

## SOUTHERN BAPTIST AT KADESH-BARNEA

Sermon preached before the Southern Baptist Convention at Nashville, Tennessee, evening session, May 13, 1914, by George W. McDaniel, D.D.; LL.D., First Baptist Church, Richmond, Virginia.

Caleb -- "Let us go up at once." (Ex. 13:30.)

The Ten - "We be not able to go up." (Ex. 13:31.)

Moses - "Ye would not go up." (Deut. 1:26.)

The Israelites entered Egypt a family and emerged a nation. They went down a pastoral people; they came out agriculturists and artisans. Jehovah selected the land of the Pharaohs as the training ground of His chosen. There stood the oldest civilization; there language, arts, government, society, thought and religion reached the highest development in ancient times; there geographical and topographical isolation prevented serious disturbance by emigration and by invasion; and there the golden threads of tribal life were interwoven with the rich and noble fabric of civilization.

What Greece was to the world in the time of Christ, that and more was Egypt in the time of Moses. The law, through the Pentateuch, and the gospel, through the New Testament,

were given in eras of the world's highest intellectual culture. Neither of these things was done in a corner. The ideas gained, the knowledge acquired, the life learned, the truth heard, were taken by the chosen people, baptized by Jehovah in the Red Sea and consecrated at the foot of Sinai.

Parallel Between Israel in Egypt and Southern Baptists.

The experience of Israel in Egypt is paralleled by the experience of Baptists in the South. In the fertile land of Goshen they increased in 400 years, from seventy to 3,000,000. Baptists have multiplied in this sunny Southland faster than the Israelites multiplied in Egypt. Caste prejudice of the Egyptians held the Israelites in contempt, preserved them from intermarriage with neighbors, and proved a bulwark of racial protection. Baptists have been frowned upon and ostracized by the aristocracy and plutocracy, and thus compelled to closer association among themselves. Established government and advanced science under the Pharaohs raised a semi-barbarous people from a state of illiteracy and incoherency to enlightenment and coherency. So, contact with civil powers and breathing an atmosphere of enlightenment have raised the average of intelligence among Southern Baptists until our children are as well educated as any. The fiery persecution of hostile rulers called the death angel to the defense of an afflicted people and inured to the benefit of the religion of Jehovah. The iniquitous laws and unjust oppression of

our people in the latter part of the eighteenth century awakened the sympathy and evoked the support of James Madison and others and secured for ourselves and for all religious freedom. Israel was larger, purer, stronger, because of all she suffered in Egypt. So the persecutions of Baptist fell out to the furtherance of the gospel.

#### Analogy Between Kadesh-Barnea and Our Present Position

The position of Israel at the border of the Promised Land is analogous to that which we occupy today. They had come through the wilderness, where Providence nourished them by quail and manna; furnished water from the riven rock; guided them by the pillar of cloud by day and of fire by night; instructed them by the law and by the Levitical rites and ceremonies; and defended them against Egyptians, Midianites, and Amalekite with strong arm and an outstretched hand. The same God journeyed with our Baptist fathers when they were few and feeble, poor and persecuted, uneducated and uninfluential; when they could not preach lawfully the truth, as they held it, and were compelled to support an established religion. The Israelites were in reach of the land which God had promised to Abraham as an inheritance-- a land of grapes, pomegranates and figs, a land "flowing with milk and honey."

We stand with our feet upon the border of a promised land of rich possessions and vast possibilities. They were "unwilling to go up;" they "rebelled against the command of

Jehovah;" they murmured in their tents;"they longed for the flesh pots of Egypt;" they believed the reports of the pessimists; they magnified their difficulties, and underestimated their resources; they saw the sons of Anakim; they beheld the cities great and walled up to heaven; but they did not see their God, who had commanded them to go up and who had promised to go before them. They were religious cowards and spiritual criminals. Their fear identified the giants with the Nephilim of the antediluvian world, and declared their own inability to possess the land. It went further, and said that if Israel conquered Canaan it could not be held, for it "eateth up the inhabitants." Open revolt against Moses, direct rebellion against Jehovah and proposals to elect another leader and return to Egypt made the night hideous with demoralization. The root of their trouble was want of faith. They lacked the faith of Nehemiah who, when ridiculed and scorned, replied: "The God of heaven, he will prosper us; therefore we, His servants, will arise and build....Our God shall fight for us." No class of people is larger than its faith. It is not the number of our members, not the mass of our fortune that brings us victory. It is that Jehovah is among us." "Faith is the victory that overcomes the world."

Under the blistering rebuke of Moses they confessed, "We have sinned." They girded on their weapons of war and frivolously and presumptuously went up into the mountain. Their

resolution to retrieve the past was of self-confidence and as utterly devoid of faith as was their previous faint-heartedness. They "raised themselves up to go" with the Ark of the Covenant, the leadership of Moses, or the presence of Jehovah. Yesterday their unlearned lesson was that apparent strength is essential weakness. It was then too late to recall the past opportunity or reverse an unwise decision. Their sin was that they "crossed not over." The mistake was irretrievable. Stricken, scattered and doomed to judgment, we mark their history by their graves as they fell in the wilderness.

Memorable Kadesh-Barnea! The pivot of the Southern country; the beginning of the arable district of the Negeb; the scene of mighty miracles; but, alas! the turning point in a people's prosperity!

#### Failure at Crises Often Disastrous.

It is a fatal fallacy to argue that crises are always properly met. The pages of history bear mournful testimony to the disaster that ensues from delay. Spain was supreme on the sea in 1588. Philip the Second, strong and ambitious, bigoted and insolent, had equipped the Armada for the conquest of England. England was illy prepared to defend herself. A Spanish victory was certain. But the Armada lingered from January to July. The English planted their artillery on ship; the brave and skilful commander, Santa Cruz, died; a storm at Lisbon scattered the fleet; Medina

Sinodia sailed into Drake's and Hawkins' "Line ahead" formation in the English Channel, as Rojestvensky sailed into Togo's lair in the Sea of Japan, and the impaired Armada was shattered by a storm off the coast of Scotland. A delay of six months sounded the death knell of Philip's ambition and blasted the prospects of Spain.

General G. T. Beauregard overwhelmed General Irwin McDowell at Bull Run, July 21, 1861, and stood within a day's march of Washington. The Federals were utterly disorganized and demoralized. The Confederate brigades of Ewell, Homes, D. R. Jones, Longstreet, Early and two regiments of Bonham were fresh and prepared for an advance. The capital of the Union could have been taken in two days, and the States of Missouri, Maryland, Delaware and Kentucky, in that event, would have been impelled by self-interest, to link their destiny with the South; but Johnston settled down into inaction, while McClellan--the finest trained soldier of the North--fortified Washington, organized, drilled and inspired with courage and confidence a mighty army. An aggressive policy after First Manassas would have secured peace within six months and saved the South the ravages of war, the humiliation of defeat, and the outrages of reconstruction.

Again, when the Confederacy was founded at Montgomery, Judge H. Reagan urged the prompt occupation of the south bank of the Ohio as the advance line of defense. That proposal was rejected as too hazardous. It was, in fact,

the wisest strategy, and its rejection proved disastrous. The Confederacy fell because it was flanked in the West and bisected at Vicksburg.

Dash and daring, the spirit of adventure which is born in faith, are essential to conquest, and when they die, progress ceases. In the days when tyranny and savage warfare sat sentinel on the hilltops and ravaged with fiendish joy the plains of my native state, fewer than eight hundred intrepid Texans, in a furious battle of only fifteen minutes, April 21, 1836, killed six hundred thirty Mexicans, wounded two hundred eight, captured seven hundred thirty, and set the Lone Star of a new republic among the galaxy of nations. Out there tonight, under the light of the western stars, the spirit of Texas goes marching on!

However, the want of an energetic policy following the battle of San Jacinto, prolonged the war of Texas with Mexico seven years, extending over the presidential terms of Houston, Lamar and Houston; caused the massacre of Dawson and his martyrs; permitted the pillaging of San Antonio by Vascus and its occupancy by Woll; occasioned the daring attack and unnecessary surrender at Meir; and produced such unparalleled suffering that patriots slew their favorite horses for meat! Procrastinating ingenuity proclaimed "no means," for war, while Mexican treachery and butchery, old but still vigorous, wrought havoc with a young republic.

Promise of Perpetuity Conditional.

We err in supposing that perpetuity is unconditionally guaranteed. All God's promises are conditional, and failure to comply with the conditions deprives of the blessing.

Jerusalem! Thou art favored above all cities. The mountains are round about thee as walls of protection. The divine honor dwells in thee, and the heavenly smile rests upon thee. To these are committed the oracles of God. Thou art the center of a nation's worship. In thy temple and streets He taught who spake as never man spake. But, Jerusalem, thou hast become proud, self-satisfied, self-righteous, self-centered. Therefore, thine enemies shall cast a trench about thee; thy walls shall be broken down, thy children shall be slain. Thou knowest not the time of thy visitation. Thy house is left unto thee desolate.

The same story runs through all history. Where are those ramparts of Nineveh, those walls of Babylon, those palaces of Egypt, those temples of Heliopolis? Where are those ships of Tyre, those dock yards of Arad, those workshops of Sidon? The Assyrian lost the Tigris; the Chaldean, the Euphrates; the Persian, the Indus--and we, too, may lose our Jordan, unless we profit by their failure.

God Not Responsible for Consequences of Unbelief.

We cannot hold God responsible for the penalty upon our sins. The Israelites, not God, were blamable for the consequences of their folly--the wonderings and wards, the



serpents and suffering, the doom and death. Oh! how wrongfully do we make God the cause of our woes! It is not the arm of God that has carried the sword across the seas and set fire to the continents; it is the arm of man. It is not the vengeance of God that sends famine with devastation and waste; it is the senseless intoxication and frantic fury of man. It is not the rapacity of God that plunders the laborer, lays waste the fruitful fields and desolates the land; it is the rapacity of wealth and of rulers. It is not the venality of God's decisions that blights the fortunes of families, but rather the venality of those who are the personal organs of the law. God is good and will not make Himself the instrument of your misery. He is just and will not be the accomplice of your crime. Away with your accusations against the judgment of the heaven! The source of man's misery is not seated in the distant heavens, but very near to him upon the earth. It is not ensconced in the bosom of Jehovah, but resides with man, himself. "Not in our stars, but in ourselves." Byron said, and who could better speak on such a theme than he--

"The thorns which I have reap'd are of the tree

I planted--they have torn me--and I bleed!"

George Eliot spoke from experience in Daniel Deronda:

"That is the bitterest of all--to wear the yoke of our own wrong-doing."

### A Supreme Hour for Southern Baptists.

There are supreme hours which come to denominations, as well as to individuals and to nations. They are pivots upon which the destiny of the denomination hinges. I dare to say that we live in such an hour. One requiring the heroism of the soldier, the disinterestedness of a patriot, the sagacity of the statesman, the foresight of the prophet, the consecration of the Christian, and the faith of the martyr. At home we must mobilize our forces and march against the foes of commercial greed, industrial oppression, legalized immorality and paganized philosophy. Abroad, we must equip our men and missions or lose what we have. The necessity of schools and hospitals on foreign fields is no longer debatable. A limited observation of mission work on the continents of Europe and Asia convince me that the hospital and the school are indispensable in evangelization. The medical missionary and Christian teacher have a decided advantage among a people of alien tongue and hostile religion. They are furnished a ready audience; they soon find foreigners favorably disposed to them personally; they sow the seed in the receptive minds of children, and they apply the gospel balm to open wounds. These statements are supported with irrefutable proofs. Suffice it is to say that the American College at Beirut has done more to evangelize, civilize and Christianize Syria than all the mission churches combined.

I am too conscious of my own infirmities to prescribe for

others, and I love my brethren too much to scold, but my heart is sad over the opposition to the best methods of missionary propaganda. To clamor for the whole world as the exclusive field of Baptists sounds very fine, but when we consider the pitiful amount we give to save this perishing world, the balloon of Baptist brag is bound to collapse. When I reflect that 11,000 churches in the bounds of the Convention give nothing to save the heathen, I feel like putting on sackcloth and ashes. When I remember that the percentage of contributions of this Convention of Foreign Missions is smaller than any other of ten influential large religious organizations, I mantle my face in shame.

The greatest wonder of the world is the Temple of the Sun at Baalbek. It is more mysterious than any one of the seven wonders. A short distance south of Heliopolis is the quarry from which much of the material for the temple was procured and where may be seen the largest block of stone which human hands ever attempted to dislodge. That massive monolith produced an indescribable impression upon my mind. It is as large as eight box cars set four and four. Its estimated weight is eleven hundred tons and it is calculated to raise it would require the strength of six thousand men. As men clamber over it, they seem like Liliputians. Yonder in the Cyclopean wall of the temple inclosure a vacant place awaits this stone. Here for four years and more that stone has been lying unused. It is a gigantic failure. In that

huge stone, so great alike in promise and disappointment, I see a symbol of eleven thousand non-co-operating churches of the South. They do not occupy the place for which they were designed. And in the wall of the Temple which we are erecting for the worship of God through the service of man there remains an unsightly gap which they were intended to fill.

### The Paralysis of Arrested Development.

When a stream ceases to flow, it begins to stagnate; when a tree ceases to grow, it begins to decay. There is a sentiment among us that we have gone wild upon the subject of education and Foreign Missions. If this sentiment causes us to read our compass, to take our bearings and to steer our ship with cautious but strong hand, very well and good; but if it is to make us cast anchor in mid-ocean, then to the winds with such sentiment. We are now afloat on a full sea and must take the current when it serves, or lose our ventures. Who can calculate the evil consequences had Paul been diverted from his purpose "to see Rome?" He penetrated the very heart of the Caesar worship with the gospel of the Cross. Without the conveniences of modern transportation, without the support of an organized constituency, this man, and the few who shared his spirit, preached the gospel throughout the whole known world in thirty years. Because he met every issue squarely and pursued the vision wherever it led, Europe and the United States walk in the light tonight.

Martin Luther re-discovered the doctrine of Paul amid the rubbish of sixteenth century superstition. When he nailed his ninety-five theses on the door of All Saints' Church at Wittenberg, he awoke Germany and Europe. Unlike his illustrious prototype, he feared to follow his faith to its ultimate conclusions. In 1525 he reached the zenith of his influence. From that date Luther's star began to wane. He dreaded the spirit of freedom which he had evoked, disrupted the masses of the people whose cause he had espoused, alienated the Swiss Reformers by his inexcusable narrowness, offended the independent scholarship of Germany by his insolent bigotry, and lost the scepter of dominion to Calvinism.

My brethren, we dare not stop where we are. If we do, others will take our crown and kingdom. Our missionary, educational and eleemosynary enterprises must be carried to a successful consummation. And we should understand that they will assume far larger proportions and require much greater service.

#### Peril of Dwelling on the Past.

Beware of the backward look. The leeks and garlicks of Egypt seemed better in the wilderness than they really were. I have a mortal dread of the Baptist who is always harking back. I once owned a finely bred dog, with a strong body, cold nose and loud tongue. He was not lazy. He worked as hard as any dog in the pack, but I gave him away because he always ran the back track. He never jumped or caught any

game. He ruined the inexperienced young dogs that harked to his bark. The trained dogs never harked to him. In the Baptist pack there are too many like my old Blunder. They can trail from Olivet right down to Jordan, but they never go out into Samaria and the uttermost parts. They contend mightily for precedent, but never do anything worthy of a precedent for the coming generations. They argue ably for uniformity of practice and consistency of view, forgetting that "new occasions teach new duties" and that consistency is the vice of little minds. Alas! for that people whose chief interest is in the past!

The Jews were a peculiar people because they looked forward, not backward, to their golden age. Their prophets sang of the coming time when the instruments of war should be transformed into the implements of agriculture, oppression should come to an end, education should be universal, wealth should be equably distributed and every man should sit under his own vine and fig tree. Jesus declared Himself to be the fulfillment of all their prophecies, but He hung higher hopes before the subjects of his reign. By parables he taught that the will of God should be done on earth as in heaven. After he left them they were sustained not so much by the memory of His miracles as by the hope of His return. A belief in the second coming of the Lord upheld Christianity in the perilous period of persecution.

### Baptists Justifying Their Existence.

Do we confidently believe that the kingdom of God is coming? Are we earnestly striving to make its establishment complete? It cuts the nerve of effort for a pastor to feel his work is done. It paralyzes the energies of a denomination to think that it has fulfilled its mission. The question is asked: "Are denominations any longer of practical value? Have they not had their day, and should they not cease to be?" If they are effete and moribund, instead of fruitful and virile, then let them pass away. We, however, contend that our denomination stands for eternal truths. If so, the world needs Baptists. To make good that contention, we just rise above all petty thoughts, methods and policies, and be impelled by the consciousness of the seriousness, solemnity, sacredness and imperiousness of our mission. If we engage in divisive debate over alien immersion; if we stop the revolution of the missionary wheels to see if they have picked up any union mud; if we discredit the leader of today by unfavorable comparison with those of yesterday; if we emphasize one interest of the kingdom to the disregard of the other; if we magnify the incidental and minify the essential, we are guilty of tithing the mint, anise, and cummin to the neglect of weightier matters of the law. Oh! for a gigantic undertaking to unify our people and elicit their strongest energies! Oh, that the divine in the human should be developed until it becomes our dominant power!

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### The Art of Living Together

Walking together wherein we are agreed, we are to cultivate among ourselves the things that make for peace and progress. Baptists do not think alike on all subjects. They never have done so, and never will do so. This Convention could be rent asunder by emphasizing the extreme eastern standard as against the extreme western standard of orthodoxy. This is not to criticize either standard. In my home are two children. They differ in features and dispositions; yet a common blood courses through their veins. They are none the less dear to me because they have individuality. I would not have it otherwise. What would a father do with a household of children precisely alike? Baptists must be reasonable. If your brother can put up with your angularities you can put up with his peculiarities. Indeed, his excrescences may be due to your defective sight. If we loved each other better and cultivated each other more, our differences would not seem so large. "Love covereth a multitude of sins."

My honored preceptor, Dr. Carroll, taught the young preachers that "Love of the Brotherhood" was the centripetal force that equalized the centrifugal force of church independence and the tangential force of individual liberty, so as to produce a perfect orb. The hope for Baptist unity lies in keeping busy at some worthy task. We have no earthly head to direct us and no cast-iron organization to cement us. Widely scattered, we will disintegrate unless



there is a common call which brings us together. Free communions will fall out and devour each other, unless they are allied in a holy warfare.

God would teach us by instinct of animals. Cattle and buffalo go in herds. Horses, even wild horses, <sup>gaze</sup> in droves. Wolves roam in packs. Therein lie their strength and safety.

"For this is the law of the jungle

As old and as true as the sky,

And that wolf that shall keep it must prosper,

And the wolf that shall break it must die.

"As the creeper that girdles the tree trunk,

The law runneth forward and back;

For the strength of the pack is the wolf,

And the strength of the wolf is the pack."

#### The Art of Working With Others.

Modern civilization is very complex. Baptists are to throw themselves as friendly forces into all movements for social uplift and moral betterment without losing their identity. To say that the truth that Baptists hold is impaired by contact with others is a confession of weakness. The truth, like leaven, should permeate the lump and assimilate instead of being assimilated. Other denominations need contact with the Baptists; intimate acquaintance with true

believers heightens esteem. They would learn that we are not bigots. Yes, and I make bold to say that Baptists need contact with other denominations. They are not all heretics. We have no monopoly upon Christianity. Others have some truth, else God had not blessed them as ~~He~~ has. The Methodists can teach us general efficiency; the Catholics, church loyalty; the Episcopalians, denominational self-respect; the Presbyterians, family religion; and the Christian Scientists, the power of the imagination.

As a boy in a small community I grew up to think that all denominations were in competition. They were usually in conflict. The experiences of years and association with all faiths have changed my views, and a closer insight has enlarged my horizon. Now I love to hold that as all the spokes in a wheel lead to the hub, so all the denominations try to lead to heaven. My Presbyterian and Methodist brethren are my fellow helpers. If they do God's work better than I, then I pray for grace to wish them well and for sense to imitate their example. If Christ is preached and sinners saved, "I therein do rejoice--yea, and will rejoice."

Seventeen years ago the foremost authority on American Christianity said: "Fifteen centuries of church history have not been wasted if thereby the Christian people have learned that the pursuit of Christian duty through administrative or corporate or diplomatic union is following the wrong road, and the Holy Catholic Church is not the corporation of saints, but

their communion in spiritual work." Those words go to the heart of the questions which are agitating us today.

Am I any less a Baptist? God forbid! I hold with firmer confidence than ever that the New Testament is the only law of Christianity, that the right of the individual to act for himself is inalienable, that a personal faith in Jesus alone saves from sin, that only the saved are the proper subjects for church membership, that the apostolic church was a pure democracy, and that the mission of the church was to make Christ known throughout the world as Prophet, Priest and King.

"Should all the forms which men devise

Assault my soul with treacherous art,

I call them vanity and lies

And bind the gospel to my heart."

#### Present Demands Upon the Gospel.

But I know that the modern mind is more concerned with deeds than creeds, with practice than profession, with life than doctrine. Only as the Baptist denomination serves God by enriching the lives of men will it be justified at the bar of public opinion. Only as it has the spirit of service, of self-sacrifice, of willingness to lose its won life for Christ, will it find perpetuity. Jesus defined His mission in one sentence. "I am come that they might have life, and that they might have it more abundantly." A denomination must so

serve that those whom it reaches have a fuller, diviner life. The church which points out that the high road to the betterment of the world lies through moral principles rather than through legal enactments; which preserves the mass by proclaiming the inexpressible value of the person; which acts as the mentor of the national conscience; by reflecting with faultless precision the conscience of the individual; which preaches a gospel of industrial and social repentance; which breaks down the middle wall of partition between classes and reveals the meaning of brotherhood and love, will never lack a constituency or suffer for a support. Such a church will not depend upon meretricious allurements to win regard and honor, but will gain those by being a formative force for righteousness in developing civilization. Such a church becomes the engineer of machinery for social uplift by first being the dynamic of personal life. When it saves the individual it teaches him that he is a unit in the social order and defines personal character in terms of social usefulness.

#### God Speaking Today.

God who is at sundry times and divers manners spoke by the prophets, who, in the fulness of time, spoke through His Son, who gave the gospel to the Gentiles, through Paul, who never left Himself without a witness in the dark days of religious persecution, is speaking in the world today. True, the Scriptures contain the authentic and inspired records of God's dealing with men and of the words and works of Jesus.

By their spirit and principles all modern movements and discoveries are to be tested. But the Spirit moves among men today as really as He did at Pentecost. The Adult School Movement, the Mission study classes, Medical Missions, Hospitals and Schools, Woman's Missionary Societies, Christian Colleges and denominational boards are the result of His operations.

I believe most profoundly that God has something to say to this age which a previous age could not have comprehended. He may reveal to us methods of carrying out the principles of His kingdom which were undreamt of in apostolic days, and which, under despotic governments, would have been impossible. He may speak to you and me tonight.

"Lord, speak to me that I may speak

In living echoes of thy voice."

#### His Message to the Convention

He is speaking to the Southern Baptists at this hour, saying Federate your forces and fight, or surrender! Advance or retreat! Cross over--cross over at once--or go back into the wilderness to perish! Follow the Home Mission cloud that leads you to more than three million mountaineers, to the ten million negroes, to the long stretches of frontier and to the cities of the South, growing like magic! Follow the Foreign Mission pillar of fire to Argentina with its seven millions; to Brazil with its twenty millions; to Italy with its thirty-four millions; to Africa with 157 millions; to Japan with its

with its fifty millions; to China with its 407 millions. Our Secretaries like Caleb and Joshua, are walking in our midst and saying, "Let us go up at once and possess it, for we are well able to conquer it." Sweet as a mother's kiss, strong as a father's counsel is the promise of our God: "The Lord your God, which goeth before you, He shall fight for you."

This is our day of opportunity and responsibility. We must cherish religion as an undertaking instead of an investigation. We must keep it fresh and virile rather than archaic and effeminate. We must write the articles of our faith in the imperative rather than the subjunctive mood. Evangelical Christianity wages the most hopeful conflict in the South. Here, if anywhere, and now, if ever, Baptists must come into their inheritance by which all nations are to be enriched. The times are propitious; the outlook is auspicious; shall our people fail or falter? Nay, the fires of missionary zeal shall burn away the dross and the hand of a wise policy shall mold the chosen vessel of divine grace. We are now girding ourselves for new conquests and preparing for extensions more vast and varied than once we dreamed.

Hasten, Lord, the glorious time,  
 When, beneath Messiah's sway,  
 Every nation, every clime,  
 Shall the gospel call obey,  
 Mightiest kings his power shall own,  
 Heathen tribes his name adore;

Satan and his host, o'erthrown,  
Bound in chains, shall hurt no more.

Then shall wars and tumults cease,  
Then be banished grief and pain;  
Righteousness and joy and peace,  
Undisturbed shall ever reign.

Bless we then our gracious Lord;  
Ever praise his glorious name;  
All his mighty acts record,  
All his wondrous love proclaim.