

The Christian Statesman

X
Homiletic Review
4460 East 23d st N Y

Vol. XLI. No. 7.

JULY, 1907.

Whole No. 1490.

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PUBLISHED BY THE

NATIONAL REFORM ASSOCIATION

Room 603 Publication Bldg.,

209 Ninth St., Pittsburgh, Pa.

\$1.00 A YEAR.

10 CENTS A COPY

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JULY, 1907.

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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

their convention here the coming summer. Councils appear to have harmoniously passed the bill, and Mayor Reyburn has willingly approved it. We are told that a "Court of Honor" will be set up on Broad street, the principal feature being a series of imposing columns, with "life-sized statues of Elks" to be placed on the ground at intervals between the columns.

It is not clear, from the description, whether the statues are to be those of animals or men. It was put forth as an inducement for the City of Brotherly Love to thus misappropriate the public money, that Buffalo had built a triumphal arch and made a contribution of \$20,000 to a similar entertainment fund. It was generous indeed for the Buffaloes thus to welcome the Elks, but Philadelphia, with its vastly greater population, could do notably better. And it appears that it has done so. Undoubtedly this handsome public donation has the general approval of lawyers, journalists, actors and playwrights, and hence the amount of reserve influence is very great. What is to be done with the precedent when the Freemasons, coming hither in national convention, ask for *their* Court of Hon

or and their array of statues? And similarly, the Odd Fellows, the Red Men, the Pythians, and so all down the list of fraternities of the Hidden Empire? And then there is the Monkey Club. W. B. Stoddard, of Washington, lately said that the organization of that name, having an increase of membership, had built a "temple" in Hamilton, Ohio. And so he queries, which of God's animal creation will next be disgraced, seeing that humankind has been organized under the names of Dogs, Elks, Buffaloes, Snakes and Monkeys. Further, could not the same precedent be consistently appealed to for the entertainment of one or the other religious denominations, as by the Roman Catholics, in the event of a Plenary Council being held there, whereat bishops, archbishops, monsignors and cardinals were expected to be present. Or, again by a General Assembly of the Presbyterians, a General Conference of the Methodists, and so on. It need only be added that the present grant out of the public treasury follows in natural sequence the anti-Christian practice of applying thousands of dollars of the city's money for prizes to winners and buffoons on New Year's day.

The National Reform Movement.

STUDIES IN CHRISTIAN CITIZENSHIP

IX.

Christ's Government of the Nations.

BY DR. R. C. WYLIE.

In the preceding Study it was shown that there is a three-fold relation between nations and the Lord Jesus Christ. He is their Prophet from whom they learn their origin, their end, the laws by which they are to be guided, and the conditions of their prosperity

and perpetuity. He is their Priest through whom they may obtain pardon for national sins. He is their King under whose sceptre they rise and fall, and by whom they are used for the accomplishment of the divine purposes.

It is sometimes asserted that while Jesus Christ is the rightful Ruler of nations, He is not yet in possession of that right, that His enthronement is yet in the future, and that the rulership of the nations is now in the hands of Satan. In support of this view the prevalence of iniquity in public life is urged.

It is maintained that when Christ begins to reign all such iniquity will vanish. But this argument proves too much. If it proves that Jesus Christ is not now ruling the nations it also proves that the Father Himself has abdicated or has been dethroned. God, in His wisdom, allows sin to prevail for a time and its prevalence and power are perfectly consistent with the fact that Christ is now on the throne.

It is urged, however, that the Scriptures promise the subjugation of all nations to Christ at some future period, and the beginning of His reign is identified with this complete subjugation. But this is to identify an epoch in His reign with its beginning, and to assert that it does not begin till one of its chief objects has been accomplished. The Scriptures teach that it is under and by virtue of His reign that nations are to be brought into willing submission to His sceptre.

It is worthy of note that many of the Scripture texts which prove the authority of Christ over the nations prove that He is even now their rightful Ruler and that they ought to bow to Him. The tenses of the verbs employed to describe our Lord's authority are not without significance. All things are put under Him; all authority *hath been given* unto Me; He *is* the Prince of the Kings of the earth; He *is* King of kings; nations and rulers are commanded to be wise *now* and kiss the Son. What is yet future is the willing submission of the nations. He is already enthroned and is using His authority for the accomplishment of His purposes.

CHRIST'S PRESENT EXERCISE OF AUTHORITY OVER NATIONS.

It is a momentous fact that, whether nations know it or not, Jesus Christ is now exercising authority over them. In

HOSTILE NATIONS the exercise of this authority He so restrains them as to prevent the destruction of His own cause. If the question of the maintenance of revealed religion among men were simply a question as to the relative strength of its human friends and foes Christianity would have long since perished. If it could have been destroyed this would have been done by the Roman Empire in the early centuries of the Christian era. Ten great persecutions were waged against the early

Church, and the cause of Christ was stronger by a thousand fold when they were ended than when they began. For nearly two thousand years civil powers have striven against the kingdom of our Lord, but their opposition has been unavailing. All history is proof of the fact that Christ is the actual Ruler of men and nations. The argument does not rest upon a few isolated facts or marvelous events. There is a current of events, a trend of history, and the channel and the pathway are mapped out by the hand of the great King. Certain epochs, however, may be mentioned, and certain remarkable events specified as marking the course along which Christ is leading mankind. Among these may be specified the worldwide proclamation of the gospel in the days of the apostles, the fall of the Roman Empire, the reformation period with its world of important events, the founding of the American Republic by Protestant Christians, the overthrow of slavery in this and other lands, the formation of various reformatory organizations whose special purpose it is to bear witness against the sins of nations, the present-day movement to evangelize the entire world.

That Christ is leading and controlling the movement for the world's speedy evangelization is apparent from the

DOORS OPENED FOR fact that doors have been
CHRIST'S opened for the entrance
AMBASSADORS. of His ambassadors into
all lands. The opposi-

tion of many nations and governments to the preaching of the gospel within their domain is matter of record. It is only in recent years that this opposition has in large measure ceased. Many thrilling stories are told in connection with the introduction and propagation of the gospel in heathen lands. In the former study special use was made of the Second Psalm in proof of the authority of Christ over the nations. Many events in connection with missionary work furnish luminous commentaries on that Psalm. Bear in mind that it represents Christ as the actual Ruler of rebellious, tumultuous peoples, and that as a potter's vessel they are to be dashed to pieces if they continue their opposition. In the early years of mission work in Turkey there was often bitter antagonism by the civil power. Persecution waxed hot against all missionaries and they were peremptorily ordered to leave

the country. In that dark hour the pioneer Goodell, in his peculiar way, said: "The Great Sultan of the Universe can change all this." The missionaries besought the Lord to come down as in the days of old, and make the mountains flow down at His presence. While their hands were yet lifted in prayer the Sultan died, and a series of remarkable events followed, bringing disaster upon the Turkish forces. They saw an Almighty Hand uplifted to arrest the arm of intolerance, and they dared not continue the persecution. A few years later similar events took place in connection with the work in Siam. To all appearances the work of a third of a century was about to come to a disastrous conclusion. But appeal was made to the Ruler of nations, and again He who sits upon the throne stretched forth His rod of iron and broke in pieces like a potter's vessel, the civil power. The king died and events occurred which changed the whole current of the nation's history. But why multiply instances? History is replete with them. The chronicle of missionary events in the Orient, in Africa, in the South Sea islands, and all lands, is the chronicle of the reign of Jesus Christ over the nations, opening the way for the ambassadors of the Great King. (Divine Enterprise of Missions, by Dr. Arthur T. Pierson.)

But Christ's authority is exercised not only in thus opening the way for the progress of the gospel; He uses nations and governments for the promotion of His cause. It is not necessary to defend the actions of so-called Christian nations in gaining control in many heathen lands. Many wrongs have been committed in seizing forcibly the territory of weak nations and in subjecting them to a position of subordination. But the use made by Jesus Christ of the extensive power of some of these great nations for the protection and promotion of His cause must be noted. It should be borne in mind that the nations are given to Christ, that they are to be possessed by Him, that no nation has an inherent right to continue in rebellion or in the propagation of a false religion. While the robbery and violence of the strong nations committed against the weak are to be condemned we should praise the wisdom and power of Christ in using even sinful nations to

propagate His cause. Where the flags of such nations as Great Britain, the United States, Germany and some others float, the ambassadors of the King of kings are safe and can do their work without molestation. All this is striking proof that Christ reigns and affords luminous illustrations of the manner in which He controls the nations.

As the Ruler of nations Christ leads civil governments to suppress many evils which would hinder the work of the gospel. No one possesses sufficient data to enable him to calcu-

late the destructive effects of the liquor traffic, the social evil, Sabbath breaking and other public wrongs. Christian people must not be blind to the failures of governments to do their full duty in these matters. Too often protection is afforded to the evils which ought to be overthrown. But criticisms of governments for failures should be tempered with judgment, and credit should be given for what is done. It is estimated that about thirty millions of the population of the United States are under prohibition laws. Every State except one has a Sabbath law. Many forms of vice are restrained, if not entirely suppressed, which would otherwise prove most disastrous to the work of saving souls. All this comes about through the exercise of Christ's authority over the nations. If Christian citizens co-operate as they should they can bring about many a political reform and furnish still more striking proofs of the same truth.

As the Ruler of nations He is bringing them under the banner of universal peace. War is most destructive, not only of material but also of spiritual interests. It is an evil which the Lord has often overruled for good, but we are promised a time when it shall cease. Christ is the Prince of Peace. "Of the increase of His government and peace there shall be no end." There never was a period when so much was said about peace between nations. Every conceivable argument is used to prove its advantages. The cost of maintaining an army and a navy; the destruction of life and property always attendant upon war; its demoralizing effects; and what is still more important, its wickedness as measured

by the Christian standard; these are some of the principal arguments employed. And they are having their effect, as is shown by the formation of the Hague Tribunal, the organization of numerous Peace societies and the holding of many Peace conventions. The Prince of peace is leading the nations in this peace movement.

As the Ruler of nations Christ uses them as instruments of His will to punish or even destroy one another.

NATIONS	Sometimes it is better
DESTROYED BY	for the world that cer-
CHRIST.	tain nations be destroy-
	ed. Sometimes it is even

better for the nations that are destroyed. Death is not the worst thing that can happen the individual, nor overthrow the worst thing that can happen to a nation. To continue in existence cursed by unspeakable vices and crimes is far worse than to pass out of this present state of being. God used Israel to destroy the Canaanites because their cup of iniquity was full, and it was best for the world and best for them that they cease to be. God used Assyria and Babylon to punish Israel for national sins. Assyria is the rod of God's anger (Isa. 10:5). Babylon is called the hammer of the whole earth with which many nations were crushed (Jer. 50:23). It is a nation that is addressed by the prophet in these remarkable words: "Thou art my battle-axe and weapons of war; and with thee will I break in pieces the nations; and with thee will I destroy kingdoms; and with thee will I break in pieces governors and deputies. And I will render unto Babylon and to all the inhabitants of Chaldea all the evil that they have done in Zion in your sight, saith Jehovah" (Jer. 51:20-24). There is a railroad from Cripple Creek to Colorado Springs which drops more than four thousand feet in forty miles. At various points along the line are signs marked, "Derailing Switch." If a train should break loose and come plunging down this fearful grade it might destroy a whole trainload of people below. But to avoid such a disaster, when a train does break loose the telegraph operator wires to the first derailing switch where the switchman throws it into the ditch or against the rocks, on the principle that it is better to destroy one train than two. Christ deals thus with nations.

Christ as the Lord of providence and the

Ruler of nations bestows upon them all national blessings. It has

CHRIST GIVES	been shown above that
NATIONAL	in His providential gov-
BLESSINGS.	ernment of nations

Christ uses them for His own wise purpose. He sets limits to their opposition and makes their wrath to praise Him. "He orders every political and social event and the entire evolution of civilization and associated human activity to the accomplishment of His supreme end." But Christ also bestows upon nations all their national blessings. Their wealth, their power, their progress, their achievements, all are bestowed by Christ as the Ruler of nations. The complaint of the prophet Hosea against Israel is that she did not know that her divine king "gave her the grain, and the new wine, and the oil, and multiplied unto her silver and gold, which they used for Baal" (Hosea 2:8). The entire history of Israel brings into prominence the truth that all national blessings are bestowed by Israel's divine King. But the argument that this King is none other than the Messiah is conclusive. It has already been given fully and need not be here repeated. Nations are therefore required to render thanks to God through Jesus Christ for these blessings. To ignore Him in national Thanksgiving proclamations is a grievous national sin of which the government of the United States is guilty. For fear of offending those who do not believe in Christ our rulers offend against Him at whose word nations rise and fall.

It is sometimes said by way of objection that when Christ was on the earth He refused to

AN OBJECTION	disturb existing political
CONSIDERED.	relations, that He left
	civil rulers to attend to
	their own affairs, that

He refused to act as judge in disputes between citizens (Matt. 22:18-22; Luke 12:13, 14). The objector infers that Christ's kingdom sustains no relation to the kingdoms of the world and that in the preaching of the gospel there is no place for this and related questions. But our contention is not that Jesus is a judge or ruler in the State under its constitution and laws, as the objection implies, but that He occupies a position of supremacy over all States and civil rulers and has given laws for the regulation of civil affairs which it is perilous to disregard. His refusal to act as a

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ruler or judge in a subordinate position is in perfect harmony with the doctrine of His supreme Lordship over the nations.

THE ULTIMATE PURPOSE CONCERNING NATIONS.

There is no warrant in Scripture for believing that the present order of things is to continue indefinitely. On the contrary we are taught that the conflict between good and evil is to terminate with victory on the side of right. Nations are not to continue therefore in their attitude of indifference, assumed neutrality, or antagonism to Christ's claims.

The proper attitude of nations and governments to Jesus Christ is one of the most difficult of all religious subjects to present to the public mind. It is one of the most difficult for the average mind to consider with calmness and without prejudice. What has been said already in this and the former study ought to prepare for a calm consideration of this matter which is so vital to the welfare of nations and to the cause of Christ. Many otherwise intelligent Christians with preconceived opinions of this whole matter, influenced largely by popular but false views as to the proper relation of nations to Christ and His religion, take the secular position, which is nothing more nor less than atheism in political garb.

This political anti-Christ is one of the most potent agencies for evil that the devil has yet devised. But let us see what Christ's purpose is concerning the nations of mankind.

This purpose is made clear in what He has told us about His plan. That plan contem-

THE DIVINE PURPOSE REVEALED.

plates the realization of the kingdom of God on earth. It involves the destruction of all the works of the devil, the plucking up of every plant not planted by the Father (1 John 3:8; Matt. 15:13). A proper view of the covenant made with Abraham will aid greatly in getting a clear comprehension of the divine purpose concerning nations. In that covenant promise was made not merely of one great nation, but of many nations. Of these nations Israel is called the first-born. Since Abraham's real seed are believers in the Lord Jesus Christ, the nations which were promised him are Christian nations sustaining a relation of loyal submission to Christ as King. As has been shown in a recent work by Oscar L. Straus, a Hebrew, there was no union of church and

state in Israel. Neither was there any foolish attempt to banish religion from the civil sphere. (Origin of Republican Form of Government, by Oscar S. Straus, pp. 101-117.) All those principles of free government of which we as a people proudly boast are borrowed from the Hebrew Commonwealth. The adoption of the principles of national Christianity so clearly taught in Scripture would complete our introduction into that family of Christian nations which God is forming.

Scripture prophecy makes clear what the divine purpose concerning nations is. It is de-

TESTIMONY OF THE PROPHETS.

clared that Christ is to take all nations as His inheritance. This does not mean merely that

some of the people out of all nations are to become believers, but that the nations and governments themselves are to become His subjects. "All nations shall serve Him" (Ps. 72:11). The kingdom of the world is to become His kingdom (Rev. 11:15).

The prayer taught us by our Lord and which is doubtless repeated thousands of times every day in all parts of the

THY KINGDOM COME; THY WILL BE DONE ON EARTH.

world, contains the petition, "Thy kingdom come; Thy will be done on earth as it is in

heaven." Doubtless many use this prayer without much thought as to its full significance. Perhaps none of us fully comprehend its meaning. A careful study of the kingdom as exhibited in Scripture will reveal the deep significance of the prayer. This kingdom was the subject of prophetic promise. It was the theme of the preaching of John, the forerunner of Christ, of Christ Himself, and of all the apostles and evangelists. This kingdom is mentioned in the Gospels a hundred times. Professor Robert Ellis Thompson says, "The Baptist and our Lord both began their mission by proclaiming, not a way of salvation for individuals, but a kingdom of heaven—a new order of society." (Divine Order of Human Society, p. 7). Whatever else may be included in the Lord's prayer, this surely must be included. The answer to this prayer will be realized in the setting up of the City of God on earth. It will result in the subjugation of man's rebellion wherever that rebellion has lifted up its head.

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

POLITICAL is sometimes said that
REDEMPTION. 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

SIGNIFICANT
MOVEMENTS. 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 shortsighted 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 jurial 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