

A written Constitution, being the fundamental law of the government, ought to contain explicit evidence of the Christian character and purpose of the nation, and explicit provisions against the adoption, by her public servants, of an irreligious or an unchristian policy. The silence of the American Constitution in this respect, and the fact that this silence is used as an argument against all that is Christian in the national life, show the necessity for such an amendment as will indicate that this is a Christian nation, and will place all the Christian laws, institutions and usages of the government on an undeniable legal basis in the nation's fundamental law."

"There are many persons who shrink from the abyss of national atheism, who see no reasons why nations or their governments should be, in any distinctive sense, Christian. The acknowledgment of a Supreme Being, an acknowledgment in which Jew and Deist can unite, would satisfy them. The whole Christian doctrine concerning Jesus Christ, and his work as the Redeemer of the World, they conceive to belong to the realm of individual Christian experience,—a body of facts and principles with which civil society has nothing to do.

There are three reasons which forbid this conclusion :

1. Nations are benefitted by the truth which Christ, as Mediator between God and men, has revealed. All the knowledge of God and his law which distinguishes Christian from Pagan nations, which is incorporated into our moral code and embodied in our statutes, comes to the world through Christ. Civilized nations walk in the light of which He is the source, whether they acknowledge the fact or not. The mission and work of Christ, therefore, are not, and cannot be, matter of indifference to them.

2. National sins are forgiven, and the Divine clemency and forbearance are exercised towards nations, only through Jesus Christ. We do not say that there is any such formal expiation made by the Redeemer of the world for national as for individual transgressions. But we affirm, what we think no Christian man will dispute, that forgiveness of sin takes place under the government of God only in connection with the work of Christ. Sinful men, in all their relations, as individuals, families, churches, nations, are encouraged to pray and hope for pardon only through the mediatorial work of Jesus Christ. As nations have sins to confess, and are exposed to God's judgments unless they obtain pardon, the work of Christ cannot be a matter of indifference to them.

3. The moral government of the world has been placed in the hands of the Lord Jesus Christ, and nations as moral persons are bound to submit themselves to Him. This is an inevitable inference from the uniform teachings of the Word of God concerning the absolute universality of the Redeemer's authority. He Himself declares, "All power is given unto Me in heaven and in earth." Paul declares that God hath "put all things under His feet, and gave Him to be head over all things to the church." In these words his spiritual kingdom the church, is clearly distinguished from that wider kingdom which he governs in the interest and for the good of his people. And in both these passages the authority spoken of is not the essential dominion which belongs to Him as the Son of God, but the delegated authority which is conferred upon