, and his family connections, gave him great influence. That noble patriot came with his wealth, his talents, his military skill, and his extensive influence, and presented them as a most willing offering in the glorious cause of American liberty. He came in a ship purchased, furnished, and fitted out with his own means, and brought with him the brave and noble Baron De Kalb, and eleven other French and Polish officers. He first landed on the coast of South Carolina, and made a land journey across the country to Philadelphia, where the Continental Congress gave him a Major-General's commission. The confidence of Congress was not misplaced; from the day of his appointment he rendered efficient service in the field, of which there is evidence at Barren Hill and Brandywine, the retreat from Rhode Island, and the successful campaign in Virginia. At one of those dark periods in the Revolution, when Congress had no money and but little credit, Lafayette, from his private funds, clothed and supplied with tents his entire command. No hardships were too great for him to endure, no undertaking too hazardous, if thereby the American cause might be furthered. He made four voyages across an ocean white with the sails of the enemy's ships,

that he might further our interests. His influence at the Court of France, in our favor, was almost unlimited. Count Maurepas, Prime Minister to Louis XVI, declared that such was the influence of Lafayette, that if he had asked that the Palace of Versailles should be stripped to furnish funds for his dear America, the king would not have been able to refuse it. It was through his influence that the Government of France acknowledged our independence; lent us money to replenish our exhausted treasury; sent a squadron of twelve ships of the line, and four frigates, under Count D'Estaing, to blockade the British in the Delaware; sent us a powerful fleet under Admiral Ternay, bearing six thousand troops, under the Count de Rochambeau; made Washington a Lieutenant-General of the French Empire, to prevent difficulties in relation to command between American and French officers, and allowed him to take precedence of Rochambeau, and made him Commander-in-Chief of the allied armies. His influence at the Court of Spain brought about a treaty of peace between France and Spain, and made Spain friendly to the American cause. But that which did more, perhaps, than any thing else, to hasten the war to a close, and compel an acknowledgment of our independence, on the part of Great Britain, was a movement on the part of Lafayette, by which he persuaded the Governments of France and Spain to send a joint expedition, for the American service, of sixty ships of the line, and twenty-four thousand troops, to be commanded by himself.

Who can read these striking facts without seeing and acknowledging the Divine Hand by which this great mind was raised up, and especially endowed for the work to which he was called, in the cause of human liberty! The citizen of a monarchy, he comes forth a hero in the cause of liberty, and by his wonderful influence he brings that monarchy, with its treasures of men and money, and its influence as one of the great powers of Europe, to defend that very cause which he has so nobly espoused. Considering his wealth and position in society, he might have remained at home, in the enjoyment of all that this world can bestow; but he sacrifices ease and pleasure, with all the endearments of home, counting not his life dear that he might advance the interests of liberty. Next to Washington, as an agent raised up by God's special providence, to aid the struggle of the Revolution, we place Marquis de Lafayette. Let his noble deeds, with those of Washington, be cherished by the defenders of liberty to the latest generations of time.

The Russian Empire, at the time we commenced our struggle, had entered upon a new career. That remarkable woman, Catherine the Second, a German Princess, ascended the throne July 9, 1762, by murdering her husband. Under her rule the Empire rose rapidly into power; and had Russia thrown her influence with Great Britain it would have been greatly to our disadvantage; but Russia declared neutrality. This, in connection with the fact that Spain had

declared war against her, and was already menacing her with a powerful armament; and that the American cause was gaining throughout Europe, made it a matter of necessity for Great Britain to acknowledge our independence and treat for peace.

Thus was the man-child caught up unto God and to his throne, and thus did the earth help the woman. Need we further evidence that this nation is the child of Christianity? Do not these striking facts of history establish the truth of the proposition beyond reasonable doubt or cavil?

CHAPTER VII.

THE AMERICAN REPUBLIC ESTABLISHED BY THE
DIRECT INTERPOSITION OF GOD.

THE “*fifth power*” pointed out by the prophet being the United States, it was to be set up by God. “And in the days of these kings shall the God of heaven set up a kingdom.” Dan. ii, 44.

1. *God's disapproval of monarchies.*

God has shown his positive disapprobation of the monarchical forms of government. When Israel asked to have a king like the heathen nations around them, God said to Samuel: “*Protest solemnly unto them and show them the manner of the king that shall reign over them.*” 1 Sam. viii, 9.

2. *God never plants monarchies.*

Such being the dim estimate of monarchy, it is reasonable to infer that God never plants monarchies. He may permit them to rise just as he allowed Israel a king with his protest. “I gave thee a king in mine anger”—Hosea xiii, 11—is the Divine language touching this matter. Now, if it shall appear from the facts of history that the United States was set up by God, then is it the fifth power, as God does not plant monarchies; and no Republic, except the

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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 before your eyes." Here are seven particulars enumerated, used by God in planting that nation; they are "temptations, signs, wonders, *war*, a mighty hand, a stretched-out arm, and great terrors."

This is almost a perfect description of the means which God used in establishing the United States. Who does not know that we came into existence as a nation through "temptations, and signs, and wonders, and war, and great terrors, *by a mighty hand and a stretched-out arm?*"

(1.) The material out of which the nation was built was prepared as was that of Israel, in the fiery furnace of trial. This work of preparation continued through successive generations. It commenced far back in the past, and was carried forward by the Infinite One, till the fullness of the time had come when a mighty nation was born. Long had the cruel taskmasters of despotism oppressed and persecuted even unto death the friends of civil and religious liberty. But like Israel in Egypt, they only increased the more, while God overruled their trials for their own development and the good of the world. Little did these suffering ones know of the good they were working out for mankind in developing those God-given ideas of the equality and dignity of human nature.

It is a wise feature in the Divine economy which perpetuates the truth a man may have brought to

light after he has passed away. Truth, like its Divine Author, is imperishable, eternal. It dies not when we die, but is left by us as a heritage to posterity. It is in the power of every man so to live through life, that his noble deeds, when he shall have ceased to be, will still live on as moral forces in the world, and, associated with his name, shall make that name to coming generations as "ointment poured forth." Such were the men by whom and through whom the great ideas of liberty were developed, from generation to generation.

"Brewster, and Winthrop, and Roger Williams, and Penn, and George Calvert, and Oglethorpe, and Otis, and Adams, and Jefferson, and Washington, with their illustrious co-laborers, could trace their political parentage to Pym, and Hampden, and Wickliffe, and Milton, and Cromwell, and to the ages in which they vindicated the principles of liberty, and sealed many of them their faith by martyrdom."

(2.) The place for the nation's planting was providentially prepared. "The principles that govern human affairs," says Bancroft, "extending like a path of light from century to century, become the highest demonstration of the superintending providence of God. Universal history does but seek to relate the sum of all God's works of providence. The wheels of Providence are not turned about by blind chance, but they are full of eyes round about, and they are all guided by the Spirit of God. Providence is the light of history, and the soul of the world. God is

in history, and all history has a unity because God is in it.”

On no page of the world's history is the right hand of God more clearly seen than on that which records the events connected with the discovery of this continent, and its preparation for the planting of a great, free nation. Irving, in speaking of Columbus, says: “Columbus came as a religious man, an admiral of Christ, to find the continent, not for its material treasures, but because it held souls, which he wished to bring as a trophy to the feet of Christ.”

A deep, religious feeling mingled with his meditations. He looked upon himself as being in the hand of Heaven, chosen from among men for the accomplishment of its high purpose.

It is very remarkable that Columbus believed that his contemplated discoveries were foretold in the “mystic revelations of the prophets.” “The ends of the earth were to be brought together, and all nations, and tongues, and languages united under the banner of the Redeemer.” “This he believed was to be the triumphant consummation of his enterprise, bringing the unknown regions of the earth into communion with Christian Europe.”

Every new discovery which he made was celebrated with devout and humble thanks to Almighty God. As his ship neared the shores of the New World there went up from its deck the voice of prayer and praise; and the moment he leaped upon the soil he

prostrated himself in thanksgiving to God. More than a hundred years passed after the discoveries by Spain and England before any very successful attempt was made to colonize the country. That century was one of the most eventful in the history of the world.

“The twelve decades,” says an able writer, “from fourteen hundred and eighty to sixteen hundred, form one of the grandest and richest eras in the history of humanity.” It was in that period that liberty was planted. While this great work was going on in Europe, the New World was held in reserve that it might be planted with liberty.

(3.) God safely conducted our fathers from the Old to the New World. Never was the Divine presence more clearly seen in conducting the people of Israel from Egypt to Canaan, across the Red Sea, than in bringing our fathers across a boisterous ocean to the place of their planting. On their voyage they observed days of fasting and prayer. Their answers to prayer are said to have been remarkable. They astonished the sailors, calling forth from them expressions of wonder and amazement. December 22, 1620, was the commencement of a new era in the world's history. The landing, on that memorable day, of one hundred and one Pilgrims on Plymouth Rock, was a most portentous event. In that noble band of brothers there dwelt a generative truth which was destined, under God, to shake empires and thrones to their fall, and sweep them into ob-

livion as the chaff is borne away by the winds of heaven. Who can contemplate that event without the heart going up to the great Father of us all in grateful acknowledgments for his manifested goodness to the children of men?

The Divine interposition in the Revolutionary struggle was manifested in raising up and qualifying those who were to be the principal actors in the scene. It is a feature of the Divine economy, that whenever a great work is to be done, the instrument is raised up, and fully fitted for its accomplishment. History gives us numerous and striking illustrations of the truth of this principle.

When a new world was to be discovered, a Columbus was raised up. When it became necessary that the Church and the world should be lifted out of the tomb of the dark ages, the fountain of life unsealed, and the seed of the American Revolution and American independence sown, the voice of the immortal Luther was heard. When the lights lit up by the Reformation were burning dimly, and Christianity seemed to be waning through the whole of Europe; when the times seemed to demand a higher style of Christian life, and society in both the Old and New Worlds needed a new element of Christian life, in order to complete the temple of liberty, that man of God, John Wesley, appeared, and under God inaugurated one of the mightiest revivals of pure religion that has ever blessed our world, and which the great Chalmers was pleased, truthfully, to denominate,

“*Christianity in earnest.*” So, too, when the work of preparation was finished, and the birth-time of a great Republic drew near, and one was needed to guide the hosts of freedom through the fiery tempest of war, God gave the world a WASHINGTON.

But few men are distinguished for more than a single trait of superiority. Alexander conquered the world, but could not govern himself. Napoleon was unsurpassed in military tactics, but in this alone he excelled his compeers. Homer, as a poet, was distinguished for his beauty, Virgil for his sublimity, and Milton for his invention. Mozart was distinguished, but it was only for his powers of music; Aristotle for his metaphysical subtilities; and Newton for his powers of analysis. There are a few, however, who seem to possess a kind of universal genius—men who have made attainments varied and rare. These are the representative men of the ages, the “lights and landmarks on the cliffs of fame.” In this list, stretching as it does all along down the line of time, from the early morning of our world to the present, are recorded the imperishable names of history. It is the record of God’s noblemen. Here is found the name of the father of the faithful, Abraham; of the Hebrew statesman, and President of the world’s first Republic, Moses; of the statesman of Chaldea, and prophet of God, Daniel; of the apostle of the Gentiles, Paul; and the names of the Luthers, and Calvins, and Cromwells, and Wesleys. In this list of earth’s great ones is chronicled the name of George Washington.

It is only once in a while that God opens the hand of his beneficence and gives the world a Washington; and yet, whenever a Washington is needed, he is given—Washington, “first in war, first in peace, and first in the hearts of his countrymen.”

In contemplating his character, military chieftain though he was, we are not brought to witness the bloody hero, returning from the battle-field, reeking with the blood of slaughtered thousands, but to the contemplation of a single character, in whom centered, and around whom clustered all those higher and purer virtues which adorn and beautify human character, and constitute the highest state of man. The name of Washington has in it a power which is felt to the ends of the earth, and which shall continue till the last throne of despotism shall have fallen, and the Republic of America become the Republic of the world.

It is a suggestive fact that George Washington, who led forth the embattled hosts of freedom to victory and liberty, and who was President of the Convention which formed the old Articles of Confederation, and of the Convention which formed the Constitution, and the first President of the nation, was a devout Christian, and a member of the Church of God.

“I had heard much of his religious character,” writes a chaplain of the Revolution, immediately after his appointment by Congress, “and hence looked with a great deal of anxiety for his first order, to see if

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of the Revolution, "God is with us; and, though the way may be *dark and dreary*, I believe he will carry us through safely." Faith gives power to the human will. He who would be great in action must will to perform, but in order to *will* he must *believe* the accomplishment *possible*. It may be laid down as a correct rule that the degree of the strength of our faith in God constitutes the measure of our power to plan and execute the great purposes of life.

Washington seems to have been under the special protection of Heaven during the entire struggle for liberty. The Indian at Fort Pitt, after aiming his deadly rifle and firing seventeen times at Washington, taking deliberate aim each time, gave up in despair, and gave it as his opinion that the youthful commander was under the special protection of the Great Spirit. This opinion of the savage was undoubtedly correct. God, who sees the end from the beginning, had a great work in reserve for Washington, and by the shield of his protection he rendered him immortal till his work was done.

The coadjutors of the immortal Washington were men of rare qualities. Never before did the world produce, in any single age, so many men of superior ability. The temple of liberty was not to be reared by entered apprentices, but by master builders.

James Otis, who was among the first champions of freedom, and who lifted his voice against the tyranny of the British Government as early as 1761, was educated under Christian influence by a pious

clergyman. In that Christian school he learned to love liberty and hate despotism. "Otis," said John Adams, "is a flame of fire. With a promptitude of classical allusions, a depth of research, a rapid summary of historical events and dates, a profusion of legal authorities, a prophetic glance of his eyes into futurity, and a rapid torrent of impetuous eloquence, he hurried all before him." The speech referred to here is the one made in Boston on port duties, alluded to before. It is said that Adams, who was young at the time, heard the speech, and the impression received was never lost. "American independence," says Adams, "was then and there born; the seeds of patriots and heroes to defend the vigorous youth were there and then sown. In fifteen years—that is, in 1776—he grew up to manhood and declared himself free." "There can be," said Otis, "no prescriptions old enough to supersede the law of nature and the grant of Almighty God, who has given all men a right to be free. The right of every man to his life, his liberty, no created being can rightly contest. *God made all men naturally equal.*"

Joseph Warren, who fell at Bunker Hill, in 1775, in the very commencement of the Revolutionary struggle, was a graduate of Cambridge University, a ripe scholar, an eloquent orator, and possessed of rare military ability. Speers tells us there was hardly any one whose example exercised a more inspiring and elevating influence upon his countrymen and the world, than that of the brave, blooming, generous,

self-devoted martyr of Bunker Hill. Such a character is the noblest spectacle which the world affords. The friends of liberty from all countries, and throughout all time, as they kneel upon the spot that was moistened by the blood of Warren, will find their better feelings strengthened by the influence of the place, and will gather from it a virtue in some degree allied to his own." Warren offered his life a most willing sacrifice on the altar of freedom. On the morning of the battle he said to a friend, "I know I may fall; but where is the *man* who does not think it glorious and beautiful to die for his country?" Noble patriot! thy name is embalmed in the hearts of a nation. We will not forget thee. We will grow better while we contemplate those noble deeds which have wrested thy name from the oblivious power of death, and rendered imperishable.

Samuel Adams was a devoted Christian, a most exemplary member of the Church. In his house was an altar, from which there ascended to God, evening and morning, sacrifices of thanksgiving and praise. No patriot of the Revolution stood higher than Samuel Adams. The ink of his signature to the Declaration of Independence was hardly dry, when, from the steps of the State-House in Philadelphia, he thrilled and moved the gathered thousands of patriots with his eloquence. John Adams, the orator of the Revolution, signer of the Declaration of Independence, the first Vice-President, and the second President of the American Republic, was a scholar of rare acquire-

ments, a devoted Christian, and a member of the Christian Church.

Patrick Henry, that man whose eloquence, like the tempest, swept all before it, that moved the friends of liberty to a speedy resistance to British tyranny, was a firm believer in the doctrines and truths of the Christian religion. His biographer, Wirt, tells us that he was a sincere Christian. His favorite works were, Doddridge's *Rise and Progress of Religion in the Soul*, Butler's *Analogy of Religion, Natural and Revealed*, and Jenyns's *Views of the Internal Evidences of the Christian Religion*. He estimated the Bible above all other books. "Here," said he to a friend, holding up the Bible, "is a book worth more than all other books ever printed."

John Hancock, the President of Congress in 1776, another patriot, who first signed that covenant of life, the Declaration of Independence, was the son of a Christian minister, of the State of Massachusetts, and himself a most consistent Christian. Early in the struggle for liberty he thus speaks: "I have the most animating confidence that the present noble struggle for liberty will terminate gloriously for America. And let us play the men for our God, and for the cities of our God; while we are using the means in our power, let us humbly commit our righteous cause to the great God of the universe, who loveth righteousness and hateth iniquity."

Thomas Jefferson, the father of the Declaration of Independence, has been charged with being an unbe-

liever in the Holy Scriptures. Never was a charge more unjust. "He," says one who wrote understandingly upon the subject, "believed in God, the creator of all things, in his overruling providence, infinite wisdom, goodness, justice, and mercy. He believed that God hears and answers prayer, and that human trust in him is never misplaced nor disregarded. He believed in future rewards and punishments. He believed in the truth of the Bible, and gave largely to the Bible cause, and to the erection of churches." The following Christian sentiment is found in his first Message as President of the United States: "I shall need the favor of that Being in whose hands we are, who led our fathers, as Israel of old, from their native land, and planted them in a country flowing with all the necessaries and comforts of life; who has covered our infancy with his providence, and our riper years with his wisdom and power; and to whose goodness I ask you to join with me in supplications, that he will so enlighten the minds of your servants, guide their counsels, and prosper their measures." "Can the liberties of a nation," said he, "be thought secure, when we have removed their only firm basis, a conviction in the minds of these people, that their liberties are the gifts of God? that they are not violated except by his wrath? Indeed, I tremble for my country, when I reflect that God is just, and that his justice can not sleep forever."

In 1818 Mr. Jefferson wrote a letter of condolence to John Adams, on the occasion of the death of his

wife, in which he expresses a hope of soon meeting his departed friends, whom he shall still love, and from whom he shall never be separated. He closes his letter thus: "God bless you, and support you under your heavy afflictions!"

In all his early State papers of importance, such as a summary view of British America, his portion of the declaration made by Congress on the cause of taking up arms, the draft of the Constitution for Virginia, the Declaration of Independence, and in his inaugural addresses, there is a clear and pointed recognition of God and his providence. The last years of Mr. Jefferson's life were occupied in establishing the University of Virginia, which he desired should rival the Universities of Oxford and Cambridge, in England. He included in his plan the establishment of a theological department, in which all religious denominations might be represented. We are inclined to believe that this charge of atheism against Mr. Jefferson has grown out of a hatred to the Declaration of Independence. If, as Dr. Smith, of South Carolina, says, the Declaration of Independence is an "atheistic doctrine," then was its author, Thomas Jefferson, an atheist.

Dr. Franklin, that wise philosopher and able statesman, was reared under Christian influence. In early life he read a small work, entitled "Essays to Do Good," from the pen of Dr. Matthews. In advanced life he acknowledged that if he had done any good for his country or his fellow-men, he owed it to

the impressions received from this book in his early youth. His life was an exemplification of the principles of religion.

This list might be extended to a much greater length did space permit. We have given these as a sample of the whole. They were God's chosen instruments, and as such they were "able men, such as fear God; men of truth, hating covetousness, and known among the people." But we are not to suppose that the fair temple of liberty was reared without the polishing hand of woman. The records of history, from the earliest to the latest times, testify to the efficiency of woman's influence in molding and polishing the institutions of civil society. She who with her own hands gathered acacias and rushes from the banks of the ancient Nile, and constructed an ark of safety for the emancipator and the President of the world's first Republic in his hours of helpless infancy, has been made a powerful agent in the destruction of oppression. The edifices of human society would present but a rough exterior were it not for the polishing hand of woman. Her influence during the rearing of the temple of American liberty was incalculable. It was under woman's molding influence that America's great statesmen were developed. She was a prominent actor in preparing that broad basis of intelligence on which the superstructure of liberty was built.

During the Revolutionary struggle they contributed to the cause of liberty by their earnest prayers, their

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and thirty-two skeins of yarn. Many of the sons of liberty came among them and received fresh inspiration in the cause of freedom. Liberty songs of the most stirring character were sung by all, and the meeting closed with new resolves and purposes to battle for the right.

The young ladies of Mecklenburg and Rowan, North Carolina, entered into a written pledge not to receive the attentions of young men who would not volunteer in defense of their country. They declared that they "were of the opinion that such persons who stay loitering at home when the important calls of their country demanded their military service abroad, must certainly be destitute of that boldness of sentiment, that brave and manly spirit, which would qualify them to be the defenders and guardians of the fair sex." Then, as in the present struggle, needful articles of clothing were prepared by the fair hand of woman for the faithful soldier.

When Lafayette, in 1776, in passing through Baltimore, was given a public reception, he was observed to be sad. "Why so sad?" said a gay young lady. "I can not enjoy these festivities," said Lafayette, "while so many of the poor soldiers are without sheets and other necessaries." "They shall be supplied," responded the patriotic ladies of Baltimore. They immediately began the work, and ceased not till the soldiers were relieved. A British officer once remarked to Mrs. Pinckney, the wife of Charles Pinckney, an orator of the Revolution of great fame,

“It is impossible not to admire the intrepid firmness of the ladies of your country. Had your men but half their resolution, we might give up the contest. America would be free.”

Mrs. Ellet, in her *Domestic History of the American Revolution*, remarks of the women of those times: “Throughout the war the influence and exertions of woman throughout the country contributed to impart a spirit of patriotism. They animated the courage and confirmed the self-devotion of those who ventured all in the common cause. They frowned upon instances of coldness and backwardness, and, in the period of the deepest gloom, cheered and urged on the desponding. They willingly shared inevitable dangers and privations, relinquished, without regret, prospects of advantage to themselves, and parted with those they loved better than life, not knowing when they were to meet again. To her we are not less indebted for national freedom than to the swords of the patriots who poured out their blood.” “That,” said Adams, “was a time that tried woman’s soul as well as man’s.” But amid all the hardships of that long struggle woman stood up firm and unmoved.

Did space permit we might present a list of names of those women most distinguished in the great struggle for liberty. They form a bright chapter in our country’s history. Among the prominent actors in that great work we must reckon the Christian ministers. These men of God brought all their powerful

influence to bear in the direction of liberty. They preached on the subject, inspiring the people with pure patriotism. It is said those of them who had become advanced in life seemed to receive fresh inspiration when discoursing on the subject of liberty. Many of them entered the army as chaplains, accomplishing great good among the men. Others, who were wealthy, divided their estates among the destitute families of those whose husbands and fathers had gone into the service of the country.

John Adams, in a letter to his wife, written at Philadelphia during the Continental Congress in 1774, says: "Does Mr. Willibrand—pastor at Quincy—preach and pray against oppression and the cardinal vices of the times? The ministers here, of all denominations, thunder and lighten every Sabbath; they pray for Boston and Massachusetts; they thank God explicitly and fervently for our remarkable success; they pray for the American army; they seem to feel as if they were among you."

"To the pulpit," said Charles Francis Adams, "we owe, in a very great degree, the moral force that won our independence."

The Divine interposition was manifested in "teaching our Senators wisdom." Congress, from the very commencement, seems to have been under the special influence and guidance of Him who is infinite in wisdom. The members seemed to feel their need of heavenly wisdom, and they sought it at the Fountain of all knowledge. No atheistic sneering at

the "higher law." God's authority, as the supreme lawgiver and ruler of the universe, was fully and constantly recognized by the entire body. He who would have dared to show contempt for the authority of God's Word would have been deemed unfit to occupy a place in that gathering of Christian statesmen.

When the first Congress convened in Philadelphia, it was moved that each morning session should be opened with prayer. Next morning Rev. Mr. Duche, of Philadelphia, a pious and devoted Christian minister of the Protestant Episcopal Church, was called. The news had reached there that Boston was cannonaded by the British. It produced a strange sensation. It being the 7th day of the month, the thirty-fifth Psalm, wherein David prayed for protection against his enemies, was included in the lesson to be read. "Plead my cause, O Lord, with them that are against me. Take hold of shield and buckler and stand up for my help. Draw out also the spear and stop the way of them that persecute me. Say unto my soul, I am thy salvation." This Psalm spoke the feelings of all present. John Adams, in writing to his wife, said: "I never saw a greater effect upon an audience." It seemed as though the Psalm was written especially for the occasion. Dr. Duche, after reading it, broke out in an extemporaneous prayer which seemed inspired. The Divine presence came especially near, and all hearts were awed into reverence before the great Arbiter of battles. These men

had but little idea of the great thing Jehovah was about to accomplish through their instrumentality. "The fullness of time had come for the birth of a great, free nation. As God manifested himself in a special manner to Israel on the occasion of the establishment of the first Republic, so now, as he was about to establish the second, the Republic of the last time, that which was to be to Christianity what the Hebrew Republic was to the Jewish Church, he manifests his presence in a special manner. Who can contemplate that occasion without deep emotions of heart?

Frequent were the demands made by that old Congress upon all the people of the Colonies to prostrate themselves before God in prayer, humiliation, and thanksgiving. With this the people were always well pleased, and with a steady heart and willing mind always complied with these reasonable and just requests of Congress. In 1778, Congress, addressing the people on the cruelties practiced by the enemy, remarked: "Notwithstanding these great provocations, we have treated such as fell into our hands with tenderness, and studiously endeavored to alleviate the afflictions of their captivity. This conduct we have pursued so far as to be by them stigmatized with cowardice, and by our friends with folly. But our dependence was not upon man. It was upon Him who has commanded us to love our enemies and render good for evil. Do not believe that you have been or can be saved merely by your own strength.

No, it is by the assistance of Heaven; and this you must assiduously cultivate by acts which Heaven approves." Such was the language of men whose fields were laid waste, whose dwellings were fired, and whose brethren were slaughtered by a foreign and vindictive foe. And the people were as a body animated with the same regard for religious obligation as their representatives. No popular massacres nor any official insult to religion disgrace our Revolutionary annals.

On the capture of Burgoyne Congress ordered a public thanksgiving, and exhorted the people to consecrate themselves to the service of Almighty God, and to offer their humble supplications that it might please him, through the merits of Jesus Christ, to forgive their sins and prosper the means of religion for the promotion and enlargement of that kingdom which consisteth in righteousness, peace, and joy in the Holy Ghost.

Congress acknowledged the Divine authority of the Bible, and recommended to their constituents the constant observance of its precepts.- It is an interesting historical fact, that at one of the most critical periods of the war, and only two weeks before Congress was driven from Philadelphia by the enemy, that body was deliberating on the means of keeping up a supply of the Scriptures for their constituents. Thirty thousand copies were ordered to be printed. This was in 1777. It was soon found this could not be done, and they were ordered to be shipped from

Holland, but the war prevented. Congress again took the matter under consideration in 1781, and had them printed by Mr. Aikin, of Philadelphia. Thus did the Congress of the nation constitute itself the first American Bible Society, for the diffusion of the Word of God without note or comment.

In view of all these facts, who will say that this is not a Christian nation set up by the God of heaven? Would we know the difference between a Christian Republic and one that is infidel, we have only to institute a comparison between the Republic of the French in 1792, and that of our own. France rejected the Bible, and, after burning a large number of copies, a Bible was lashed to the tail of an ass and dragged through the streets of Paris, a fit prelude to the scene which baptized her sunny hills with blood. The Convention appointed a Committee to inquire if there was a God, affirming at the same time that if there was a God, and it should appear that he was not needed, they would annihilate him; and if there was no God, and there was one needed, they would make a God. The Committee reported that there was no God, neither was one needed. The result of all this was that a man could only defend himself so long as he could do it with the strength of his own arm. Thousands of the best minds in France felt the keen knife of the guillotine, and after ten years of the most terrible anarchy and bloodshed, four millions of the French people said to Napoleon, "Here is all the power we have,

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enabled them to found the Government which now upholds and protects the whole fabric of liberties in the States of the Union. "Of this Convention," says another writer, "considering the character of the men, the work in which they were engaged, and the results of their labor, I think them the most remarkable body ever assembled."

Secondly, in showing the framers of the Constitution their need of Divine help. The Convention which formed the Constitution met in Philadelphia, the 14th day of May, 1787. The several States which sent these men to the Convention to form a Constitution, had, in all their civil characters, expressed, as States, and as a people, their faith in God and the Christian religion. Most of the statesmen themselves were Christian men; and the President of the Convention, George Washington, was a most decided and devoted Christian.

Never before had a body of men convened for an undertaking of greater importance to that and coming ages. They were to form a Constitution "suited to their character, their exigencies, and their future prospects." Judge Wilson, a member of that memorable Convention, thus speaks of it: "I can well recollect, though I can not, I believe, convey to others, the impression made, on many occasions, by the difficulties which surrounded and pressed the Convention. The great undertaking at some times seemed to be at a stand; at other times its motions seemed to be retrograde. At the conclusion, however, of our

work, the members expressed their astonishment at the success with which it terminated.”

It was in the midst of these difficulties, after the Convention had spent more than a month, in what seemed to be fruitless toil, that Dr. Franklin, on the morning of the 28th of June, 1787, delivered the following able address :

“ *Mr. President,*—The slow progress we have made, after four or five weeks’ close attendance, and continual reasoning with each other, our different sentiments on almost every question, several of the last producing almost as many nays as yeas, is, methinks, a melancholy proof of the imperfection of the human understanding. We, indeed, seem to feel our own want of political wisdom, since we have been running about in search of it. We have gone back to ancient history for models of government, and examined the different forms of republics, which, having been formed with the seeds of their own dissolution, now no longer exist; and we have viewed modern States all round Europe, but have found none of their constitutions suitable to our circumstances. In this situation of this assembly, groping, as it were, in the dark, to find political truth, and scarce able to distinguish it when presented to us, how has it happened, sir, that we have not hitherto once thought of humbly applying to the Father of lights to illuminate our understanding? In the beginning of the contest with Great Britain, when we were sensible of danger, we had daily prayers in this room for the Divine

protection. Our prayers, sir, were heard, and they were graciously answered. All of us who were engaged in the struggle must have observed frequent instances of a superintending Providence in our favor. To that kind Providence we owe this happy opportunity of consulting in peace on the means of establishing our future national felicity. And have we now forgotten that powerful Friend? or do we imagine we no longer need his assistance?

“I have lived, sir, a long time, and the longer I live the more convincing proofs I see of this truth—*that God governs in the affairs of men.* And if a sparrow can not fall to the ground without his notice, is it probable that an empire can rise without his aid? We have been assured, sir, in the Sacred Writings, that, *‘except the Lord build the house they labor in vain that build it.’* I firmly believe this; and I also believe that without his concurring aid, we shall succeed in this political building no better than did the builders of Babel. We shall be divided by our little, partial, local interests; our projects will be confounded, and we ourselves become a reproach and by-word down to future ages. And what is worse, mankind may hereafter, from this unfortunate circumstance, despair of establishing governments by human wisdom, and leave it to chance, war, and conquest.

“I therefore beg leave to move, that henceforth prayers, imploring the assistance of Heaven, and its blessing on our deliberations, be held in this assem-

bly every morning before we proceed to business, and that one or more of the clergy of this city be requested to officiate in that service.”

Mr. Madison tells us that “Mr. Sherman seconded the motion, beseeching Heaven to preside in our council, enlighten our minds with a portion of heavenly wisdom, influence our hearts with a love of truth and justice, and crown our labors with complete and abundant success.” Mr. Hamilton, and several others, expressed their apprehensions, that, however proper such a resolution might have been at the beginning of the Convention, it might, at this late day, in the first place, bring on it some disagreeable animadversions; and, in the second, lead the public to believe that embarrassments and dissensions within the Convention had suggested this measure.

It was answered by Dr. Franklin, Mr. Sherman, and others, that the past omission of a duty could not justify a further omission; that the rejection of such a proposition would expose the Convention to more unpleasant animadversions than the adoption of it; and that the alarm out of doors that might be excited, for *the state of things* within would, at least be as likely to do good as ill.

It is said by an able writer that at the close of Franklin's address the countenance of Washington was radiant with gratitude and delight; nor were the members of the Convention less affected. The words of the venerable Franklin fell upon their ears with weight and authority even greater than that of an

oracle in a Roman Senate. A silent admiration superseded for a moment the expression of that assent and approbation which was strongly marked on almost every countenance. The motion for appointing a chaplain was instantly put, and carried with a solitary negative.

Thus did God impress those great minds, through him who was esteemed the mentor of the Convention, with their own utter inability to accomplish the great work before them without help from Him in whom are hid treasures of wisdom and knowledge.

Thirdly, in the bestowment of light and wisdom upon the members of the Convention in answer to prayer. After an adjournment of three days, during which the members reflected, prayed, and conversed together impartially respecting their conflicting views and opinions, they again came together, and God's minister, the plenipotentiary of Heaven, came also. Never did angels look down upon a scene of more thrilling interest. These men had passed through seven years of toil and suffering, in all of which Franklin affirms they all observed frequent instances of the superintending providence of God in their favor, and received frequent answers to their prayers. They are now assembled from all parts of the country to form a Constitution, that those liberties, secured in the struggle of the Revolution, may be perpetuated down to the end of time. Impressed with their need of help from God, they, led by their chaplain, looked to Him who has said, "Ask, and ye shall receive."

“If any man lack wisdom let him ask of God.” God heard and answered their petitions. As soon as the chaplain had closed his prayer, and the minutes of the last sitting were read, all eyes were turned to Franklin, who rose, and, after a few remarks, moved a reconsideration of the vote last taken on the organization of the Senate. The motion was seconded, the vote carried, the former vote rescinded, and, by a successful motion and resolution, the Senate was organized on the present plan.

Thus did the framers of that wonderful instrument look to God for wisdom; and God gave them wisdom—wisdom to “*establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare, and secure the blessings of liberty to themselves and their posterity.*”

Fourthly, in calling forth from those chosen instruments a public acknowledgment of the Divine help so graciously bestowed. The same Divine Spirit which watched over these men amid the perils and disciplinary forces of the Revolution, and called them to their high responsibilities, and impressed them with their need of help from Him who is almighty, and imparted the needed aid, now moves them to make to mankind a public acknowledgment of the same.

Dr. Franklin, after the Convention, acknowledged the Divine interposition thus: “I must own that I have so much faith in the general government of the world by Providence, that I can hardly conceive a transaction of so much importance to the welfare of

millions now in existence, and to exist in the posterity of a great nation, should be suffered to pass without being in some degree influenced, guided, and governed by that omnipotent and beneficent Ruler, in whom all inferior spirits live, and move, and have their being."

Washington, in a letter to Lafayette, in February, 1788, says: "It appears little short of a miracle that the delegates from so many States, differing from each other, as you know, in their manners, circumstances, and prejudices, should unite in forming a system of national government so little liable to well-founded objections.

"We may, with a kind of pious exultation," writes Washington to Gov. Trumbull, of Connecticut, July 20, 1788, "trace the finger of Providence through those dark and mysterious events which first induced the States to appoint a General Convention, and then led them, one after another, by such steps as were best calculated to effect the object, into an adoption of the system recommended by the General Convention, thereby, in all human probability, laying a lasting foundation for tranquillity and happiness, when we had too much reason to fear that confusion and misery are coming upon us."

When he passed through Philadelphia on his way to New York to assume the responsibilities of the new Government, he was met and welcomed by twenty thousand people, with cries of "Long live George Washington!" "Long live the Father of his Coun-

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CHAPTER VIII.

THE DIVINE PURPOSE IN PLANTING THE AMERICAN REPUBLIC.

WE regard it of special importance at this time that we should clearly understand, as a people, the design which God had in planting us as a nation. No other nation has such a history. We were shadowed forth by types and symbols, and pointed out by prophecy, at different periods, from Moses to the Revelator. A whole continent was held in reserve for ages as the place of our planting, and the field of our operations, while an Omnipotent Providence was preparing the world, through the Church and other agencies, for the coming event. Surely a nation with such a history must have been raised up for some great and noble purpose. What was that purpose?

We will first endeavor to define clearly what we are to understand by a nation in the true American sense. Let us clear our minds of that impious secession vagary, that a nation is a heterogeneous, accidental aggregation of men, or of States held together by a sort of "balance of interest" treaty, or contract of copartnership, entered into for the purpose of

establishing and carrying on the hitherto highly-profitable business of stump speech-making for "Buncombe," securing the spoils of victory in certain annual games of ballot-box stuffing, and breeding colored "chattels" for the shambles of "king cotton." This notion of the essential nature and purpose of our national existence was for several years entertained by many distinguished politicians and leaders of the people, and reduced to practice among us; with what effect is apparent from the events of the day. No more false or fatal emanation from the bottomless pit ever lodged itself in the human understanding; and the necessity of dislodging it with the truth seems at this time of special importance. This lie has less hold on the people to-day than it had a few months ago. Let it die, never to live again.

The truth is, that a nation, in the most rigorous scientific definition of the term, is an organized body, and by no means a mere aggregation of individual men, or independent communities; and so, like every other organized body, must, from the very nature of things, incorporate its own distinctive force or idea. Indeed, it is only by virtue of this distinctive idea that it becomes a nation at all. To this merely formal statement of the truth, history, irradiated by the light of eighteen Christian centuries, adds a far sublimer derivation and broader scope. It declares that in the great epochs of the world the Omnipotent Providence confides to a chosen people the revelation of a great truth, a great regenerative idea; and that,

from thenceforward, that idea becomes for that people the germ of its national life and civilization, *its soul*, without which it could no more be a nation than the human body could be a man without the human soul. For in its more excellent soul, a nation is but a larger form of humanity, a grander cosmos or receptacle of the Divine presence in the world. And it is this presence, this fundamental idea, which constitutes the real substance of the national life, and determines the legitimate character of the national development and civilization.

The design of our planting as a nation is clearly set forth in the nation's "Life Covenant," which bears date July 4, 1776, and contains these ever-memorable words, then first in the providential unfolding of the ages made audible to the ears of mankind: "*All men are created equal, endowed by their Creator with certain inalienable rights, among which are life, liberty, and the pursuit of happiness.*" "America," said the great Earl of Chatham, in a memorable debate in the English House of Lords in 1770, "was settled upon ideas of liberty." Doubtless the words of the wise old statesman were true. "America was settled upon ideas of liberty;" but not of liberty only. Ideas of a still broader scope and grander aim wrought silently but strenuously in that settlement; ideas originating in the advent of the Divine Manhood into the world, and the sublime transfigurations thereby effected in the status and history of the race; ideas of the equal dignity and worth of the common

humanity, in its own spiritual substance, as the begotten of God, the bearer of his image, the continent of his presence in the world, and by right of its own nativity endowed with the faculty of "life, liberty, and the pursuit of happiness." In no merely pagan age, under no merely pagan forms of civilization, could this idea have been evolved. All the previous ages were necessary to the development and the coming of that "fullness of time."

What less than this idea of the consubstantial equality of all men, of man in his own substance as man, without regard to the accidents of birth, fortune, education, or complexion, could have supplied a base broad enough upon which to found a nationality whose membership from the beginning, as was clearly pointed out by the prophets, should embrace the outcasts and expatriated of all other races and nations of men, and to whom should be given a whole continent as the work-field? Any thing less than this would have been out of harmony with the great redemptive plan, and would have been unworthy of a God.

Man is God's most sacred trust to this world; his value is derived from his relations, from his divinity. Would you properly estimate humanity, you must look at man in his relations to God and the eternal world. It is a fundamental doctrine of our republican government that man is above nature; that, by virtue of his original endowment and affiliation to the Eternal Father, he is superior to every other

created thing. Governments, and ordinances, and institutions, and usages are his servants, and not his masters. He has but one master, and that is God. On the morning of his creation the Author of his being said to him, "Subdue the earth and have dominion over it;" thus affirming man's high capability, as well as the fact that the world was made for his use. Man, in compliance with the Divine command, has *shown his capability* by operating upon the whole line of cause and effect, by discovering and bringing out the hidden forces of nature, and combining them into such relations as to bring about new results; thus acquiring a sort of omnipotency over inert matter, making the forces of the material world his servants. Such is humanity; therefore it is to be lifted up—all lifted up—not the upper stratum only, but the *whole*, from base to dome. When thus enlarged, developed, elevated, man is to be thoroughly trusted—trusted because capable of self-government. This is the Divine idea, and the American idea as well; for we stand in contrast with the world in holding and teaching it.

The masses, up to the time of the Savior's advent, were held in contempt. Among all the great statesmen and philosophers of the world the poor were looked upon as the drudges of society, the appendages of luxury, the convenient tools of the ambitious, the material to be used in war. It never entered into the mind of the reformer who was wont to effect some great change, or the philosopher or statesman

who had conceived the idea of building up a State, of beginning with the poor. It was supposed that the only way of reaching the world was to reach it through the few who constituted the wealthy and aristocratic, and who alone possessed influence. But when the great Teacher came, he laid the foundations of his plan for lifting the world out of its lapsed condition, below all influence, proclaiming that "he came to preach the Gospel to the poor; to heal the broken-hearted; to open the prison to them that were bound; to proclaim liberty to the captives; to set at liberty them that are bound." Thus did our Lord teach the equal dignity and worth of man, and show that the fundamental interest of society is found in the blessing and upraising of the masses.

This is the radical idea of our republican government. A government of the people must have a foundation as broad as the people themselves, while it proceeds upon the great truth that every man is equal to his fellow-man. This divine idea regarding humanity was never incorporated into any system of government, from the time of the ancient Hebrew Republic to that of the United States, in which it constituted the great central idea. All the great poets, from Homer, the father of poetry, and historians, from Herodotus, the father of history, down to a period but little anterior to the establishment of our own Government, spoke of the poor—that is, of the masses—as the "servile," "the plebeian," "the vulgar throng," and as being outside of society.

Even the Church did not seem to apprehend that which the Savior so plainly taught relative to the equal dignity and worth of humanity, because of its spiritual substance.

He who first discovered and applied this great principle in the Church, after the Reformation, was John Wesley, who commenced his mission among the colliers of England, and worked up to the highest stratum of society. To us it seemed especially providential, that a great religious movement, embracing the same great idea, should have been inaugurated in the Church, thirty-seven years before the same generative truth was incorporated in the new Republic. Great was the influence which the first event exerted upon the latter. It is the saying of a distinguished divine, "that the government of the world is in the interests of the Church." The truth of this remark is seen in that providential procession of passing events, which we see marching to the beat of time, preserving their right order, and appearing each just when wanted, not before or after, and contributing in one grand harmonious whole to the spread and triumph of the truth.

From the facts presented in this chapter, it is evident that the Divine *purpose* in planting us as a nation is in harmony with the Divine purpose in redemption, and in the planting of the Christian Church. This we should expect, as the same Hand which redeemed the world and planted the Church, also established our free Government. "Only upon that

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ences of that day were against slavery, and in favor of freedom. The people had just broken the yoke of oppression from their own necks, and were not likely to be in sympathy with oppression.

That we are correct in these views, and that they accord with the facts of history, we prove by the testimony of the statesmen of those times, as admitted by Mr. Stephens, the Vice-President of the so-called "Southern Confederacy." Mr. Stephens says: "The prevailing ideas of Mr. Jefferson, and most of the leading statesmen at the time of the formation of the old Constitution, were, that the enslavement of the African was in violation of the laws of nature; that it was wrong in principle, socially, morally, and politically. It was an evil they knew not well how to deal with; but the general opinion of the men of that day was, that somehow or other, in the order of Providence, the institution would be evanescent, and pass away. This idea, though not incorporated in the Constitution, was the prevailing idea at the time." Mr. Stephens adds: "Those ideas were fundamentally wrong. They rested upon the assumption of the equality of races. This was an error." Thus, Mr. Stephens, while he condemns the views of the fathers, yet admits that "most of the leading statesmen, at the time of the formation of the Constitution, were opposed to slavery, believing it to be a violation of the laws of nature, and wrong, socially, morally, and politically."

But let these great minds appear in the light of

their own testimony. Washington, the Father of his country, says, in a letter to John F. Mercer, which was written September 9, 1786: "I never mean, unless some particular circumstance should compel me to it, to possess another slave by purchase, it being among my *first wishes* to see some plan adopted in this country by which slavery may be abolished by law." In a letter to Robert Morris, written in April, of the same year, he says: "I can only say that there is not a man living who wishes more sincerely than I do to see a plan adopted for the *abolition of slavery*. But there is only one proper and effectual mode by which it can be done, and that is by legislative authority; and this, as far as my suffrage will go, shall never be wanting."

In a letter to Lafayette, April 5, 1783, he says: "The scheme, my dear Marquis, which you propose, as a precedent, to encourage the emancipation of the black people in this country from the state of bondage in which they are held, is a striking evidence of the benevolence of your heart. I shall be happy to join you in so laudable a work, but will defer going into the details of the business till I see you." Lafayette purchased an estate in the colony of Cayenne, with a view of educating and freeing the slaves upon it. Washington, in a letter alluding to it, says: "The benevolence of your heart, my dear Marquis, is so conspicuous on all occasions, that I never wonder at any fresh proofs of it; but your late purchase of an estate in the colony of Cayenne,

with the view of emancipating the slaves on it, is a generous and noble proof of your humanity. Would to God a like spirit might diffuse itself generally into the minds of this country!" The uttering of such sentiments, a few years since, in the South would have introduced Washington to a coat of tar and feathers, if not the scaffold and hangman's rope.

The author of the Declaration of Independence, Mr. Jefferson, in his Notes on Virginia, says: "There must, doubtless, be an unhappy influence on the manners of our people produced by the existence of slavery among us. The whole commerce between master and slave is a perpetual exercise of the most boisterous passions—the most unremitting despotism on the one part, and degrading submission on the other. Our children see this and learn to imitate it; for man is an imitative animal. This quality is the germ of all education in him. From his cradle to his grave he is learning to do what he sees others do. If a parent could find no motive, either in his philanthropy or his self-love, for restraining the intemperance of passion toward his slave, it should always be a sufficient one that his child is present. But, generally, it is not sufficient. The parent storms; the child looks on, catches the lineaments of wrath, puts on the same airs in the circle of smaller slaves, gives a loose rein to the worst passions; and thus nursed, educated, and daily exercised in tyranny, can not but be stamped with it by odious peculiarities. The man must be a prodigy

who can retain his manners and morals undepraved by such circumstances. And with what execration should the statesman be loaded, who, permitting one half the citizens thus to trample on the rights of the other, transforms those into despots, and these into enemies, destroys the morals of the one part, and the *amor patriæ* of the other; for if a slave can have a country in this world, it must be any other in preference to that in which he is born to live and labor for another. With the morals of the people their industry is destroyed; for in a warm climate no man will labor for himself who can make another labor for him. This is true, that of the proprietors of slaves, a very small proportion are ever seen to labor. And can the liberties of a nation be thought secure when we have removed their only firm basis—a conviction in the minds of the people that their liberties are of the gift of God—that they are not to be violated but with his wrath? Indeed, I tremble for my country when I remember that God is just; that his justice can not sleep forever; that, considering numbers, nature, and natural means only, a revolution of the wheels of fortune, an exchange of situation is among possible events; that it may become probable by supernatural interference. *The Almighty has no attribute which can take sides with us in such a contest.*” On August 7, 1775, in a letter to Mr. Price, of London, in speaking of the opposition to emancipation, he remarks: “You may find here and there an opponent of your doctrine, as you may find here

and there a robber and murderer; but in no greater number.” Dr. Franklin says of slavery: “Slavery is an atrocious debasement of human nature.” Near the close of his eventful life Franklin, in 1790, in the name of, and on behalf of the first abolition society of which he was president, drafted a memorial to the Senate and House of Representatives of the United States. Below we present this first anti-slavery petition to Congress, which threw South Carolina—ever the hot-bed of toryism—into such a furor:

“Your memorialists, particularly engaged in attending to the distresses arising from slavery, believe it to be their indispensable duty to present this subject to your notice. They have observed with real satisfaction that many important and salutary powers are vested in you for promoting the welfare and securing the blessings of liberty to the people of the United States; and as they conceive that these blessings ought rightfully to be administered, without distinction of color, to all descriptions of people, so they indulge themselves in the pleasing expectation that nothing which can be done for the unhappy objects of their care will be either omitted or delayed. From a persuasion that equal liberty was originally the portion, and is still the birthright of all men; and influenced by the strong ties of humanity and the principle of their institutions, your memorialists conceive themselves bound to use all justifiable endeavors to loosen the bonds of slavery, and promote the

general enjoyment of the blessings of freedom. Under these impressions they earnestly entreat your attention to the subject of slavery; that you will be pleased to countenance the restoration to liberty of those unhappy men who, alone in this land of freedom, are degraded into perpetual bondage, and who, in the general joy of surrounding freemen, are groaning in servile subjection; that you will devise means for removing this inconsistency of character from the American people; that you will promote mercy and justice toward this distressed race; and that you will step to the very verge of the power vested in you for discovering every species of traffic in the persons of our fellow-men."

That brilliant statesman, Alexander Hamilton, as early as 1774, in a letter to an American Tory, thus discourses upon the natural rights of man: "The fundamental source of all your errors, sophisms, and false reasonings, is a total ignorance of the natural rights of mankind. Were you once to become acquainted with these, you could never entertain a thought that all men are not by nature entitled to equal privileges. You would be convinced that natural liberty is the gift of the beneficent Creator to the whole human race, and that civil liberty is founded on that."

Mr. Madison, when the abolition of the slave-trade was under consideration, thus speaks: "The dictates of humanity, the principles of the people, the nation's safety and happiness, and prudent policy,

require that by expressing a national disapprobation of the trade, we may destroy it and save our country from the imbecility ever attendant on a country filled with slaves." When framing the Constitution he said: "It is wrong to admit into the Constitution *the idea that there can be property in man.* The first question that offers itself is, whether the general form and aspect of the Government be strictly republican. It is evident that no other form would be reconcilable with the genius of the people of America, and with the fundamental principles of the Revolution, or with the honorable determination which animates every votary of freedom to rest all our political experiments on the capacity of mankind for self-government."

John Adams thus discourses upon the "*sum of all villainies:*" "It is among the evils of slavery that it taints the very sources of moral principle. It establishes false estimates of virtue and vice; for what can be more false and more heartless than this doctrine which makes the first and holiest rights of humanity to depend upon the color of the skin? It perverts human reason, and induces men endowed with logical powers to maintain that slavery is sanctioned by the Christian religion; that slaves are happy and contented in their condition; that between master and slave there are ties of mutual attachment and affection; that the virtues of the master are refined and exalted by the degradation of the slave, while, at the same time, they vent execrations upon the slave-trade, curse Britain for having given them slaves, burn at

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rejects it in speculation. It is a debt we owe to the purity of our religion to show that it is at variance with that law which warrants slavery. We ought to lament and deplore the necessity of holding our fellow-men in bondage.”

Is it to be supposed that men with such views of human rights and human slavery, would, immediately after the great struggle for independence, form a Constitution sanctioning slavery? Slavery was regarded as an evil to be endured for a time only. It was waning, and was expected soon to die, and the Constitution was framed under this impression. Mr. Stephens recently charged, as we have seen, that there was a blunder made in the Constitution of our country in its failing to recognize slavery, and in making liberty universal; thus admitting the grand fact that that immortal instrument, as held by the North, embodies the views of those who framed it; and that those views are unmistakably in favor of liberty to all. It is a matter of gratitude to Almighty God that it is so clearly attested by evidence that the views of the great men of that age, as well as the spirit of the age, harmonizes so perfectly with the Divine purpose in establishing the United States of America.

It was the Divine will that the new nationality should keep its life covenant by expanding, by growing, in accordance with the law of its own organic life. This great fundamental, this central, this generative idea, was to be developed and promulgated.

It was to be demonstrated to other governments, to all people. Our mission in this respect was important, for it was world-wide as that of the Church. We were to show that man as man has the inborn capability of self-government.

God committed this high trust to us as a nation, and to none else. Our national life was based upon it, grew out of it, and our continued existence depended upon its continual development. We were to move right on, conforming all the nation's acts to those proclaimed truths, "All men are created equal, and endowed by their Creator with the inalienable rights of life, liberty, and the pursuit of happiness."

We were to throw this new, Divine life-element into the literature of the world; thenceforth philosophers, and historians, and poets were to philosophize, and write, and sing of a great nation, whose aristocracy, whose ruling class was the great body of the people—an empire of sovereigns. We were to give a new and unheard-of dignity to labor, by throwing around it and into it this new idea of humanity. As the government was to be of the people, *labor* and *not* "cotton" henceforth was to be king. We were to lay siege to that mighty power which girded Babylon with its massive walls; that reared the pyramids; that built the Parthenon; that stormed the walls of ocean-girt Tyre, the "mistress of seas," and give to it a dignity which had not before characterized it. This was to follow as the result of promulgating the great truth of the equal dignity of

man. In monarchies it is honorable to do a worthy act because the monarch does it. By the same law is labor made honorable in the United States. He who labors is one of the rulers of the land; therefore it is honorable to labor. This gives to labor a new force which it never before had. America seems destined, if in no other way, to revolutionize the world by her new inventions of time-saving, labor-saving, and expense-saving machinery. "Were Aristotle and Plato," says Bancroft, "to come back to our world nothing would surprise them more than the contrast between the work-shops of Athens and New York." Already have we originated the telegraph, by which, in a few years, we shall be able to hold daily converse with the world.

Our own nation was to be an asylum for the oppressed of all other nations. Here the prophet declared they should come as doves to their windows, and here they were to receive a cordial welcome, find a home, and have inheritance. We were to demonstrate to the kingdoms into which the old Roman Empire was divided—in the whole of which there exists the unhappy union of Church and State, symbolized by the mingling of the clay and iron in the ten toes of the image—the advantages of a separation of the Church from the State, and the great practical good accruing to both from the voluntary Scriptural principle in sustaining the Church.

Our mission, in short, as a nation, should only be accomplished when the last despot should be

dethroned, the last chain of oppression broken, the dignity and equality of redeemed humanity everywhere acknowledged, republican government everywhere established, and the American flag — that solemn national signal; that safeguard of liberty, devised by the Rutledges, the Pinckneys, the Jays, the Franklins, the Hamiltons, the Adamases; that flag which is expressive of American ideas, American history, American feelings, American liberty; that flag under which the immortal chieftain of liberty, Washington, and his deathless conquerors marched to victory and liberty—when that flag should wave over every land and encircle the world in its majestic folds, then, and not till then, should the nation have accomplished the purpose for which it was established by the God of heaven. This was not to be the work of a day nor a year, and yet every year should mark its increasing progress.

CHAPTER IX.

OUR APOSTASY AS A NATION.

OUR apostasy is seen in our failure to carry out the Divine purpose for which we were raised up as a nation. In the preceding chapter we have seen how great that purpose was, and the way in which it was to be carried out. Our "*covenant of life*" has been greatly weakened, if not absolutely broken. We have not gone on in our life-work, as a nation, of demonstrating that "all men are created equal, and endowed by their Creator with the inalienable rights of life, liberty, and the pursuit of happiness." We have grown, 't is true; but our growth, the increase of our population, and the enlargement of our domain, not having been in accordance with the law of our own organic life, has made our strength weakness.

"The more I study the relations of the Christian religion with the institutions of government and law," says that clear thinker and able writer, Dr. Isaac J. Allen, of the Ohio State Journal, "the more profoundly am I convinced that any departure from, or violation of, the principles and precepts of Christianity is in just so much a weakening of human institutions." Our failure to develop those God-

given ideas of the equal dignity and worth of the common humanity, in its own spiritual substance, as the begotten of God, was itself a "departure from and violation of the principles and precepts of Christianity," which induced national imbecility. For as surely as the giant oak of the forest, which has grown for a thousand years, begins to wither and die the moment it ceases to obey the vital force contained in the germ from whence it sprung, so surely does a people begin to fall into ruin the moment it ceases to develop the fundamental idea of its own nationality to work out its own appropriate civilization and history.

"Civilization is not a thing—a chattel to be bought and sold; nor yet a fixture to be negotiated by bond and mortgage; neither can it be transferred from people to people by international treaty. It has no necessary connection with wealth and luxurious splendor; wickedness pampered, and ignorance gilded, can not serve to raise one above his poor but virtuous neighbor; filling the wigwam of the savage with gold, and robing him with purple and fine linen, could work no change in the measure of his civilization. Such, then, civilization is *not*; but civilization *is* the complete development of man in all his appropriate relations to the world. It is the habitual and universal practice of those humanizing principles which bring 'peace on earth and good-will toward man.' It is the expansion and elevation of all the natural powers and capacities of man considered as a social

being, and as such the subject of civil government; in a word, it is making him perfectly a MAN.”*

That which civilization is not, and which, as a people, we knew it was not, we have labored to make it. We have been practicing upon the principle that civilization is a “chattel, a thing to be bought and sold” at will. We have not been found in the “habitual and universal practice of those humanizing principles which bring ‘peace on earth and good-will toward man.’” We have not gone on laboring for the “expansion and elevation of all the natural powers and capacities of man considered as a social being, and as such the subject of civil government.” But we “have gone in the way of Cain, and run greedily after the error of Balaam for a reward.” We have fallen, and great has been our fall. Would we see the height from which we have fallen, and the depth of infamy into which we have plunged, we have only to institute a comparison between the views held by our fathers regarding human liberty, and those of our own time.

That which the fathers regarded as a great evil, and which they hoped to see extirpated in their day, we, their unworthy children, have cherished, pronounced divine, and developed a scheme of human degradation in which a human soul is held bereft, not only of all civil liberty and rights, but of all its natural attributes, is held to be not a *person*, but a

* Christianity in its Relation to Civil Polity. By I. J. Allen, A. M., M. D.

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those deeds of darkness which were fast making our national life and history "a devil's chaos instead of God's cosmos."

The national heart became so dark and depraved that in parts of the body-politic all fealty and patriotism were eaten out, all sense of the most sacred obligations and human rights extinguished, so as to make the most atrocious villainies appear like innocence, and treason against the grandest fabric of human liberty ever erected on earth, like the noblest of civic virtues.

Dr. Smith, of South Carolina, in referring to the grounds of objection entertained by the South against the Government, and their reason for seeking its destruction, thus speaks of that wonderful instrument, the Declaration of Independence, which we have called our Life Covenant: "What is the difficulty, and what the remedy? Not in the election of Republican Presidents? No. Not in the non-execution of the Fugitive bill? No. But it lies back of all these. It is found in that *atheistic, Red Republican doctrine of the Declaration of Independence! Till that is trampled under foot there can be no peace.*" How would the utterance of such treasonable sentiments have been received in those days when the immortal Henry was heard in the Assembly of the Old Dominion to exclaim, "Give me liberty, or give me death!"

There is perhaps no stronger evidence of our national apostasy, than the fact that men occupying positions of trust, and power, and honor, in the na-

tion, were, while sworn to support the Constitution, engaged for a whole generation in laying their plans for the nation's destruction. These acts of treason were so deep, and dark, and infamous, that they would hardly have been credited, had not these villains, by their own confessions, established their truth. Rhett said, in regard to the destruction of the Union: "It is a matter which has been gathering head for more than thirty years." Mr. Packer said: "It has been gradually culminating for a long series of years." Mr. Inglis said: "Most of us have had this matter under consideration for the past thirty years." Mr. Keitt said: "I have been engaged in this movement ever since I entered public life." Why all this effort to seek the nation's life? Why toil for thirty years to destroy the temple of liberty? Mr. Stephens, the Vice-President of the Southern Confederacy, answers, that it is because the fathers made *liberty*, and not *slavery*, the corner-stone of the Republic. Dr. Smith affirms that the difficulty is in the atheistic doctrine of the Declaration of Independence, which must be trampled under foot in order to have peace. Strange apostasy, this!

There is truth in what Mr. Jefferson affirmed, "that the man must be a prodigy who could retain his manners and morals undepraved under the corrupting influence of slavery." How few in the South have escaped that terrible depravity induced by the slave power! How strangely these sentiments of the slave oligarchy contrast with those of the fathers and

earlier statesmen of the Republic! They have spoken once; let them speak again. Hear what they say:

Washington: "My first wish is to see slavery in this country abolished by law."

Patrick Henry: "I believe a time will come when an opportunity will be afforded to abolish this *lamentable evil*. If not effected in our day, let us transmit to our descendants our abhorrence of slavery."

Thomas Jefferson Randolph: "How can an honorable mind, a patriot and lover of his country, bear to see this Ancient Dominion, rendered illustrious by the noble devotion and patriotism of her sons in the cause of liberty, converted into one grand menagerie, whose men are to be reared for the market, like oxen for the shambles?"

Thomas H. Benton: "My opposition to slavery dates from 1804, when I was a student of law, in the State of Tennessee, and studied the subject of African slavery in an American book, a Virginia book, Tucker's Edition of Blackstone."

De Witt Clinton, the author of the great system of internal improvements: "Would not all the despotisms of ancient and modern times have vanished into air, if the *natural equality* of mankind had been properly understood and practiced? This declares that the same measure of justice ought to be measured out to all men, without regard to adventitious inequalities, and the intellectual and physical disparities, which proceed from inexplicable causes."

Major-General Joseph Warren: "*Personal freedom is the natural right of every man; and no man, or body of men, can, without being guilty of flagrant injustice, claim a right to dispose of the persons or acquisitions of any other man, or body of men, unless it can be proved that such right has risen from some compact between the parties in which it has been explicitly and freely granted.*"

Senator Benton makes the following beautiful allusion to that great statesman, Henry Clay: "On one occasion I saw Henry Clay rise higher than I thought I ever saw him before; it was when, in the debate on the admission of California, a dissolution was apprehended if slavery were not carried into this Territory, where it never was. Then Mr. Clay, rising, loomed colossally in the Senate of the United States; declaring, as he rose, that for no earthly purpose, no earthly object, could he carry slavery into places where it did not exist before. It was a great and proud day for Mr. Clay, toward the latter days of his life, and if an artist could have been there to catch his expression, as he uttered that sentiment, with its reflex on his face, and his countenance beaming with firmness of purpose, it would have been a glorious moment in which to transmit him to posterity—his countenance all alive and luminous with the ideas that beat in his bosom. That was a proud day. I could have wished that I had spoken the same words. I speak them now, telling you they were his, and adopting them as my own."

As late as 1832 Governor M'Dowell used the following language in the Legislature of Virginia: "Sir, you may place the slave where you please; you may dry up to your utmost the fountains of his feelings, the springs of his thought; you may close up his mind's every avenue of knowledge, and cloud it over with artificial night; you may yoke him to your labors as the ox, which liveth only to work and worketh only to live; you may put him under any process which, without destroying his value as a slave, will debase and crush him as a rational being; you may do this, *and the idea that he was born to be free will survive it all.* It is allied to his hope of immortality; it is the ethereal part of his nature which oppression can not rend; it is a torch, lit up in his soul by the hand of Deity, and never meant to be extinguished by the hand of man."

The apostasy of the Church in the southern portion of the nation was as marked as that of the civil power. Slavery seems to have destroyed those principles of truth which, when taken away, leave the Church a whitened sepulcher. It has proved the bane of every virtuous impulse and the nurse of every vicious thought. "Slavery," says Beecher, "has dragged the priests from the altar. It has put false fire thereon, and in the lurid light of that fire it has read God's Word backward, and made the charter of liberty for the world to be the charter of despotism. Never was the foul virus and bitterness of slavery shown before as it has been in the

prostration of the Churches of the South, and the utter apostasy of the ministers of the Gospel belonging to them.”

In the slave States the testimony of all the Churches, in an early day, was against oppression and in favor of freedom; but under the baneful influence of slavery it has been entirely reversed. That which, in the early history of the Republic, she pronounced a great evil, and for the extirpation of which she pledged her earnest prayers and unceasing toils, she came to regard as a great blessing, a thing divine, which it was her duty to “conserve and perpetuate.” Says the Rev. Dr. Plumer, of New Orleans, a man of note in the South: “The great providential trust of the South is to conserve and perpetuate the institution of domestic slavery. Let us take our stand on the highest moral ground, *and proclaim to all the world that we hold this trust from God. In defending it, to the South is assigned the high position of defending before all nations the cause of religion and all truth.*” With M’Kaye, in his “Birth and Death of Nations,” we ask, What is this but the ravings of the madness and dementation engendered by slavery? Think of the condition of a people whose ministers have become so profoundly unconscious of their own utter demoralization! Ministers and laymen engaged readily in slave-breeding, selling, and buying, claiming the Divine sanction of their conduct.

The Churches in the free States did not entirely

escape this apostatizing influence. Every means was used to prevent the Northern Churches from sending forth any condemnatory declarations of slavery. To speak against slavery or pray for the oppressed was to meddle with politics—to be an abolitionist. The Methodist Episcopal Church, which from the beginning had borne unmistakable testimony against the great evil of slavery in her book of Discipline, was greatly agitated by the aggressions of the slave power. The Northern portion of the Church maintained its ground, and escaped apostasy. Not so with the Southern portion; that apostatized from God and truth, bowed before the dragon, gracefully received his yoke, seceded from the old Church, and proclaimed slavery a divine institution, and pronounced the Declaration of Independence an “atheistic and Red-Republican doctrine, which should be trampled under foot.” In no one of the Southern Churches was the apostasy so complete as in the Methodist Church South. So low had she fallen, and so thoroughly had she become imbued with the spirit of the old serpent, that her clergy, years before the rebellion broke out, were found in mobs, by which persons from the North, on the mere suspicion of being opposed to slavery, were seized, and without the form of a trial hung till dead.

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individuals, or distributed on farms or among families, as the property of individuals. They were enslaved as a nation, and not as individuals. They formed a separate community of their own in the land of Goshen, of which they held exclusive possession; where they lived in permanent houses, and had their own forms of law; for the scepter never departed from Judah till Shiloh came. They were a sort of province of Egypt, and tributary to it. None but adult males rendered service: there is no account of the bond-service of females. The mother of Moses hid him three months, and afterward she contracted to nurse him for wages. Ex. ii, 9. None of these privileges belong to the slave system among us; it has no such ameliorating traits.

Slavery among the Romans, cruel as it was, is far surpassed by American slavery. There was no statute of the Roman law by which the slave was forbidden the use of letters. He was not debarred from any branch of knowledge which his circumstances would enable him to pursue. In nearly all the slave States in this country slaves are prevented, by severe laws, from learning or improving their minds—a barbarism unknown in heathen lands.

Our laws prohibit emancipation. In a few of the States it may be brought about by special legislation for special cases. In heathen Rome emancipation was not only allowed, but such were the laws that it was easily brought about. There were twelve different methods by which it was effected. One was,

that when a slave was appointed a tutor he became free.*

Were we to institute a comparison with slavery as it existed in the West Indies, when under the English, French, Danish, or other governments, or with serfdom in Russia, we would reach the same results. The fundamental idea of slavery as it existed among the ancients was *authority*—authority absolute and monstrous; but still *authority*, and not “*property*.” In ancient Greece, where the slave had no political or civil rights, his quality as a human being, as a man, was respected. Even in Rome, where the system was so cruel that one would suppose that something like the American idea on the subject prevailed, the manhood of the slave was not totally annihilated. The old pagan master regarded his servants rather as ministers to his comfort or luxury, than as the subjects of traffic or sources of revenue. With us the slave is not only bereft of his civil liberty and rights, but of all his natural attributes, and held to be a chattel.

The non-slaveholding portion of the slave States, called by the slaveholders the “white trash,” have been made to feel most sorely the oppressive character of the slave power. There were, at the commencement of the war, 347,525 slaveholders in the United States. This fraction of a million ruled the 5,836,952 non-slaveholders almost as absolutely as

* Dr. Charles Elliott on Slavery.

they did their negroes. In some of the States it was enacted by law that no man who did not hold slaves should be allowed to hold office, not even that of magistrate, to say nothing of those higher positions of trust and power, with their emoluments. The following is the testimony of an intelligent gentleman of North Carolina on this subject. "At the very moment we write"—1860—says the author, "as has been the case ever since the United States have had a national existence, and as always will be the case, unless right triumphs over wrong—all the civil, political, and other offices within the gift of the South are filled with negro-nursed incumbents from the ranks of the execrable band of misanthropes—three hundred and forty-seven thousand in number—who, for the most part, obtain their living by breeding, buying, and selling slaves. The magistrates in the villages, the constables in the districts, the commissioners of the towns, the mayors of the cities, the sheriffs of the counties, the members of the Legislatures, the Governors of the States, the Representatives and Senators in Congress, are all slaveholders. All the consuls and ambassadors, all the envoys extraordinary, and ministers plenipotentiary, who are chosen from the South and commissioned to foreign countries, are chosen with special reference to the purity of their pro-slavery proclivities. If credentials have ever been issued to a single non-slaveholder of the South, we are ignorant of both the fact and hearsay; indeed, it would be very strange if this

much-abused class of persons would be allowed to hold important offices abroad, when they would not be allowed to hold important ones at home.”

There are few schools in the South, and the poor being neither able to send away their children, nor employ teachers at their homes, are compelled to raise them in ignorance. Thus they grow up, generation after generation, without being able either to read or write. In South Carolina, one white person out of every three, over the age of twenty-one, is unable to read and write. In New England there is only one in every three hundred. Think of the difference between *three* and *three hundred*. Is it any wonder that liberty had no foundation in South Carolina? The condition of the non-slaveholding whites is little better in other slave States. The lands which are worth cultivating are owned by the few slave masters, while the non-slaveholding whites are compelled to go to the poor mountain regions, or dwell on the lands owned by slaveholders. In Rutherford county, Tennessee, there are fourteen thousand, four hundred and ninety-three acres of land under inclosure, owned by sixteen men; three of the men own more than ten thousand acres. One man of the three owns half of the whole township of Murfreesboro. Such is the relation of the slaveholders of the South to the lands of the South. These lands in many parts of the South have never been brought under cultivation. We were astonished in passing through Tennessee, Kentucky, Alabama, and

Georgia, to find large tracts still covered with their native forests.

The same spirit enslaved also the Church. The terrible despotism fastened its manacles upon the Church of Christ, throughout the entire South. Never was a Georgia slave held under power more absolute by his master than was the Church by the slave power. It was compelled to bring all its influence to the support and extension of human oppression.

It enslaved the press: the press was not half so free in the slave States, under the slave oligarchy, as under the Autocrat of the Russian autocracy. He who dared to publish any thing against slavery, was charged with circulating incendiary matter, inciting the slaves to insurrection, and disturbing the quiet of society. We here present the law of Maryland on this subject:

“Be it enacted by the General Assembly of Maryland, that after the passage of this act, it shall not be lawful for any citizen of this State, knowingly to make, print, or engrave, or aid in the making, printing, or engraving, within this State, any pictorial representation, or to write, or print, or to aid in writing, or printing any pamphlet, newspaper, handbill, or other paper of an inflammatory character, and having a tendency to excite discontent, or stir up discontent among the people of color of this State, or of either of the other States or Territories of the United States, or knowingly to carry, or send, or to

aid in carrying or sending the same for circulation among the inhabitants of either of the other States or Territories of the United States; and any person so offending shall be guilty of a felony; and shall, on conviction, be sentenced to confinement in the Penitentiary of this State, for a period of not less than ten nor more than twenty years, from the time of the sentence pronounced on such person."

If such is the severity of the laws of Maryland, where slavery hardly existed, or at least where it existed in its mildest form, what should we expect from such a State as Georgia, or South Carolina? What, a felony to print and circulate that human bondage is an evil! How strange that such a statute as the above should exist in a nation claiming to be a nation of freemen!

He who was unfortunate enough to violate this statute, whether in Maryland or Georgia, Tennessee or Kentucky, was seldom so much favored as to have the form of a trial. The more general manner of dealing with such offenders was to seize them by mob violence, and if printers, their presses were destroyed, while they were summarily punished.

It enslaved the freedom of speech in the South, and public opinion in the North. In the South men dared not speak against the institution of slavery, while in the North it was very unpopular to do so. As though all this was not enough, it resorted to individual martyrdom. He who in the South was suspected of holding opinions opposed to slavery was

at once branded as an abolitionist, and was hunted like a wild beast, and when overtaken and apprehended was put to death without the form of a trial. Rev. Anthony Bewley was thus murdered, in Texas, on mere suspicion, and without trial.

It enslaved the civil government. When the national compact was formed, this dragon of despotism was comparatively small and feeble, and had but a temporary refuge among us. Soon it was found that it had grown to be an unforeseen and unexpected power. Grasping the reins of the Government, it has held the administrative power in its sacrilegious hands for more than fifty years, using it for its own purposes, or in a manner which has been antagonistic to the interests of this country. The office of President of the United States has been filled *forty-eight* years by slaveholders, and only *twenty* years by non-slaveholders. The offices of Secretary of State, Secretary of the Treasury, Secretary of the Interior, Secretary of the Navy, Secretary of War, Postmaster-General, and Attorney-General, have been under the control of the slave power two-thirds of the time. The Chief Justices and Associate Justices of the Supreme Court of the United States, the President *pro tem.* of the Senate, and the Speakers of the House of Representatives, have, in a large majority of instances, been slavebreeders from the southern side of the Potomac. Hardly a session of Congress passed without some new demand being made by the slave power for its advantage. These demands were com-

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grown, when it made its attack upon the nation's life. Having been allowed to dwell in the political heaven of the nation, it now makes a demand which the nation can not grant and continue to exist, for the reason that it would transform it into the veriest despotism; and yet it makes that demand under the terrible threat that if not granted the nation shall be destroyed. Though this demand was new, similar threats had been made from an early day in the nation's history. In the first Congress under the Constitution, at the presentation of the famous petition in which Franklin asked Congress "to discourage every species of traffic in man," this despotism broke forth in the most violent threats. At the time of the Missouri question, in 1820, it openly threatened the dissolution of the Union. "In 1830, under the influence of Calhoun, it assumed the defiant front of nullification; nor did it yield to the irresistible logic of Webster, or the stern will of Jackson, without a compromise." At the presentation of abolition petitions, at the Texas question, the compromise of 1850, at the Kansas question, at the probable election of Fremont—on all these occasions did it threaten the dissolution of the Union.

While these threats, which many regarded as idle, were being reiterated, preparations were actually making to carry them into execution. As the time for perpetrating their plotted treason drew near, the leaders in the conspiracy managed to occupy those positions in the Government where they might the

more readily consummate their infamous purposes. The President, James Buchanan, though chosen from the free State of Pennsylvania, was used by these conspirators to aid their cause. The Secretary of the Treasury was a slave-master from Georgia; the Secretary of the Interior, a slave-master from Mississippi; the Secretary of War, a slave-master from Virginia; the Secretary of the Navy, a Northern man with Southern principles; these, with the Chief Magistrate, with the oath of fidelity warm upon their perjured lips, and their high positions prostituted to the lowest perfidy, sat in hellish counsel in the President's Cabinet, day after day, and night after night, adjusting and consummating their parricidal plot.

The army of the United States was exiled, and so far dispersed that when the capital of the nation was threatened, the chief in command was unable to bring together a thousand troops for its defense. The navy was so far dispersed that, when the new Administration came into power, there were no ships to enforce the laws and collect the revenues in Southern ports. Out of seventy-two vessels of war, which constituted the navy, only two were available at home, the Brooklyn, carrying twenty-five guns, and the store-ship Relief, carrying two guns. The public force was removed from our forts which dot our extensive Southern coast, so that these forts, with the twelve hundred cannon which they contained, became at once an easy prey to treason. The free States were disarmed by a transfer of the national arms from

Northern to Southern arsenals. More than one hundred and fifteen thousand arms of the latest make and the most approved pattern, were removed from Springfield and Watervliet Arsenals to different arsenals in the slave States, that they might be within the grasp of traitor hands. A quarter of a million of muskets, worth twelve dollars each, were sold to the slave States for the sum of two dollars and fifty cents each. Vast quantities of cannon, mortars, ball, shell, and powder, took the same direction. The Treasury of the nation was robbed of more than six millions of dollars to be used in the work of treason.

Such, reader, is the array of testimony of the truth of our proposition, that the slave power of the South is the *worst form of despotism which ever existed among men*. When, or where, in the world's history, did despotism ever before exhibit such power of evil? In the past ages it had fastened chains upon barbarous and partially-enlightened nations, and that was an easy task. But here it dares to undertake the more than herculean work of fastening manacles upon a nation composed of millions of enlightened freemen.

CHAPTER XI.

THE AMERICAN REPUBLIC AND THE PRESENT
REBELLION.

“WAR,” says Dr. Bacon, “has a place among the agencies through which God’s providence is working, from age to age, in the interest of the divine kingdom, which is righteousness and peace. In the sacred books of the Old Testament we have not only the record of the wars in which the chosen people fulfilled their destiny, but the prayers in which holy men commended their country to the God of Hosts in time of peril, and the songs in which they acknowledged that his right hand had given them the victory. Under the providence of God, then, and in the methods by which he governs the world, war, with its dreadful train of evils, is sometimes an inevitable incident in the world’s progress. Conflicts attendant on the birth or the attempted subjugation and extinction of nationalities—conflicts arising out of the growth and collision of irreconcilable systems of civilization, or the collision of civilization with barbarism—conflicts between right and wrong, between liberty and despotic power, or between progressive and repressive forces—sometimes involve the necessity of war.”

The American Republic was born in the midst of a most sanguinary war—a war not of a day, or month, or year, but of seven years. Had the nation continued as it began, it might have escaped the present terrible war. But having broken its life-covenant, having failed to develop in harmony with the law of its organic life, having lost sight of the great purpose for which it was planted by God, having apostatized and become enslaved, war comes as a consequence.

Good men had seen the ship of State adrift in the gulf stream of human oppression; they saw the manacles fastened upon every limb of the body-politic, and uttered their warnings; they wrote and spoke against oppression without fear. For years the contest continued, waxing more intense with the lapse of time. The antislavery sentiment meanwhile grew strong. The oppressed millions of the colored race cried aloud before God. God's people pleaded at the mercy-seat, year after year, that He who came to "proclaim liberty to the captives, and the opening of the prison to them that are bound," would come in great power, and "loose the bands of wickedness, undo the heavy burdens, break every yoke, and let the oppressed go free."

The true friends of civil and religious liberty, North, South, East, and West, toiled, and wept, and trembled, and prayed—prayed earnestly, prayed for help, prayed for deliverance—deliverance from the serpent which had encircled the nation in its deadly

coils God answered, and came in the fiery tempest of war to consume his enemies and save his people. One of liberty's gifted bards has represented this coming of Jehovah in the following eloquent and sublime strains:

“ Mine eyes have seen the coming of the glory of the Lord:
 He is trampling out the vintage where the grapes of wrath are
 stored;
 He hath loosed the fateful lightning of his terrible swift sword:
 His truth is marching on.

I have seen him in the watch-fires of a hundred circling camps;
 They have builded him an altar in the evening dews and damps;
 I can read his righteous sentence by the dim and flaring lamps:
 His day is marching on.

I have read a fiery Gospel writ in burnished rows of steel:
 ‘As you deal with my contemners, so with you my grace shall deal;
 Let the hero born of woman crush the serpent with his heel,
 Since God is marching on.’

He has sounded forth the trumpet that shall never call retreat;
 He is rifling out the hearts of men before his judgment-seat;
 O, be swift, my soul, to answer him! be jubilant, my feet!
 Our God is marching on.

In the beauty of the lilies Christ was born across the sea,
 With a glory in his bosom which transfigured you and me;
 As he died to make men holy, let us die to make men free;
 While God is marching on.”

The present war is only another and striking phase of that contest between truth and error which began far back in the past when our world was yet young, and which has continued to the present, and will continue till all the opposing forces and opposing influences of the truth shall be overcome.

It was a favorite idea with Hugh Miller that the six days of creation represented six geological epochs

or periods of past time, in which God was engaged in the work of secular creation, and that the Sabbath represented the present period, which is the time of God's redemption work. That he is now engaged in spiritual creation, and that all events are in some way made subservient to the accomplishment of God's purpose, accords with the faith of every believer in Divine providence. That the present sanguinary struggle will be overruled for man's good and God's glory we have not a doubt.

This great contest between the hosts of freedom and despotism, being a part of God's great world-plan, is pointed out by the prophet in the book of Revelation: "And there was war in heaven: Michael and his angels fought against the dragon: and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven." Rev. xii, 7, 8. The ground of symbolization in Revelation is *analogy—general resemblances*, by which objects of one species may be employed to represent those of another. A combination of bloody and tyrannical rulers is symbolized by a ferocious wild beast, because their temper and agency toward individuals, communities, and nations, is like that of a ravenous brute which kills and devours inferior and harmless animals. A vast multitude, united in a single community or government, is represented by a sea, because of its resemblance to such a collection of waters and relationship to inferior and tributary communities, like that of a sea to the fountains and

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of the Church. When, like the first four trumpets, they are drawn from the material universe they indicate analogous agents and events in the world of men, and in those instances in the Roman and neighboring military and civil empires. Babylon, the metropolis of an idolatrous persecuting kingdom, is employed as a symbol of a resembling organization of apostate persecuting teachers professing to be true ministers of God. When the relation of the teachers and rulers of a nationalized Church to the civil power of the Empire during a period of persecution is to be represented, a drunken sorceress is exhibited as born by a monster wild beast, the symbol of the rulers of that empire.*

With these remarks on the law of symbols we shall proceed to an examination of the passage quoted at the beginning of this chapter, which we claim has reference to the present wicked rebellion.

The place of this war. This war is said to be in heaven. Heaven generally means the place of the Church. This is the political heaven, and symbolizes the *place* of the Republic, to distinguish it from the earth which symbolizes the *place* of monarchy. As a heavenly existence will be conducive to a higher development of the mental faculties than can possibly occur in connection with the disabilities of a probationary state, so is a republican form of government, where freedom of speech and of the press exist, and

* Lord on the Apocalypse.

the benefits of a liberal education are extended to all, calculated to raise mankind to a higher state of civilization than can possibly occur under any other form of government. The weary sons of toil, while wandering in this vale of tears, look with anxious longings to their heavenly rest; so the denizens of the monarchies of earth are anxiously desiring a residence in our more favored land. Even now, while we are in the midst of all the horrors of a civil war, they are flocking by multiplied thousands to our shores. Michael symbolizes the genius of our republican government. Michael is a pure, free, unfallen spirit, and as such aptly symbolizes the genius of liberty. He is the *archangel*; in the order of the angelic hosts, Michael stands first, occupying the highest place. Among all forms of government, the republican stands highest; it is that which is adapted to the highest order of intelligence. Michael is the angel nearest to God, and as such he is a fit symbol of that government which God established, and which, as a pure Republic, embodies those great principles of truth and justice which approximate nearest the infinite perfections of Him, of whom it is declared that "justice and judgment are the habitation of his throne, and mercy and truth shall go before his face." Psalm lxxxix, 14.

If it be objected that the Government has sanctioned wrong doing, as in the case of African slavery, which is one of the greatest evils known to history, and can not therefore be symbolized by a pure celest-

tial being, we answer that we must distinguish between the genius of the Government as set forth in the National Life Covenant, the Declaration of Independence, and the Constitution, and those acts of wrong doing in the nation. The fact is, slavery was a positive and direct violation of the Constitution, a wrong which the genius of the Government never sanctioned.

The Church is called "the bride, the Lamb's wife"—Rev. xxi, 9—and yet there are many things in the Church which Christ would not approve, and to which good men would object, so that here is ground for similar objections. Michael is the symbol of the genius of our Government as set forth in those wonderful instruments, the Declaration of Independence and the Constitution. As such the symbol is a beautiful and impressive one, giving us an idea of the purity of the principles of our free institutions, and the holiness and justness of our cause, and the great importance of continuing the struggle in which we are engaged till the right shall triumph.

The dragon symbolizes the genius of the slave power. "The dragon," says Cruden, "spoken of by the prophets was cruel, deadly, and wild." It was taken in Scripture for the devil, so called for his great strength and bloody cruelty against the saints. It is also taken for cruel tyrants, as in the case of Pharaoh: "Behold, I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers." Ezek. xxix, 3. The dragon is the

prophetic symbol of the worst form of despotism, and as such it was used by the prophet to foreshadow the cruel and despotic character of the slave power of the South. It is a remarkable coincidence that those who planned the rebellion placed upon their own flag the rattlesnake, one of the most venomous of serpents, as a symbol of the genius of their own government, which they boasted had for its cornerstone human oppression. It is also worthy of remark, in this connection, that those of the North who have been in sympathy with the despotism of the South, and have done all they could to help the dragon, have received the distinguishing cognomen of "copperhead," a title of which the leaders seem proud. In this the slave power and their sympathizers have fulfilled the Divine prediction, and established, beyond the possibility of a doubt, their character as a despotism. We have asked Southern men why they chose this symbol, but have never found any one who could give an intelligent answer. To us it seems that "it came to pass that it might be fulfilled which was spoken by the prophet."

"This serpent," says Lord, "is a wholly different being from that great, red dragon which endeavored to devour the man-child. To distinguish him from that dragon he is defined as the ancient serpent, who is called the devil and Satan, who deceives the whole world—titles which belong only to that great, apostate spirit who seduced our first mother, and an agency that is exerted alone by him. He is a ser-

pent, too, having subordinates of a similar nature that fight under his standard. The seven-headed dragon had no troops of a nature like his own." As the slave power, as a form of despotism, is of greater antiquity than the despotism of the ten-horned dragon of pagan Rome, it was meet that it should be symbolized by that *old* serpent whose history dates back with the commencement of the race of man; and as it is the worst form of oppression known among men, it is proper to represent it by the most cruel and deadly of all the serpent race. Mark the fact, that this antagonist of Michael comes not from abroad: it is not an invasion, but a rebellion. The dragon and his angels are in heaven, and seem to have grown up there. This harmonizes with the facts. Our war is not an invasion by a foreign foe, but a rebellion—the rebellion of an enemy which has grown up in our midst.

It is generally supposed that there is an allusion in this passage to the war in heaven, the abode of angels and God, by which Satan was cast out. Be this as it may, it is certain that a war might have been waged by the inhabitants of the heavenly world against the throne of God, with as much show of justice, as by the people of the South against the Government of the United States. "As the first revolt of arrogant selfishness and pride had its birth in the highest circles of intelligence," so among a people, with the best ideas of God and human liberty, has the worst forms of despotism ever known among

men been permitted to culminate in open rebellion, that it might be utterly destroyed from the earth. History tells of other rebellions; but in most instances they were the uprising of an oppressed people claiming their rights, or resisting the further aggressions of the oppressor, and hence were struggles of right against wrong, liberty against oppression. Such was the struggle of the people of England under Cromwell, and of the American Colonies against the tyranny of the English throne. But here is an uprising of wrong against right, of oppression against liberty, of the worst form of despotism against the best form of government. Never since the "traitor-angel" and his emissaries "first broke peace in heaven" has such a diabolical work been undertaken.

What is it to destroy this nation's life? It is to take away the God-given right of liberty in every man—the principle of man's rights based upon the divinity of his origin—it is to destroy the "latest fruits of Christianity and the latest attainments of civilization;" it is to destroy that generative truth which, through the struggles of ages, has been working forth into the form of a free government; it is to give up all for which Liberty has been struggling, and her votaries toiling, and suffering, and dying, since the going forth of the hopeful promise that the "hero born of woman should crush the serpent with his heel;" it is to accept the Declaration of Independence as an "atheistic doctrine that should be trampled under foot;" to admit that slavery is the

normal condition of man; that the masses are the mudsills of the ruling class; that the dark ages are preferable to our own; that the lash and whipping-posts, manacles and bloodhounds, chains and dungeons, inquisitions and guillotines are preferable to free thought and free speech, a free press and a free people.

Never was a war waged for purposes so dark, so damnable, so God-insulting, so hell-deserving as that which for more than two years past has sought the destruction of this nation. And never was a cause more holy, just, and good than that in which the loyal millions of freemen are to-day engaged in preserving.

The prophet plainly declares that the cause of the Union shall be victorious by the overthrow and utter destruction of the slave power. "Michael and his angels fought against the dragon; and the dragon fought and his angels, *and prevailed not; neither was their place found any more in heaven.*"

When this war commenced the civil authorities seemed to be as anxious to preserve slavery as to save the Union. With this purpose all the movements of the army in the field were made to harmonize. Escaped slaves were returned to their rebel masters; the property of rebels was held sacred by the Union army, and guarded by Union soldiers. If at any time a hungry soldier dared to pluck a little fruit, or gather from a rebel garden a few vegetables, he was severely punished by being compelled to carry for several

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ing the property of rebels, and thus carry on a bootless warfare. Men in high places began to say, "If slavery is in the way, let it perish." Others said, "Slavery by its own act has outlawed itself, and *ought to die.*" Others, who seemed to see with more clearness, affirmed that "slavery being the *cause* of the war, the only way to end the war was to destroy slavery." Europe, in the mean time, talked of recognition, while she sent over upon us a constant stream of antislavery sentiment, which had been rising and gathering strength for more than a third of a century. The nation listened to the voice and heeded the teachings of Divine Providence. Slavery was abolished in the District of Columbia, forever prohibited from entering the Territories, and finally declared abolished throughout the rebellious States.

President Lincoln, from the very commencement, felt the weight of his responsibilities, and his need of Divine help. On leaving Springfield, Illinois, to assume his responsibilities at Washington, he said to the multitude that assembled to witness his departure: "The task that devolves upon me is greater, perhaps, than that which has devolved upon any other man since the days of Washington. I hope that you, my friends, will all pray that I may receive that assistance from on High, without which I can not succeed, but with which success is certain." The inhabitants of Springfield, who, with weeping, listened to these words, as they fell from the lips of their fellow-citizen, the new President, responded: "Yes, yes;

we will pray for you.” “What a *debut*,” says Gasparin, “for a Government! Have there been many inaugurations here below of such thrilling solemnity? Do uniforms and plumes, the roar of cannon, triumphal arches, and vague appeals to Providence, equal these simple words, ‘Pray for me?’ ‘We will pray for you!’ Ah, courage, Lincoln! the friends of freedom and America are with you.”

Not only did the people of Springfield pray for the President, but from every city, and village, and open country place throughout the free North, from the innocent child kneeling by its mother’s side, to the man white with hoary age; from the friends of civil and religious liberty in the South, and from the enslaved millions of the rebellious States there went up earnest intercessions to God for his blessing upon the President. Nor were these petitions confined to the American Republic; but in Europe, and in lands far away, the friends of “freedom and of America” offered up to God devout prayer for Mr. Lincoln.

These petitions were heard, and the blessing of wisdom and of grace rested upon the President. He had not mistaken the “task which devolved upon him,” nor the source of his strength, nor the appointed means of securing it. Never before did any one occupy a position of greater importance, nor one where a Divine guide was so much needed. When a distinguished statesman said to him, “Mr. Lincoln, we want a fixed policy;” he replied, “*That* is just

what I *don't* want." He has a policy grand as it is simple, a policy which seeks to follow the guiding hand of God, and which does the right thing at the right time. He has an able cabinet, but *he is President*, standing above them all like Saul the son of Kish. He possesses that element of true greatness—self-government—in a remarkable degree. He never speaks in haste nor in anger. He reads passing events with a prophet's ken, and seems to discover, intuitively, the true character of the men who surround him, under whatever disguise they may come. His official documents are his own. No borrowed rhetoric adorns them. They are within the comprehension of all. They are brief, comprehensive, exhaustive. When he leaves a subject little remains to be said upon it.

His is the highest order of greatness—*moral* greatness. He is "an able man, of such as fear God, a man of truth, hating covetousness, and known among the people." He is a most remarkable man, and seems to have been raised up and fitted by God's special providence, as was Washington, for the responsible position which he occupies. The people trust him without a waver; his political opponents testify their appreciation of his ability. The noble heroes who have stood by him during the three years of the war have shown their high appreciation of the Commander-in-Chief by reenlisting for three years, or till the end of the war. He has the remarkable faculty of holding in proper check the impulsive

radical and of urging forward the slow conservative, and is all the while in quick and hearty sympathy with the judgment and conscience of the great body of the people.

When he believed the time had come for the Emancipation Proclamation, it was issued in the face of strong opposition, leaving results with God. That act places the name of Mr. Lincoln in the list with those of Washington, and Wilberforce, and Buxton, and others, who constitute the lights and landmarks on the cliffs of time.

The Emancipation Proclamation of the President, on the 1st of January, 1863, was the occasion of great rejoicing among a portion of the people, while others—really the true friends of the Union cause—regarded it as impolitic, and feared the consequences to the border States. A third party came out in strong opposition to the Proclamation, affirming that the war was no longer waged for the restoration of the Constitution, but for the destruction of slavery. This party was made up largely of the “peace Democrats,” with a small addition of those who had been professedly in favor of the war. This party became very marked in its opposition to the Government and the war.

The providence of God in the war began to be seen at this juncture in a most striking aspect. With the Proclamation came a succession of the most glorious of victories. Lee was defeated by Meade at Gettysburg. While Lee was on his retreat

the guerrilla chief Morgan, and his band, were captured in Ohio. Gen. Grant, by a succession of military operations which justly entitle him to the honors recently conferred upon him, shut up in Vicksburg a large rebel force, and cut them off from all hope of being relieved, and compelled them to surrender. Gen. Banks and his brave associates were as successful at Port Hudson as Grant at Vicksburg. The Mississippi was opened and placed under our control, by which the enemies were deprived of those supplies, both domestic and foreign, which they had drawn in so large quantities from the trans-Mississippi territories. Texas, with its supplies for Southern soldiers, by these movements of Generals Grant and Banks, was cut off, and Virginia and the Carolinas had to look elsewhere for beeves and hogs to feed their soldiers. Gen. Rosecrans moved upon the army of Bragg on the 24th day of June, driving it from its strongholds in the mountain-passes south of Murfreesboro, and from the formidable fortifications at Tullahoma, across the Cumberland Mountains and the Tennessee River. Later in the season Rosecrans took possession of Chattanooga, while Gen. Burnside moved into Eastern Tennessee and took possession of Knoxville. The battle of Chickamauga was the price paid for the key to the Southern Confederacy—Chattanooga—and while a portion of the Union forces upon the right were defeated, another portion upon the center and right, under Thomas, was victorious, inflicting great damage upon the enemy, and

foiling them in their purpose of retaking Chattanooga. The Union army was placed under the command of Gen. Grant, and reorganized and reenforced; and when Bragg had weakened his army by sending Longstreet to attack Burnside, Gen. Grant, on the 23d of November, made an attack upon Bragg, and, for three days, inflicted upon him a series of defeats, in which Generals Thomas, Hooker, and Sherman were the Union commanders. The Unionists were completely victorious at all points, taking several strong positions, forty-six pieces of cannon, five thousand muskets, valuable stores, and seven thousand prisoners, besides killing and wounding great numbers of the enemy. This success was achieved at a loss of only forty-five hundred men. Soon after Longstreet was defeated at Knoxville, and all hope on the part of the rebels of reconquering Tennessee blasted. Such were the results following the Emancipation Proclamation.

The opposition in the North seemed to culminate in Ohio, where, through the blindness and madness of its leaders, it was given a direction which resulted in its overthrow, and that, too, in a way which greatly helped the Union cause. Thus did God "make the wrath of man to praise him, and restrain the remainder of wrath."

In nothing was the providence of God more marked than in the moral change wrought in the national mind during the year, on the subject of slavery. The work of a whole century seemed to be accom-

plished in a single year; for such revolutions, heretofore, have been accomplished only in a long series of years. True, a part of the people had been moving in the right direction for years, but the vast distance passed during the year of our Lord eighteen hundred and sixty-three is without a parallel in the history of the world, and can only be accounted for by the special interposition of God. This great moral revolution has not been confined to the Northern States; it has swept most, if not all, of the border States, and is sweeping over those still in rebellion. Senator Maynard, of Tennessee, said: "I thought the President's Proclamation at the time it was issued a very impolitic measure, and gave the President my reasons for thinking so. I now see that Abraham Lincoln was, in this, as in other things in which I have differed with him, right and I wrong. The Proclamation is the heaviest blow which has been struck at the rebellion since it began." Mr. Maynard is not alone in this change of views so frankly and candidly expressed. He represents the change which has passed upon multiplied thousands North and South, on the subject of slavery. Men have said to the writer in Tennessee and Alabama, that they were not willing that a slave plantation should be left in the Union; that slavery had been their greatest curse, and they would not rest till it was utterly destroyed. Such are the feelings and views of men who are still the owners of slaves, and who, but a short time ago, were pro-slavery in their views.

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work. The soldier, on the day of the battle, goes out willingly to lay his life, if need be, upon the altar of liberty. When wounded or sick they never complain. We remember to have been deeply impressed with this fact at the terrible battle of Chickamauga, and in visiting the hospitals of Tennessee, Kentucky, and Indiana. Never before had we seen such perfect resignation and patience under severe suffering; we could not but feel that God had manifested himself in a special manner to these noble men. In the hour of death he has seemed especially near to save and bless. When before were extensive revivals of religion known to occur in an army while in the midst of a great war?

Look, too, at the means used for the moral instruction and physical comfort of the soldiers by the nation through the Christian and Sanitary Commissions. Surely, "the Lord of hosts is with us, and the God of Jacob is our refuge." Soon, it is to be hoped, we shall come out of the fiery ordeal a wiser, a better, and a mightier people. Heaven speed the day of triumph, and of an honorable peace!

CHAPTER XII.

THE GENIUS OF THE AMERICAN REPUBLIC TO
DESTROY THE MONARCHIES OF
THE WORLD.

IN the great metallic image, God, by the prophet, has symbolized the whole history of monarchy, from Babylon down to the time of its utter destruction. "Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, and his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay." Dan. ii, 31-33. The prophet gives us the interpretation of this image. It is a symbol of all the monarchies of the world, in the order in which they were to exist, till monarchies should cease.

Babylon came first in order of time, and was then in existence. "Thou art this head of gold," said the prophet to Nebuchadnezzar, the reigning monarch of Babylon. The next monarchy in order was the Persian, or, as it is sometimes styled, the Medo-Persian. "And after thee shall arise an-

other kingdom, inferior to thee." That this second kingdom was the Persian, represented by the "breast and arms of silver," is evident from Dan. v, 28, where Daniel, in giving the interpretation of the handwriting upon the wall, at the request of Belshazzar, the grandson of Nebuchadnezzar, interprets PERES to mean, "Thy kingdom is divided and given to the Medes and Persians."

The third kingdom was the Macedonian, symbolized by "the belly and thighs of brass." It is well known that the Persian Empire was followed by the Greek or Macedonian.

The fourth kingdom was represented by the "legs of iron and the feet of clay and iron," and was the old Roman Empire. This is evident from the fact that the Roman Empire followed the Grecian, or Macedonian; also from its answering perfectly to the description of the prophet. This fourth empire, after existing in great strength and power for a series of years, was to receive an element of weakness, represented by the "clay which mixed with the iron," which, it is said, made the kingdom "partly strong and partly broken." This mixing of the clay and iron undoubtedly represents the Union of Church and State, effected under Constantine, and which was a cause of feebleness, not only to the civil power but to the Church. Between these two properties, the clay and iron, there was no affinity, they did not adhere; "they did not cleave one to another." What affinity can there be between Christianity and the

principles of monarchy? What a cause of evil this union of Church and State has been!

This fourth empire was to be "broken," "divided;" the number of parts into which it was to be divided is represented by the ten toes of the image. It is well known that about the middle of the fifth century of the Christian era Rome was sacked by Genseric, king of the Vandals, and the empire from that time was parceled out among ten separate governments. These ten divisions were to be monarchies, for there was to "be in them the strength of the iron." This fact is fully sustained by the truth of history. None of these empires were to become universal, and bear rule over all the earth, as Rome had done before it was broken. The Roman Empire was to be the last monarchy which should be universal. This is clear from the facts symbolized by the image. Ignorant of these facts of prophecy the first Napoleon made an attempt at universal empire. It was with a view to this that he divorced Josephine. But at the battle of Waterloo this great captain was conquered: "and this," says Victor Hugo, "was not because of Wellington, nor because of Blucher; but because of God. It was time this vast man should fall. . . Napoleon had been impeached before the Infinite, and his fall was decreed. He vexed God. Waterloo is not a battle; it is the change of front of the universe."

Russia, too, but a little time ago, undoubtedly looked in the same direction. Extending over one-

seventh of the area of the globe, she thought the remaining six-sevenths might be conquered, and Russia made mistress of the world. But the Crimean war brought nothing but defeat to the Russian arms; which checked the ambition, and cooled the war spirit of the nation, and hastened the death of Nicholas. It also led to emancipation under Alexander, who saw serfs could not contend in battle against freemen, and that if Russia would succeed in the future in maintaining her present position among the European powers, saying nothing of universal empire, she must lead to the battle-field freemen, with motives before them higher than those placed before her late defeated serfs, whom she had tried in vain to make good and brave soldiers while she held them as slaves.

These monarchies were to remain in this "broken" or "divided" condition till they, in their turn, shall be destroyed. So they have remained, so they now remain, and so they shall remain till swept away by the strong arm of liberty, as chaff by the wind.

The "stone cut from the mountain without hands" symbolizes the whole of republican government from its rise in the days of the kings, to the end of time, just as the metallic image symbolized the whole of monarchy. This Republic, thus symbolized, was to destroy the monarchies of the world. "Thou sawest till that a stone was cut from the mountain without hands, which smote the image upon his feet, which were of iron and clay, and broke them to

pieces.” “And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.” This distinction is to be perfect, as is evident from the language of the prophet. Under the destroying power of the Republic, monarchies are to “become like the chaff of the Summer thrashing-floors;” and it is added, “And the wind carried them away that no place was found for them.” This language is figurative, but easy of comprehension. The idea is, that, as the chaff is easily carried away with the wind, so shall the destruction of monarchy, when the time appointed by God shall have come, be easily accomplished by this fifth power; and as the chaff is carried away by the wind, so shall the Republic do away with or utterly destroy these monarchies.

The attack is to be made at the point of the union of Church and State, symbolized by the mixing of iron and clay. “The image was smitten upon his feet, that were of iron and clay.” This work of destruction, then, is to commence on the doctrine of Church and State union, and from thence move forward till monarchies shall have no place on earth. We are not informed what this mode of attack shall be, but are inclined to the opinion that this great work is to be accomplished by the *power of our example*. Our experiment in the separation of Church and State has been carefully observed by the Euro-

pean powers from its very beginning, and our success carefully noted. Already its influence is telling upon those monarchies. Englishmen are discussing the importance of a separation of the Church from the civil power. Already there is a large party of intelligent men who are connected with the Established Church, saying nothing of the dissenters, in favor of such a change. The truth is, England is free in *fact*, while she is a limited monarchy in form. One of her great wants to-day is a system of common schools, by which all the people shall be educated. She needs to say what Penn said when he founded the Colony of Pennsylvania, as quoted by Lord Macaulay in the English House of Commons, and urged upon her as a duty, "*Educate the people!*" She has already asked and received a synopsis of the American common school system, from a distinguished gentleman of New England. Italy is manifesting a good deal of interest on this subject just at this time. Wise and pure statesmen in Europe are coming over to this American idea on this great subject. That shall be a glorious day for the Church throughout the Old World, when it shall be separated from the State. The accomplishment of this shall go far toward doing away with monarchical forms of government. Whenever monarchies shall have followed our example in this separation of Church and State, it will open the way for imitating our forms of polity. Written constitutions, embracing a declaration of the sovereign will of the people, shall be granted, and

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tion; and how many demands they shall make at the hands of their rulers remains to be seen. The tendency of things the world over is toward the good of the whole. That remarkable man, the Czar of Russia, is doing wonders for the masses. He has emancipated twenty-three millions of human beings, to whom he has loaned money, at low rates of interest, to purchase homes: thus not only making them free, but providing for them homes, and holding up before them motives to the highest industry and economy. This seems to be the age of emancipation. But a few years ago and slavery existed in the British, the French, and Danish West Indies, and the possessions of Holland in South America—in all of which the terrible curse has been abolished.

Russia entered upon a new era of prosperity only some fourteen years before America declared her independence, and became a nation. She commenced her career with a system of oppression fastened upon her, of such antiquity that history has made no record of its beginning. America, too, commenced her career with this same curse, though in a worse form, fastened upon her. Both nations have grown with wonderful rapidity; and it is a singular coincidence that the same year that the Czar proclaims the freedom of twenty-three millions from his throne of autocracy, the President proclaims freedom to the millions of slaves in the Republic of the United States of America. That a proclamation of freedom should come from the throne of autocracy is as great

a wonder as that slavery should exist in our Republic.

All Western Europe to-day feels the rising, moving power of the masses. The world will be educated; the angel of light has gone forth upon her Divine mission, followed by the angel of liberty, exclaiming, "Remove the diadem, and take off the crown." Louis Philippe, who, during his exile, was a common-school teacher in the United States, on ascending the throne of France introduced the American school system among his people, and carried it to such perfection that there was a free school in France for every five hundred and sixty-five of the population. The result of this increase of light was to drive the king from his throne in the night, disguised in a blouse coat and slouch hat, with only a five-franc piece in his pocket, which represented all his power. That system of common schools has been crushed by the Jesuits; but as the rays of the sun at evening-time are seen after the sun has disappeared behind the west, so the light reflected by that system is still seen in its influence upon the great mass of the French people. The Emperor of the French is kept busy with the people. He finds them troublesome, for the reason that he is compelled to ask them if he may reign. He is doing much for the people with a view of uniting them to his throne, and making its occupant secure; but it is just what shall shake it to its fall. Never did a monarch occupy a throne more insecure than the present Napoleon.

Count Agenor De Gasparin, in his *Uprising of a Great People*, remarks: "I am not among those who condemn democracy without appeal. Are not we [the French] destined some day to pass into its hands? Have we already begun to glide down the descent [he should have said *up the ascent*] that leads to it? It is possible." Yes, Gasparin, it is more than possible, it amounts to a certainty, an absolute certainty, that France shall continue to rise till she reaches that status of intelligence where she shall demand that form of polity which is purely republican. That land which gave to the cause of freedom on this continent, in the hour of darkness and terrible conflict, her Marquis de Lafayette, her ships of war, her brave soldiers, her sympathy, and her money, shall, at no distant day, be as free as is America. She shall yet see the temple of liberty now rising lift its culminating dome amid the breaking light of the world's coming morning; while over her sunny hills and verdant vales, in her beautiful cities and villas, in palace and in cottage, shall everywhere be heard, chanted by her free millions, another Marseilles hymn, the hymn of liberty.

Our success in republican government will as certainly create a desire on the part of the people of Europe for republican government as that the effect follows the cause. There is a natural law which runs all through human society, which leads one to desire that which another possesses, should it be of advantage to him. Thus, if the farmer observes that

his neighbor has introduced a labor-saving machine which has proved a success, he introduces it also. The same is true of the mechanic in his shop, of the chemist in his laboratory, and of the professional man in his study. It is in harmony with this law that the useful arts are spread among men, and mankind advanced in civilization. Man's progress does not consist in the acquisition of new faculties, but in the discovery and application of truth.

The same general law which leads one man to adopt the useful discovery of another operates with equal certainty upon communities and nations. Hear what Gasparin says of us to the people of France: "The United States set out on the road which led to liberty of belief, of thought, of speech, of the press, of assemblage, of instruction. The most considerable, most important rights were abstracted, in the outset, from the domain of democratic deliberations; insuperable bounds were set to the sovereignties of members; the right of minorities; that of the individual; the right of remaining alone against all others; the right of being of one's own opinion was reserved. Furthermore, they did not delay to break the bonds between Church and State entirely, in such a manner as to deprive the official superintendence of its last pretext. This is a great conquest, *and the whole future of the modern world is contained in it.*" He adds: "Such is the genius of America, such is the impetuosity with which it confronts and surmounts difficulties, such is the power of its popular

motto, '*Go ahead!*' that, through struggles, cries, and momentary exhaustion, it has attained the stature of a great people. Count the steamboats in its rivers, estimate the tunnage of its vessels, compute the amount of its internal trade, measure the length of its canals and railroads, and you will still have but a faint idea of what it is capable of undertaking and accomplishing."

Every European nation has its Gasparin, who is speaking to the masses of the advantages of our republican form of government. And how long will the people listen to these descriptions before they will demand for themselves the thing described? And if our progress as a nation, under the disadvantages and difficulties of slavery, has been such as to produce impressions so favorable upon the great minds of Europe, what shall be the impression which our progress shall make in the future, delivered as we shall be from the evils of slavery? That will be a glorious day for the world, when monarchies shall cease to be, and republican government everywhere prevail!

CHAPTER XIII.

THE AMERICAN REPUBLIC DESTINED TO BECOME
UNIVERSAL.

WE have seen that the Republic of the United States is to destroy the monarchies of the world. Such being the fact, either there must be a vacancy, a cessation of civil government in the world, or republican government must take the place of the destroyed monarchies. We can not suppose, from what we know of God's government of the world, that there will ever be a time when human government shall cease to exist among men. During the time of the Hebrew theocracy, God gave the law and taught men how to administer that law; but, after all, the instrument of administration was human, and not Divine. Now, as there can not be a vacancy or cessation of civil government, then must republican government, the destroyer of monarchies, take their place. And as the Republic occupies all that portion of the world not occupied by monarchies, there being but the two forms, when it shall take their place, then shall it be universal. No other form of government than the republican shall then exist among men.

God, through the instrumentality of the Church, is preparing the world for this universal dominion of republican government. This view is in harmony with the teachings of God's Word.

There we are taught that after the destruction of the monarchical form of government, which had been universal, another form, that form which God himself taught mankind, should become universal; that, as all mankind had tasted the bitterness of oppression under monarchy, so should all mankind taste the sweets of liberty under the republican.

“And the stone which smote the image became a great mountain, and filled the whole earth.” The same fact is clearly set forth in the book of Revelation. The man-child, which is a symbol of the United States of America, was to “rule all nations.” Here, then, it is declared that the Republic of the United States is to fill the earth; that is, it is so to occupy the place of government in the world, as to leave room for no other government. Under its mild sway all nations shall be brought, and the nation's prophetic insignia of “*E Pluribus Unum*” be fully realized. This view is not only in harmony with the Word of God, but with the desires and expectations of mankind. The monarchs of the world already feel and fear the aggressive power of free principles. Glad would they have been, much as they profess to hate slavery, to have seen the slave power crush our free Government, and blot out the last vestiges of liberty in America. But the people, the vast millions

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established, and which he intended should be to his Church under the new dispensation what the Hebrew Republic was to his Church under the old dispensation, then so surely as Christianity shall fill the earth, so certainly will republican government become universal.

No other form of government is adapted to our Christian civilization. God made man a sovereign; sin has made him a slave. The Gospel comes to his rescue, and proposes to break his chains, and elevate him to a position of "freedom in Christ," where he shall be "free indeed." Man thus lifted up by God, in the very nature of things, demands as a sovereign a free government.

CHAPTER XIV.

THE AMERICAN REPUBLIC PERPETUAL.

As Christianity, which God gave to save the world, is to continue as long as there are men to be saved, so republican government, which God gave to govern the world, is to continue as long as there are men to govern.

This position is sustained by the Word of God. The prophet declares of the fifth power set up by the God of heaven, "that it should never be destroyed;" it should not "be given to other people," but "should stand forever." As men shall become wiser and better, our forms of polity will doubtless undergo changes, which shall harmonize more perfectly the acts of administration with the organic law of our national life.

Our laws shall be less complicated, and more strictly in keeping with the higher law—God's revealed Word. Our rulers shall more of them be "able men, such as fear God; men of truth, hating covetousness." Now, the great body of the people do not love and fear God; but in the "good time coming," "gravitation shifting shall have turned the other way," and they that shall be with Christ shall be more than all that will be against him. Yes, the

day is coming, thank Heaven, when righteousness shall be in the ascendance.

Surely a high destiny awaits the United States of America. That will be a glorious day for mankind, when free government shall prevail throughout the world. Let us be thankful that we are citizens of this great, free Government—a Government which is to become universal, and exist when the “earth shall be full of the glory of the Lord,” and the universal shout ascend the skies, “Halleluia, the Lord God omnipotent reigneth!”