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THE CHRISTIAN STATESMAN

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The Christian Statesman is a monthly Magazine of thirty-two pages, designed to promote needed reforms in the action of the Government touching the Sabbath, the institution of the family, the religious element in education, the oath, and public morality as affected by the liquor traffic and other kindred evils; and to secure such an amendment to the Constitution of the United States as will declare the Nation's allegiance to Jesus Christ and its acceptance of the moral laws of the Christian religion, and to indicate that this is a Christian nation, and place all the Christian laws, institutions and usages of our government on an undeniable legal basis in the fundamental law of the land.

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Vol. XLI.

JULY, 1907.

No. 7.

The Rev. David McAllister, D.D., LL.D.,

EDITOR OF THE CHRISTIAN STATESMAN, 1867-1907.

Preacher, Pastor, Author, Scholar and Eloquent Advocate of Truth and Righteousness.

Dr. David McAllister, one of the founders of the Christian Statesman and for almost forty years in active editorial connection with it, died in the Allegheny General Hospital on Thursday, the 13th ult., within three hours after the completion of a surgical operation which, it was hoped, would give relief from bodily distress of long standing and add many years of comfort and success to his life. The judgment of the most conscientious and skillful physicians, some of whom were among his warm personal friends, advised the operation, and after the most careful examination they pronounced his physical condition in every way favorable to its success. The decision to submit to the operation was reached only about a week before, and with characteristic promptitude the patient made all the arrangements for it, attended carefully to various business matters, preached two sermons on the intervening Sabbath, the latter of these a touching discourse which his hearers now regard as an unintended but most suitable farewell, and remained cheerful, busy and hopeful to the very hour appointed for the operation. Then kissing his wife repeatedly, but saying, "It will not be long; I shall soon be down again," he was removed to the operating room. The operation was regarded as in

every respect successful. From the effects of the anaesthetic he recovered sufficiently to recognize and caress his wife, who then, by the advice of the physicians, withdrew, promising to return at a later hour. In a little while, some difficulty in breathing appeared, causing the physicians to make a hasty examination. No discernible cause for it, however, appeared, but within about five minutes, to the surprise and distress of his medical attendants, he was dead.

This mysterious event is not only a sorrowful stroke to the members of his family and his wide circle of friends, and an irreparable loss to the congregation which waited lovingly and with profit on his ministry, but it is a most serious loss to those patriotic and Christian interests to which the Christian Statesman is devoted. It has been known to his friends that among the fruits of his life-long studies there were the materials for some important works on political science and related subjects which he was waiting an opportunity to prepare finally for publication. His large and valuable library had been accumulated partly with this end in view. It was his purpose, which he had communicated to his flock, to resign his pastoral charge in the coming autumn, on

Christ did not teach us to pray for what He did not intend to give.

The completeness of the work of redemption throws light upon the purpose of Christ with

reference to nations. It is sometimes said that while the Church and individuals are subjects of

redemption, nations are not, but that they share incidentally in its benefits. It is more accurate to say that man in his entire nature is the subject of redemption. The political nature shares in the benefits of Christ's saving work. The whole man is saved. It is common to think of men in the Church and in the family of God apart from all political characteristics and activities. But since man was made a political being, and since the fall corrupted this as well as all other parts of his nature, it follows that redemption restores this as well as all other parts of his nature. Surely redemption does not eliminate the political from man. He will remain a political being to all eternity. This is the truth in the light of which certain Scripture texts are to be explained. How else can we understand the references to the "Holy City" into which the kings of the earth bring their glory and their honor, and in the light of which saved nations are to walk? (Rev. 21).

There are certain movements which indicate the divine purpose as to nations. There are

organizations having the avowed purpose of bringing about the Christianizing of nations and

governments. Through these organizations certain neglected features of the gospel are urged upon the attention of men. There are principles of national Christianity which have their application wholly in the civil and political sphere. These are now proclaimed as never before. Within the nations themselves where the gospel is untrammelled there are movements of like character gradually but surely transforming these nations into the kingdom of God. Sometimes it may seem that the movement is backward instead of forward, and it must be conceded that many immoral features of public life may be quoted in proof. Certain national sins are doubtless becoming more common and flagrant. But a view which takes in the centuries will not fail to note wonderful progress toward the realization of the

kingdom of heaven on earth. Along the shore of a river there are often currents moving in the opposite direction from the main course of the river, but these do not prove that the entire stream is flowing backwards. Out a little from the shore there is a steady current flowing constantly and irresistibly toward the sea. Although there are back-flowing moral currents which discourage and alarm the short-sighted and the timid, yet there is a mighty, irresistible current flowing constantly toward the consummation of the divine plan and purpose which is the establishment of a redeemed, reconstructed society subject to Jesus Christ the Lord of all. This is that Holy City, the New Jerusalem, which John saw coming down from heaven to earth.

International Morality

By Dr. S. F. Scovel.

Upon this wide outlook we can enter only a little way. The immense interests which meet on the international plane give a peculiar depth and sacredness to every question which concerns national moral responsibility. Economic, political, social and religious issues crowd this arena. Here lie all the things about which nations are willing to arbitrate and the "vital interests and those of material honor" which they refuse (with rare exceptions) to submit to arbitration. And in each one of these vast interests the decision depends, at last analysis, upon national moral responsibility.

1. International law is itself distinctly moral. The narrow definition which makes it jural only is to be rejected. Professor Dunning (History of Political Theories, Luther to Montesquieu) tells us that the Protestant jurists following Melancthon, held that "the content of the law of nature is to be found in the right reason supplemented by the explicit injunction of God in the Decalogue." They felt the problem of these two elements and wrought out elaborately "the steps by which all the social virtues were deducible from the revealed command of God." (p. 155). In a paper before the last year's International Law Association, (Berlin, 1906), it was maintained that immediately after the downfall of the Roman empire "the Church

wielded a restraining and regulative and generally pacific force. Questions of international morality drew the attention of the doctors." (p. 138). And to this agree the frequent quotations made by Grotius from the Fathers. Law has been well defined as "that portion of the good which appears to be capable of being formulated into a universally valid and effective rule of human action and intercourse." (Reumeliu, Politics and the Moral Law, p. 62). Against mediaeval and even modern defective views Hegel brought Politics and Ethics together and made "the State the objective realization of moral ideas and also their noblest manifestation." How could this be and the laws governing state intercourse be non-moral? Creasy points out (see First Platform of International Law, pp. 22, etc.) that all nations recognize things which are *contra bonos mores* as unlawful. "Because the state," he contends, "is a moral agent, moral law is a part of jurisprudence between states." He affirms that when moral beings are made up into states "the attributes of moral right and moral responsibility apply to the joint entity and joint action of the human aggregate as fully as to the single entity and action of each human particle." And this great truth, he insists, is "of incalculable importance to the international jurist." (p. 24). Chancellor Kent is quoted thus: "It would be improper to separate the positive law from natural jurisprudence and not to consider it as deriving much of its force and dignity from the same principles of right reason, the same views of the native constitution of man and the same sanction of divine revelation, as those from which the law of morality is deduced."

The law of nations is composite of principles, usages and rules. "In the absence of the latter," says an authority, "the intercourse and conduct of nations are to be governed by principles fairly to be deduced from the rights and duties of nations and the nature of moral obligations." Phillimore says that "independent communities are free moral agents and are mutually recognized as such in the universal community (of states) whereof they are individual members." Bluntschli writes: "States are

the persons of international law. Personality is a necessary quality of States. A person, in the juristic sense, is a being capable of acquiring or maintaining rights and of contracting obligations. As it enters into realizations with other states it acquires the quality of international personality." Sheldon Amos notes that international law is but the "translation of habitual moral practices into severely coercive rules." Well may Creasy aver that it is impossible to study international law without constant reference to the "eternal principles of moral right and justice." If Austin criticises Grotius for confusing international law as it is with what it ought to be, we reply that while, for strictly legal use, we must first attend to that which has been recognized, we would be, by ignoring the loftier elements, throwing away real life of which what is, is only the fruitage; and also destroying our star of guidance in the most important of all situations, viz., when there exists no applicable rule.

2. Our doctrine would carry the day for the proposition that the one morality for the individual is both valid and adequate for the nation in its relation to other nations. Though positively and recently asserted by Andrew Carnegie and Secretary Root, this is vigorously disputed.

3. Our doctrine may be shown to be imperatively needed by what it would prevent and by what it would accomplish. There is much disposition to cover international offenses by the absence of moral responsibility. Even Von Holst has said: "Might does not in itself make right, but in the relations of nations and states to each other, it has, in innumerable instances, been justifiable to make right bow before might. (Vol. III., p. 271). That is simply frightful.

4. One of the most fruitful applications of our doctrine is found in the discussion concerning keeping faith in obedience to treaties. It is not often remembered that John Stuart Mills asserts that most European treaties had been made to be broken. Nor is it considered that there are those who affirm that when a treaty has become injurious in its effects it is no longer binding. On the other side Vattel and Grotius

and common sense and the Scripture commendation of the man that "sweareth to his own hurt and changeth not" combine to make effective protest. National responsibility to God is the only way to dependability in the agreements of nations with each other.

5. And the crowning efficiency of our doctrine may be found in its clear proof that nations in dealing with each other may and ought to be not only just but generous. No issue is more sharply debated. Crass selfishness is the law for nations, say some. A nation has nothing it can give, says even President Jordan. Yet Balfour recently exclaimed that we were getting beyond justice and into the realm of love, in international matters. Secretary Taft boasts of our own altruism toward Cuba and the insular appendages. Corporations (supposed to be soulless) are leading the way in altruistic arrangements for employees. Nations have as much right to give, and have more to give and more to gain by giving. If Lord Lytton has denied, Henry George has affirmed. The Golden Rule is rising over the horizon of international intercourse. The prosperity of one is the prosperity of all.

This study may close with this significant utterance of Gladstone, which gathers force from the intervening thirty-eight years. (1869. See Gleanings, p. 55). He hailed the appearance of greater sympathy in the heart of the race, and appreciated the sentiments of brotherhood which were being stimulated by commerce. But his greater source of confidence was this: "With the augmented intercourse of nations there is now growing what I may call an international public opinion and standard of international conduct higher than the particular one which each nation has set up for itself, and more and more from year to year does it become necessary even for their own interests, that each nation should conform not only to its own idea of its rights, but to the sense which is entertained of the international rights and duties of the whole mass of the civilized communities of the world.

"I know no change which would be more beneficial to mankind than that the moral

authority of all nations over each other should grow up and be elevated from year to year—for, depend upon it, there is no such guarantee for the permanent good order of the world."

That is radical and equally unimpeachable. It expresses full confidence in the nation's power to find and legislate a true morality. It unites indissolubly the two elements of public welfare which evil thinking is perpetually endeavoring to separate, and which shallow thinking sometimes places in antagonistic relations. While our courts (especially the Federal Supreme Court) maintain that position the anchor of our national security will not drag in any storm.

Meeting of the National Executive Committee.

The executive committee of the National Reform Association held its quarterly meeting in the assembly room of the Publication building, 209 Ninth street, Pittsburgh on Thursday, June 13. This being commencement day at Wooster University and Westminster College interfered somewhat with the attendance. In the absence of the chairman, the Rev. John A. Henderson, D.D., the Rev. J. G. Kennedy, of Allegheny, Pa., was called to preside. A season was spent in prayer, special remembrance being made of Secretary Acheson and Dr. McAllister, and of the affliction in the family of Dr. Scovel, the president of the association.

The sub-executive committee reported the appointment of a committee to seek an open door at Chautauqua for the presentation of our cause, the appointment of delegates to represent the association at the Presbyterian and United Presbyterian General Assemblies and other bodies, and the sending of a delegate to a hearing at Harrisburg on the bill to reduce the penalty in Allegheny county, Pa., for Sabbath desecration. For those thus appointed it was reported that a visit would be made to Chautauqua next month in this behalf; that Dr. W. I. Wishart had been granted a favorable hearing before the United Presbyterian General Assembly at one of the