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The Outlook

The famine in China is another opportunity for us to show how much we as a people are permeated by the principles of Christianity. A

An Opportunity. nation as well as a man is known by its fruits;

and if in this hour of need we extend generous helping-hand, the Chinese people and nation will the more easily recognize the true value of the Christian faith.

A public protest has been issued by certain members of the Advisory Board of the Jamestown Exposition against the prominence of military attractions on the program of the exposition.

Jamestown Exposition.

It seems that such attractions are to be made the dominant feature of the exhibition, and that the aim of those in charge, at least somewhat officially stated, is to present "a good living picture of war with all its enticing splendors." The protesting members of the board were not aware of this purpose when they consented to serve. There is good ground for their protest; and while a navy, and a strong navy, would seem essential to our country for years to come, we agree with the *Homiletic Review* that the military and naval part of the program ought to be kept down to the modest measure which corresponds to our non-military and non-

naval character and history and to the prominent role which our country ought to continue to play in making armies and navies less and less necessary hereafter.

The *World Almanac* for 1907 gives the grain production for 1905, in the United States as 2,700,000,000 bushels of corn, 693,000,000

Prosperity. bushels of wheat, and 953,000,000 bushels of

oats, not to mention other cereals. It is almost impossible to grasp the meaning of such stupendous figures. No other country in the world ranks with us, in wheat production at least; Russia in Europe coming second with 451,000,000 bushels. Truly God is giving us a good physical basis for national development! The recent year has been one of great business prosperity. May it not be said of us as a nation: "Jeshurun waxed fat, and kicked!"

The questions of the moral element in education and the use of the Bible in the public schools are emphasized by recent figures as to our common school enrollment and attendance. The total number enrolled is 16,468,000; that is, nearly twenty per cent of our entire population is enrolled in our public

Our Public Schools.

est ends. In this way there will be no corrupting union and no infringement of one upon the other. When the church usurps the sword, given by God only to the state (Romans 13:4), the horrors of the inquisition are the logical result. Roman Catholicism, as officially proclaimed by Pope Boniface's Bull "Unam Sanctam," of 1302, with its doctrine of two swords and such harmonious teachings as those of Aquinas, and his disciple who supplemented his teacher's writings (compare Prof. Dunning's "Political Theories, Ancient and Medieval," 216-217; also Janet's "Histoire de la Science Politique," vol. I., 411), leads to the same practical evil as infidel socialism. It deprives the state of its inherent ground for the punishment of the evil-doer, and leaves penal laws without a true foundation, and society without any means of defending itself against imminent dissolution. (Comp. Adolphe Frank's "Philosophie du Droit Penal," 76.) By another extreme the infidel separation of the juridical from the moral, which even to-day seems to be regarded in some quarters as an advance in political science, distorts the true theory of civil law, deprives the state of its dignity and robs its sovereignty of all vitality. (Compare Trendelenburg's "Naturrecht auf dem Grunde der Ethik," p. 20.)

**MORAL ENDS
POSSIBLE ONLY
UNDER MORAL
LAW.**

This study may find a suitable conclusion in showing that the admission of moral ends of the state is fatal to the separation sometimes insisted on between rights and morals, or the separation of the social from the moral order. For example, when Prof. Willoughby admits that one of the aims or functions of the state is to promote the general welfare morally as well as economically and intellectually (see "The Nature of the State," p. 345), his theory excluding the legislative action of the state from the domain of morals (see pages 113, 114), and affirming that "divine or moral sanctions can have no application to political matters" (see pages 52, 53), receives a staggering or rather annihilating blow from his own hand. Again, when Prof. Burgess declares the ultimate end of the state to be "the perfection of humanity," and affirms that "this end is wholly spiritual" and that "in it mankind, as spirit, triumphs over all

fleshly weakness, error and sin" ("Political Science," vol. I., p. 85), the query naturally arises, how can this high moral end be reconciled with his accepted principle "that the state can do no wrong?" (See p. 57.) If the state neglects its ultimate end can it be said to be doing no wrong? And how much greater the wrong if its action is in direct opposition to its high moral and spiritual aim? Rejoicing to agree with these honored authors in ascribing high moral ends to the state, we submit to every candid student of political science that such ends harmonize best with the Christian doctrine of the state as a moral being under moral law, deriving its existence from God, and accountable to Him who is the ultimate source of its authority.

LITERATURE.

The following books and articles may be referred to by students wishing to pursue this study: Burgess' "Political Science," vol. I., 83-89; "The State," by Pres. Wilson, chapter 16; "The Nature of the State," by Prof. Willoughby, chapter 12; Woolsey's "Political Science," vol. I., 208-243; Tayler Lewis' articles in "Christian Statesman," from June 15, 1870, to Jan. 2, 1871; Bishop Huntington's "Divine Aspects of Human Society," especially lectures 1-4; Lieber's "Political Ethics," book ii., chapter 5; "National Reform Manual," chapter 4; Dörner's "System of Christian Ethics," sections 75-78; Martensen's "Christian Ethics [Social]," sections 45-48; Gladstone's "The State in Its Relations with the Church," vol. I., chapters 2 and 3; Holtzendorff's "Principien der Politik," book iii.; Bluntschli's "Staatslehre," chapter 1, sec. 5; also his "Allgemeines Statsrecht," book v., chapters 1-4; Stahl's "Philosophie des Rechts," vol. II., part ii., sections 36-39; Von Mohl's "Encyklopaedie der Staatswissenschaften," pages 71-90; Rothe's "Theologische Ethik," vol. II., sections 428-436; vol. V., sec. 1149; Posada's "Derecho Politico," vol. I., 251-286; Taparelli's "Diritto Naturale," vol. I., 252-254.

The Harrisburg National Reform Convention

This convention, held in the hall of the Board of Trade, February 14 and 15, was a signal and gratifying success. Secretary J.

R. Dill labored for more than a month in Harrisburg and vicinity in preparation for this meeting. The call was signed by fifty-eight ministers and other leading citizens. The program carried the names of more than thirty persons who were to preside, or to speak on themes of great importance. The hall in which the meetings were to be held was the finest auditorium in the city. Five thousand copies of the call and program were distributed in the churches and prayer-meetings. A handsome placard bearing, with announcements of the meetings, the likenesses of the five bishops whose signatures were attached to the call, was posted throughout the city. Effective notices were secured in the religious and secular papers. Fifteen churches were opened for addresses at their prayer-meetings on the evening before the convention. The Ministerial Union and the local W. C. T. U. appointed committees to assist in the preliminary arrangements. These careful and judicious arrangements were rewarded by the presence at each of the six sessions of a fair audience. At both the afternoon and evening sessions the hall was comfortably filled, but the first speakers at each of the morning sessions had but few hearers. The sessions, however, were begun and closed on time. Speakers were notified when their time had expired. The addresses of Bishop Dubs on "The Continental Sunday," of Dr. Chambers, of Harrisburg, on "The Pre-eminence of Jesus Christ," of Dr. Norcross, of Carlisle, on "Our Responsibility for the Drink Traffic," and of Professor Ormond, of Princeton, on "The Relation of the State to Moral and Religious Education," were masterly discussions. The two last named addresses will in due time be given to our readers.

Special mention should be made of the address of welcome by Mayor Grose, of Harrisburg. The mayor is an Elder in the Pine Street Presbyterian church, of which Dr. Chambers is pastor. His words were not a merely formal or perfunctory welcome as such official appearances so often are, but showed an intelligent understanding of the principles and work of the association, and full sympathy with them. He declared that the time must come when vice will be suppressed, when the saloon will have no place, when the Bible will be the guiding star of every political leader, and every man who attempts to assume office

will be a man who fears God; but that time will not come until all Christian citizens shall learn to stand together, not willing to see things take their course but resolved to shape their course toward the best results for the whole people.

Interest was lent to the writer's discussion of "Polygamy and the Means for Its Suppression" on the evening of the first day by the fact that Senator Knox, of Pennsylvania, had that morning delivered in the United States Senate an elaborate speech in defence of Mr. Smoot's right to retain his seat in that body, and that his speech was fully reported in the evening papers. After outlining the history of the fifty years' struggle between the nation and the system of polygamy, the admission of Utah at last to statehood under solemn bonds to suppress it, and the evidences of her imperfect sense of these obligations, the speaker said that Senator Knox had dwelt upon the plea of religious liberty guaranteed by our constitution. "We have no right," the Senator says, "to expel a man because he is a Mormon." As if any one had asked the Senate to exclude him for that reason! The Senator had not informed himself as to the nature of the plea made in the protests put into his hands. This association had been instrumental in sending many thousands of petitions, and in none of them was that ground taken. The reason urged in all these, and the thousands of petitions from other sources, representing millions of petitioners, was that Mr. Smoot represents officially a disloyal and law-defying organization with which the nation has been in conflict for half a century, and, therefore, is not a fit man to sit as lawmaker for the nation. This argument Senator Knox completely ignores.

The resolutions adopted by the convention on this point were as follows:

Resolved, That no public obligation could be more solemn or more explicit than that which Utah assumed when she sought and accepted statehood and, under the express terms of the enabling act, covenanted to suppress polygamy.

Resolved, That the continued teaching and practice of polygamy by the highest officials of the Mormon hierarchy, the election of a known and avowed polygamist and open advocate of polygamy to the National House of Representatives, and, later, the election of a

est ends. In this way there will be no corrupting union and no infringement of one upon the other. When the church usurps the sword, given by God only to the state (Romans 13:4), the horrors of the inquisition are the logical result. Roman Catholicism, as officially proclaimed by Pope Boniface's Bull "Unam Sanctam," of 1302, with its doctrine of two swords and such harmonious teachings as those of Aquinas, and his disciple who supplemented his teacher's writings (compare Prof. Dunning's "Political Theories, Ancient and Medieval," 216-217; also Janet's "Histoire de la Science Politique," vol. I., 411), leads to the same practical evil as infidel socialism. It deprives the state of its inherent ground for the punishment of the evildoer, and leaves penal laws without a true foundation, and society without any means of defending itself against imminent dissolution. (Comp. Adolphe Frank's "Philosophie du Droit Penal," 76.) By another extreme the infidel separation of the juridical from the moral, which even to-day seems to be regarded in some quarters as an advance in political science, distorts the true theory of civil law, deprives the state of its dignity and robs its sovereignty of all vitality. (Compare Trendelenburg's "Naturrecht auf dem Grunde der Ethik," p. 20.)

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