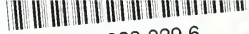


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T H E

# Shaking of the Nations.



To Hon. A. Lincoln  
with the Writer's regards.  
H. J.

T H E

# Shaking of the Nations.

A S E R M O N

P R E A C H E D B Y

REV. HERRICK JOHNSON,

PASTOR OF THE THIRD PRESBYTERIAN CHURCH, PITTSBURGH,

Sunday, September 11th, 1864.

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1864.

EXECUTIVE MANSION, }  
WASHINGTON, September 3, 1864.

THE signal success that Divine Providence has recently vouchsafed to the operations of the United States fleet and army, in the harbor of Mobile, and the reduction of Fort Powell, Fort Gaines and Fort Morgan, and the glorious achievements of the army under General Sherman in the State of Georgia, resulting in the capture of the city of Atlanta, call for devout acknowledgments to the Supreme Being in whose hands are the destinies of the people. It is therefore requested, that on next Sunday, in all the places of worship in the United States, thanksgiving be offered to Him for His mercy in preserving the national existence against the insurgent rebels, who have been waging a cruel war against the Government of the United States for its overthrow; and also that prayer be made for Divine protection to our brave soldiers and their leaders in the field, who have so often and so gallantly periled their lives in battling with the enemy, and for the blessing and comfort from the Father of Mercies to the sick, wounded and prisoners, and to the orphans and widows of those who have fallen in the service of their country, and that He will continue to uphold the Government of the United States against all the efforts of public enemies and secret foes.

(Signed,)

ABRAHAM LINCOLN.

## SERMON.

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“AND THIS WORD, YET ONCE MORE, SIGNIFIETH THE REMOVING OF  
THOSE THINGS THAT ARE SHAKEN, AS OF THINGS THAT ARE MADE,  
THAT THOSE THINGS WHICH CANNOT BE SHAKEN MAY REMAIN.”—  
Heb. 12: 27.

THE Epistle to the Hebrews sets forth the world's two great dispensations—the dispensation of Law, and the dispensation of Grace; the two great religions that have had authorship and sanction in heaven—the Jewish religion and the Christian. It asserts and proves the great superiority of the latter over the former. Sinai and Calvary are set in contrast, as the bold mountain-fronts of the respective systems. Moses and Jesus appear as the representatives of obedience and faith. The Apostle, in the course of his masterly argument, calls history and prophecy into requisition to prove that the glory of the new dispensation surpasses in every respect the glory of the old. Among other points of proof is that which refers to the impressive incidents accompanying their respective inaugurations, and the marked effects that followed. In the one case, at the giving of the Law, God's voice shook the earth. In the other, to secure the introduction, diffusion and final success of the Gospel, God had promised, saying.

“Yet once more I shake not the earth only, but also heaven.” Under the legal dispensation, the earth had been shaken by the voice of the Lord, as he came to give the law to Moses. The Prophet Haggai assures us that in securing the introduction, perpetuity and universality of the gospel dispensation, God will shake the heavens and the earth, and the sea and the dry land, and all nations. And the Apostle, writing to the Hebrews, quotes this prophecy in condensed form, explaining the “once more” with which it is introduced, as signifying the removing of those things that are shaken, that the things which cannot be shaken may remain.

Shaking the heavens is of course a figurative expression, and undoubtedly refers to the wonderful changes and revolutions that would occur in morals and religion, affecting the entire framework of society and civil government throughout the whole earth as antecedent to, and in connection with, the establishment of “the kingdom which cannot be moved.” Contrasted with this, the literal shaking of the earth, the trembling and quaking of Sinai at the giving of the law, loses somewhat of its impressive grandeur. That was wonderful, indeed, but here is something of far greater moment and significance: revolution upon revolution, moral earthquakes, changes in principalities and powers, the sweeping away of things that are made, the whole universe moved by new convulsions and upheavings, and all the nations and kingdoms of the earth trembling and shaken in the mighty birth-throes of a kingdom whose foundations will never be shaken, and against which even the gates of death and hell shall not prevail.

By a reference to the original prophecy and its connections as found in Haggai, it will be seen that the prediction is not

of a single act or event at a particular and specified time, but of a series of acts that was soon to begin and to continue indefinitely until everything not in harmony with the kingdom of Christ should be swept away. The inspired comment of the Apostle to the Hebrews clearly sustains this view. We by no means exhaust the passage when we regard it as having sole reference to the extraordinary phenomena accompanying the *introduction* of the gospel. It rather sweeps over and embraces the whole field of change and revolution; not only that by which the new dispensation was ushered in, but also that by which the kingdom of God among men is to be carried forward and ultimately established from the river unto the ends of the earth: not only that which immediately preceded and was connected with the advent of Christ, but also that which has transpired since and is transpiring to-day.

Here is the key to all history. Here is the philosophy of revolution. Here is the plan of God. Here those overturnings and convulsions whereby one nation after another has been thrown into the ascendant, and one quantity after another has been eliminated from the great moral problem of the ages, find their complete solution. A new and more glorious dispensation is to bless the world. A kingdom is to be set up that cannot be moved. Redemption is to be accomplished. It has been determined on in the counsels of heaven; and unless God fail and there be no God, it will be brought to pass. Error will be beaten down, and despotisms overthrown, and darkness dispelled, and Right and Truth and Justice and Liberty enthroned under the benignant and universal empireship of Christ. This cannot be, save by signal and mighty struggles. That grand colossal power of darkness, that ruin of indescribable grandeur, the Chief of hell.



having acquired such supremacy over this world as to be called the God of it, will not quietly and peacefully yield his possession. *Redemption must be by conflict, and at a cost.*

While, therefore, Satan has firm foothold in this revolted province—while there remains the ungodly nature of existing political forms—while states and nations, as the powers that be, refuse to be the ministers of God for good—while corruption flaunts its shameless tinsel in high places, and the robes of office are soiled in the filthy pool of interest—while public and national wrongs are justified on the ground of expediency, and God's truth is wrested and tortured into upholding gigantic iniquity—while men think more of their party than of their country—while greed and gold are substituted for grace and godliness—while hoary iniquities frown defiantly from their places of power, fortified about by ignorance and prejudice and error; in short, while there is a force or an interest or a scheme or a device of evil under the control or at the command of, or that can in any way be used by the powers of darkness to impede and arrest the progress of God's kingdom of light, great political convulsions, mighty upheavings, conflicts, revolutions, tumults of nations, must be expected. This is God's order. It is written down in the books. It is concentered in historic fact. I will shake the heavens and the earth and the sea and all nations; I will overturn, overturn, overturn it, saith the Lord. For this, Persia fell before Greece. For this, the four Alexandrian dynasties tottered to their fall, shaken down by each other and by the oncoming power of imperial Rome. For this, Rome herself, the empire that environed the earth, "to strike which was like trying to startle the stars," trembled and fell at last in the presence of new convulsions. For this, all Europe slept

in that long night of seeming moral stupor called the Dark Ages, while Christianity was being cast into the established formulas of human thought and compacted into logical creeds, and the sifting and eliminating process referred to in my text was going on with reference to Christian doctrine. For this, that same Europe was all ablaze with the fire of revolution and rocked to its base with the birth-throes of religious freedom, when those creeds came forth from their monastic retreats instinct with the glowing and God-given life of the Reformation. For this, "changes are passing upon the internal policy and the outward face of nations" to-day. And for this, we are now summoned to the dread conflict of arms and the bitter baptism of blood. The eliminating process is going on. The Past is prophet of the Present and the Future. Just as at the inauguration of the Christian system, so now and henceforth, God will unsettle and shake every earthly thing that rests not on himself or is not in harmony with his kingdom on earth.

This mode of propagating God's truth seldom enters into our thought, in connection with the work of preaching the gospel. The Church, with rare exceptions, has heeded the mandate of her Lord, and put up her sword in its sheath, remembering the words of the Master, "all they that take the sword, shall perish with the sword." She has known that the weapons to be wielded in her strife with the adversary, and which alone are mighty through God, are not carnal. And so, she has sought, not by summoning to her aid armed legions, or drawing the sword, or fomenting sedition, but by peaceful, holy teaching, and humble, holy living, to win her bloodless victories of faith and love, pushing her conquests thus around the world. No one can doubt that this is as the

great Head of the Church would have it, and in entire harmony with the spirit of His gospel of peace.

It is not strange, therefore, that the Church has accustomed herself to regard the prosecution of the great evangelism as wholly peaceful. She is shut up of God to the use of spiritual weapons. And with these and these alone, and not by sword and bayonet, and shot and shell, has she been taught to storm the frowning battlements of her foes. Naturally enough, she mourns the time of cloud and storm as unfavorable to her peaceful work. And I doubt not the most of us stand to-day in the midst of this conflict and carnage and shaking of the nations, wondering if indeed God will make the hostile elements obedient to his high behests; wondering if indeed such awful struggle at such fearful cost can be a part of the chosen means of helping on the cause of Him whose advent in our world was heralded by the angels' song of peace and good will.

That they *are* such, not as devised by man, but in the unfolding plan of God, has other scriptural confirmation than the words of my text. The divine word bears frequent and emphatic testimony to the fact, that only by signal and mighty struggles is Satan to be dispossessed of his kingdom and sovereignty. The devil will not be *quietly* ejected from premises once his. He did indeed come out of the lunatic mentioned in the Gospel, but he came out *foaming, raging mad*, tearing and rending the man sore, and leaving him as one dead. To cast him out of a nation or a world! Ah, it is no wonder the might of the conflict has sometimes made the very earth tremble!

Impressive scriptural and historical corroboration of the truth we are now considering is given in one of the nine

visions of the Prophet Zechariah, when he was attempting to arouse and stimulate the Jews to increased effort in prosecuting the work of rebuilding the Temple. This was a work well fitted to call forth the malignant opposition of the great adversary. If he could thwart it, and defeat the purpose of Zerubbabel, his success would go far to secure his supremacy in this rebellious world. Consider the circumstances. The Jews, you know, were God's chosen people. They had long been the objects of his special care. All the surrounding nations were under the full dominion of the Prince of the power of the air. Only Israel's altars smoked with acceptable sacrifice. Only Israel's temple was erected to the true God. By the cunning wiles of Satan, this chosen people had been seduced from their allegiance to Jehovah, and had so utterly forfeited their claims to his favor, that he had allowed their enemies to make their land a desolation and their temple a heap of rubbish, while they themselves were borne away in captivity to Babylon. By the Babylonian streams the captives hung their harps upon the willows, for they could not sing the songs of Zion in a strange land. This was a triumph hour for Satan. The house, built with such lavish expenditure for the worship of the great God, was in ruins: his people were in bondage to idolaters: no temple in all the wide world resounded to his praise: worship everywhere was a delusion and a lie. Could the battling foe of God *keep it so?* That was the great question. Prophecy and promise were against him. But faltering not, he marshaled his minions, and when a feeble band of Jews went out to rebuild the temple, they met with bold, relentless and desperate opposition. It was just here that the vision was vouchsafed to the prophet. The record is, "He showed me Joshua, the

high priest, standing before the angel of the Lord, and *Satan standing at his right hand to resist him.*" It was a pregnant juncture. The friends of truth were stirring themselves. It looked as if some great advance was to be made toward the great consummation. The hosts loyal to God were being marshaled. Joshua, their leader, appeared upon the scene. But lo! the devil was there also. The ever watchful adversary was at his post. Vantage ground once gained he would not yield without a struggle. And he liked not the thought of a reconstructed temple and a re-established worship, where the God that thrust him out of heaven should be adored and honored. This hater and foe of truth, however, did not succeed. The vision assured the Jews, that Satan, with all his cunning and malignity, ringing the changes on his railing accusations, would not avail to secure the discomfiture and overthrow of Joshua. The temple was reared, its walls went up, and Israel bowed down to the gods of the heathen nevermore.

The vision fitly represents the moral antagonisms in our world. It symbolizes the great conflict that the centuries have witnessed between the right and the wrong, truth and falsehood, freedom and oppression, Christ and Belial, heaven and hell. It pictorially illustrates the words of the Apostle, declaring that the warfare is "not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Whenever a Joshua stands before the angel of the Lord to effect any work for the truth and for God, Satan stands "at his right hand to resist him." His dark and baleful presence, his fierce and dire opposition must be expected, as one of the necessary incidents of moral progress.

This is the significance of the vision. Two antagonistic principles are sought to be established. Two antagonistic forces are battling for supremacy. And this earth is the theatre of the conflict. Just as at Jerusalem, so everywhere, at all the crisis-points, there will be tumult, commotion, blood and death. Satan will surely rend and tear before he is utterly cast out. It is the inevitable cost of redemption.

Hear the words of the King: "I came not to send peace, but a sword." "I am come to send fire on the earth." He knew from his own forty days struggle with Satan in the wilderness, that not an inch of this revolted province could be won back to God without conflict. He knew that the principles he taught were in deadly antagonism to those having prevalence and power in the world; and that if they gained supremacy, it must often be at a cost, setting the son at variance with the father, and the father with the son, and making a man's foes those of his own household. Christianity, therefore, in the very terms in which it is announced by its Author and Lord, and notwithstanding its burden of love, *is a declaration of war to the world*. Satan accepted the declaration, and fully alive to the perilous exigency, came to confront in his own person the Joshua sent of God. They met in the wilderness, just as Jesus passed from his baptism in Jordan, where he had been consecrated and divinely equipped for his official work. For forty days the great Adversary sought to pierce the armor of the Prince of Life. But all his lances were shivered against the bulwarks of this Joshua's faith. He prepared for a last and desperate onset. Once and again and again he hurled himself upon his princely foe. Earth was never the scene of battle so momentous in its issues, and of such eternal consequence. Heaven and

Hell listened for tidings from the great contestants. Before that "battle of the wilderness" our's across the Rapidan, with all its vast interests, sinks into nothingness.

Thanks be to God, the devil was beaten. The victorious Joshua, with the trusty sword of the Spirit, laid the dragon low in the dust. The mighty potentate of evil had come forth to resist and crush the Prince of Life, but he was compelled to ground his weapons, and to retire from the contest utterly routed and covered with shame. But though vanquished, he was not destroyed. The record is, "he departed from him *for a season.*" The strife was not over. He laughed to scorn the idea of a *peaceful* restoration of this province of his to the empire of God. He changed his tactics. The conflict in the wilderness was personal, and the arms spiritual. But now he gathered his legions. He stirred up his camp-followers. He called his earthly minions to his aid, and arming them with carnal weapons and firing them with every mad passion of hell, he sent them against the foe. It was then and there, in that subsequent battle lasting for centuries, opening with the shedding of the august blood of the Son of God, and continued with persecutions such as the world never saw, amidst the shaking of the heavens and the earth, and the sea and all nations, while Heathenism, Judaism and Imperial Rome—the three gigantic powers of which Satan was then the completest master—his most mighty and efficient corps commanders, marshaled their forces and swept them against God's chosen with fell purpose to obliterate utterly and forever from the earth every vestige of the hated kingdom of righteousness; while the blood-red hand of war was doing its ghastly work, and the sword was smiting to destroy; while "the things that were," those ancient, mighty, and



seemingly impregnable institutions, hoary with iniquity, were upheaved and broken and wrecked and "brought to naught"—it was then and there, in the very midst of clouds whose bosoms seemed heavy with thunderbolts of destruction, that Christianity achieved its proudest triumphs, dominating over all foes, and taking its seat in the very palaces of the seven-hilled city.

Again: when the very triumphs of a pure Christianity, its marvelous successes, the kingly posts of honor it had won, were the means of its corruption—when the Church of God had grown drunk with pride and lost her spirituality—when her high places had become cages of unclean birds, and the Lamb's wife had left her Beloved and become a harlot—when she had sealed and locked her Bible and was exacting penance and granting indulgences, while her Popes stood the branded usurpers of the prerogatives of God, professing to hold the keys of heaven and hell, and another revolution shook all Europe, a Joshua appearing in the person of the monk of Wittemberg, sounding the trumpet charge for God's elect, and the resisting Satan employed the Mystery of Iniquity, with all her dread enginery, to crush the truth and arrest the onward march of the gospel; and when that huge organization of spiritual despotism, surcharged with the spirit of Anti-Christ, intoxicated with the blood of martyrs, so corrupt, so vast, so potent, before which proud kings trembled, and at the threatenings of whose anathemas monarchs came and kissed the feet of her Popes—when she thundered bulls from the Vatican, devised racks for exquisite torture, and made the faggot and the stake her pitiless ministers of vengeance; then it was again, amidst the shaking of the nations and grand upheavals, and overturnings upon overturnings, that



the pure Gospel was spread abroad and Christianity advanced to fresh and signal conquests, and wrong was discrowned and right borne on toward ultimate victory, and new foundations laid for the kingdom that cannot be moved.

Clearly, therefore, by the voice of history and the Word of God, the events that stir the world's heart and absorb the world's thought to-day, are by no means necessarily to be regarded as hindrances to moral progress, as mountainous obstacles to the successful prosecution of our evangelism. The doctrine of liberty, equality and brotherhood in Christ Jesus strikes at the root of all godless political forms. Faithfully preached, as the Church of God must preach it, if she would be true to her great commission, it endangers Satan's supremacy, and arouses his wrath. It kindles hate in men's hearts who have been used to usurped and lawless power. We need not fear that wrath and hate. They may bring cloud and storm, strife and carnage and revolution. But even these, under the ordering hand of God, shall be made to praise him. They come from Satan's resistance to Truth's march onward and upward to her crown and throne. They are in God's plan of redemption. I will overturn, overturn, overturn it, saith the Lord. I will shake the heavens and the earth, and the sea and all nations.

Such is the interpretation to be given the signal changes and struggles that mark the hour. The gates of the nations were barred against the Gospel, and God is battering them down. Hoary iniquities had laid their foundations broad and deep in the soil of the world's heart, and God is upheaving them. All over the world it looks as if there were, and were to be, shakings of the nations: as if the spirit of Joshua were abroad in the earth, marshaling forces to beat back darkness,

to enthrone the conscience, and to aid in transferring this rebellious province from the empire of Satan to the empire of God. And naturally enough, yea, as the inevitable consequence of the purpose and effort to secure this moral progress, Satan is abroad to resist him. It has been so in the past, it is so to-day, it will be so in the future, until the power of the great adversary is utterly broken, and there remain no vestige of it in the whole earth.

And this lifts the great conflict unto which we are called, far above the petty interests of politics and parties. It is a war of principalities and powers, and the rulers of the darkness of this world, and spiritual wickedness in high places, no less than a war of flesh and blood. We may be sure the fallen principalities have deep interest and are vitally concerned in struggle so momentous as ours. Where government ordained of God is at stake—where law, fair form of liberty, and liberty, the soul of law, are at stake—where equality and brotherhood in Christ are at stake—where the principle that God hath made of one blood all the nations of the earth is at stake, there Satan is not idle. No such field of strife is without his overshadowing presence. Hence the violence and carnage and cost. We have been praying for the success of the Gospel and the reign of Christ. “Thy kingdom come” has been upon our lips a daily petition. But what kind of answers have we been looking for? When God promised the heathen to his Son for an inheritance, and the uttermost parts of the earth for a possession, did he expect that by peaceful means this would all be brought to pass? Was it the thought of the Father that the nations would bow at once in glad obedience to Jesus, and give him joyful welcome as their King? Was it all to be calm and quiet like a peaceful summer sea?

No! Right upon the heel of that blessed promise it is written, "*Thou shalt break them with a rod of iron: thou shalt dash them in pieces like a potter's vessel.*" We pray sometimes as if we thought Satan would gently slide his kingdom out and God would gently slide his kingdom in; and when our prayers are answered by thunders and lightnings and moral earthquakes, these terrible things in righteousness make us tremble. Ah, this is the sword that Christ came to send! This is the Avenger breaking with a rod of iron and dashing in pieces like a potter's vessel! This is the struggle between the reforming Joshua and the resisting Satan before the Angel of the Lord!

The practical inferences to be drawn from this discussion readily suggest themselves. I remark,

I. *Such a view of the subject makes it glorious to live in the midst of these shakings.* It is cause for thankfulness that we are permitted to see God's ways thus impressively vindicated: that to our very sight the demonstration is being made to-day: that ours is the baptism of cloud, whose night is to be followed by new sunrises of light and liberty. If it be true that the enthronement of the Messiah is to be by breaking with a rod of iron and dashing in pieces like a potter's vessel—if overturning and overturning be Heaven's law of progress—if the kingdom that cannot be moved can only be established by the shaking of the nations—if convulsions and revolutions and tumults are God's means of disarming wrong, and beating down error, and breaking heavy yokes—if these solemn passovers of human history must precede the jubilees of freedom, then *thanks be to God that we live to-day!*

These are troublous times, I know: times of sacrifice and loss, times of blighted homes and riven hearts, times when

justice "with feet of wool" has overtaken this nation and laid down upon it her "hands of iron," and only God can uplift and unclasp them; and yet, if thus truth is to be vindicated and liberty proclaimed, and oppression that has "heaped its insults in the face of Heaven's Anointed" swept away, and the nation regenerated, and right borne on to complete and final victory over wrong, then it is glorious to be in such times and to witness them. "If the truth shall make you free, ye shall be free indeed."

Who would not rather have lived amid the awful plagues and fearful desolations, and shared the trials and sacrifices and losses that accompanied Israel's deliverance from bondage and passage through the wilderness, than to have stayed in peace amid the flesh-pots of Egypt! Who would not rather have lived at the dawn of the new dispensation, ushered in as it was with persecutions and overthrow and bloodshed and great tribulation, than amid the peaceful pomp and burdensome forms of the old! Well might those glorious Reformers of the sixteenth century thank God for witnessing Europe's upheaval! Better far, that, with all its cost of blood and death, than the stupor and stagnation and corruption that preceded it. So God sifts the nations. So he redresses the evils of the world. So mankind go forth to welfare. When the crisis comes, its aspect seems stern and awful. It must ever be so. There is mourning and anguish. Crime and selfishness have gained such a hold in the national heart, that they cannot be dislodged without violence. There the handwriting appears upon the wall. God breaks down the barrier with a rod of iron, and dashes his foes in pieces like a potter's vessel. "The chariot of justice seems a car of Juggernaut, crushing the necks of men." But Christ is seated in it, the

avenger of his own elect. They have cried day and night unto him, and not in vain. And though he answers with thunderings and lightnings, yet amid the tumult, yea, by means of it, steadily rises his empire of truth and love. From the field of havoc is reaped rich harvest of human welfare.

“Thus the gazers of the nations and the watchers of the skies,  
Looking through the coming ages, shall behold with joyful eyes,  
On the fiery track of freedom, fall the mild, baptismal rain,  
And the ashes of old evil feed the Future's golden grain.”

We may not see *all* that harvest. We probably shall not. But who can doubt that it will be garnered. Already the bloody soil is yielding us some precious fruit. Already the gigantic iniquity, whose baleful influence was felt in our halls of legislation, in our courts of justice and in the Church of God, corrupting the springs of our national life, perverting the moral sense of the people, poisoning the fountains of religious truth, dictating and demanding the promulgation of another gospel message than that of Him who said he came to this world “to preach deliverance to the captives and to set at liberty them that are bruised,” and casting its black and awful shadows across this whole continent, is being swept away. Already God has so ordered events that they thunder in the ears of the nation, “It is vain to trust in wrong:” “Without justice there is no power!” Already the Church of Christ of every denomination in the North is leaving the house of evil alliance and shaking the dust from off her feet! We may well thank God for the demonstration. It is glorious, indeed, even in the midst of the raging storm, to *stand and see* that this word, Yet once more, signifies the removing of those things that are shaken, that the things that cannot be shaken may remain.

2. *Such a view of the subject should go far to reconcile us to the cost at which moral progress is purchased.* The good and the true come no other way.

"I know, is all the mourner saith—  
Knowledge by suffering entereth,  
And life is perfected by death."

Christ gave grand illustration of this truth when, at the inauguration of the redemptive scheme by which this world is to be wrested from Satan, he died upon the cross. Not one step could have been taken toward victory over the Prince of the power of the air, had not that infinite and amazing sacrifice been made. And if at such fearful cost, the Master must needs pass through the conflict, to come off conqueror, it would seem to be the very law of the kingdom and the very wish of our hearts, pain before palm, cross before crown, thorn before throne. If to inaugurate redemption, so great suffering was needful, surely to battle Satan clean off the earth and to bring to naught every iniquitous thing that he has established, will require sacrifice. Sacrifice is the badge of Christian discipleship. "In the world ye shall have tribulation." The sword hurts, but Christ sent it. Great crises and moral uprisings bring disturbance, but they uproot great iniquities. Jesus has shown us that the way to redemption is by the cross. "To dream of roses without thorns, and of progress without suffering," says Gasparin, "we must shut our eyes." If so be that the progress come, if Satan's hold upon the world be loosed by the shaking of the nations, then we may be reconciled to the suffering, while we submissively bow our heads and adore the hand that smites us.

I do not belittle the cost. I would abate nothing of a just estimate of the sacrifice being grandly and holily made by

the nation to-day. It is beyond all computation by dollars and cents. Again and again was I impressed with its awfulness during a recent visit to the hospitals and the army. I had no adequate conception of it, until, in its bloody, ghastly reality, it looked me in the face. Nor is it all there in hospital and on battle-field. Even the long catalogue of the wounded and the dead, freedom's immortal roll of honor, does not give the cost. When is known all the anguish of human hearts that have moaned their sad plaint only in the ear of God—of widowed vigils by the cradle-side, watching in silent agony there over the little sleepers God has written fatherless—of almost broken-hearted parents, that have been bowed down with sorrow because their Joseph is not and their Simeon is not, and because their Benjamin may be also taken—when all this is known, and greatly more that shall only be known in the day when nothing shall be hidden—then only will it be possible to conceive how dearly we paid for the human welfare that is to be the fruitage of this fearful strife.

No: it does not enter into the plan of Heaven to blot out great iniquities without chastisement. God gives no victory to Joshua over the resisting Satan save through sacrifice. Sacrifice precious indeed beyond all price. We need to meet and make it in the spirit of the battle-scarred hero at Fredericksburg, who lay there with both legs off up close to his thighs, and yet who said with a smile, as his great loss was referred to, "I believe my country demanded it, and my God demanded it: for *I am sure the cause and kingdom of Christ will be advanced by this struggle!*" In what humiliating and shameful contrast, is the spirit of those here at home in the North, who send up constant wail over increased taxation and the high prices—who fill the air with the hoarse



dissonance of their croakings of national disintegration and ruin, while laboring to bring to pass their malign prophecies—yea, who are willing to sell the truth and betray our holy cause, for the domination of a party! O, that we all might breathe the spirit of that mutilated brave, and believe in the fullness of our hearts, as he did, that suffering and sacrifice and loss and death are but the gateways opening into a higher and holier national life. We shall see it, by and by, my Christian friends, and the greatest sufferers of us all be reconciled to the cost. Yea, I believe the time is coming when the mother that climbed her mount of sacrifice, and laid her first-born and her second and her all upon the altar in these days of trial, will sit upon some hill of rest up in heaven, and thank God that she was permitted a share in the cost of this nation's redemption—thank God that she was permitted a share in the cost at which one of the great bulwarks of Satan's kingdom was overthrown, to make way for the battlements of the kingdom that cannot be moved.

3. *Such a view of the subject should encourage us to increased prayer and effort for the extension of Christ's kingdom, and to increased confidence in its success.* We are too prone to think these times of storm hindrances to progress. We are tempted to remit our efforts for the coming of the kingdom, until the calamities be overpast, and to go to our altars with lame and lazy petitions. We read of the mildness and beneficence of our King, and that he is to come gently to his possessions, like rain upon the mown grass and as showers that water the earth, and we fail to remember the other aspect of his coming, with thunders and lightnings and earthquakes. We know that the Church of God is shut up



to the use of spiritual weapons in prosecuting the great evangelism, and we bear not in mind that no such restriction is upon God himself—nay, that his own word points to the use in his providence of weapons of violence, made potent by his ordering and omnipotent will, to “*break*” and “*dash in pieces,*” and *thus* secure the supremacy of his Son, our Saviour. We stand in the midst of shakings and overturnings, and we forget to take to our hearts the inspired explanation of them—God’s own prophecy of their results. I am here to-day to remind you of their true significance: to bid you, in God’s name, take hope and heart in view of the truth that is applicable to these troublous times. They signify the removal of those things that are shaken, as mere created things, begotten of the devil in the evil heart of man—giant wrongs, hoary iniquities, godless enactments, oppressions, injustice, Satanic “strong-holds;” that those things which cannot be shaken may remain—the eternal principles of truth and righteousness, justice and liberty, the kingdom of God among men. These shall survive the shock of contending hosts. These shall outride and outlast all revolutions. Nay: revolutions, rebellions, violence, the sword, shall be their obedient servants. There is no domination on earth or in hell that can forever hold justice under the heel of power. There is no priestly hierarchy, no lording aristocracy, no man or men that can forever rob other men of the right and the assertion of liberty. There is no plan of Satan, however cunning its device, and however marvelous the address and energy of its attempted execution, that can thwart the plan of God. *He* means redemption. He means liberty. He means justice, law, love, faith, hope, charity—the blossoming of the waste places—the binding up of the broken-heart-

ed—the comforting of the mourners — the breaking every yoke. And because he means this, the wrath of man, treason, rebellion, the shaking of the nations, war with its bloody hand, the sword smiting to destroy—these all shall be, they *are* for the removing of those things that are shaken, that those things which cannot be shaken may remain. I bless God for the prophecy and the promise. Here is ground for confidence. Here is firm footing for our feet, upon which we may stand and trust. Here is broader basis for gratitude, and occasion of profounder and heartier thanksgiving, than the mere gain of a battle or two. Though we are rent and torn and bleeding from the fierce conflict through which we are passing, we may pray on and labor on for our Immanuel, with no doubt as to the final result. The nation is shaken, that some quantity may be eliminated from the problem of human redemption—that some spirit of evil may be exorcised from the body politic—that the race may be helped on to its completed manhood in Christ. This much is made sure to us by God's word of truth.

It may be in a way and a time that we think not, but God will see to it that the colossal power lording it over the realms of death, though he do stand at the right hand of our Joshua, resisting him with all the craft and subtlety of hell, shall not succeed. And who can tell, looking at this broad domain, coming, as come it will, under the beneficent rule of intelligence and godliness—who can tell what will be the rich fruits of education and of religion that shall set the seal of the God of heaven upon the nation's deliverance, by the might of its loyal arms and the fire of its loyal hearts, from this present mad passion of treason!

Such a country, thus redeemed and consecrated, O, I can

see how it could be used for Christ! How He should crown it as the chief and foremost instrumentality in His redemptive work. How his advancing legions, going out from it in either direction, should enter the eastern and the western gates of the other hemisphere, and conquering ever, should keep on their victorious march, achieving the bloodless trophies of love and faith, until they should meet in the very land where their King was once crowned with thorns, and celebrate there with attending angels in the chorus of the skies, the glorious consummation of prophecy and promise, *a rebel world redeemed unto God by His blood!*

Thus, my hearers, we see what large encouragement there is to pray "Thy kingdom come," even in these stormy and terrible days, and while the nation is on the storm-swept and blood-red path of war. It seems as if God were shaking the heavens, but his word assures us it is not unto ruin. If night be upon us, it is only to precede a new and more glorious sunrise of liberty. What ruins lie in the wake of all progress. What struggles and mistakes and reverses there are. What carnage. What destruction. What death. It is the way of God—by *suffering* to victory. If much that is precious to us we are obliged to lay upon the altar of sacrifice, God will see to it that it is not in vain.

"O backward looking son of time!  
The new is old, the old is new,  
The cycle of a change sublime  
Still sweeping through.

"Take heart! The waster builds again,  
A charmed life old goodness hath;  
The tares may perish—but the grain  
Is not for death."

If we sow in tears, the harvest shall be the richer for the baptism, and the gleaning shall be to us and our children with the fullness of the blessing of the Great Reaper. Nothing that is true, nothing that is just, nothing that is in accord with the immutable things of God will be lost. For this word, Yet once more, signifieth the removing of those things that are shaken, that the things which cannot be shaken may remain. And when the sifting process is all over, and wrong is discrowned, and iniquity shorn of power, and oppression driven from the earth, and all hearts are loyal to the reign of love, then will be brought to pass that divinest prophecy, "BEHOLD THE TABERNACLE OF GOD IS WITH MEN; AND HE WILL DWELL WITH THEM, AND THEY SHALL BE HIS PEOPLE, AND GOD HIMSELF SHALL BE WITH THEM AND BE THEIR GOD."



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