

The CHRISTIAN STATESMAN

Founded in 1867

Jesus Christ is Civil Governor Among the Nations

Prohibition Does Prohibit

By John F. Kramer

United States Prohibition Commissioner

*A Call to Americans to Quit
Blackguarding Our President*

*Christian Citizens Support
National Reform*

Vol. LV.

JANUARY, 1921

No. 1

The Christian Statesman

(Founded in 1867)

Published Monthly by

The National Reform Association

(Organized in 1863)

209 Ninth St., Pittsburgh, Pa.

Editor
JAMES S. MARTIN

Associate Editors
Richard Cameron Wylie and Thomas H. Acheson

JANUARY

CONTENTS

1921

Quit Blackguarding the President.....	1
Notes by the Way	3
Prohibition Does Prohibit	4
By Hon. John F. Kramer	
The Most Practical Principle of Civics.....	6

OUTLOOK

Getting It All	7
Make It Fast and Fierce.....	7
American Citizens Replaced It.....	7
At Least Half Mistakes	7
The Law Speaks on Pastor's Salary	8
Spasmodic Reform	8
Fearing a World Brotherhood	9
Flouting the Law	9
Let Us Have Peace	9
A Chance For Judge Landis	10
Making Soldiers Into Farmers	10
Friendly and Fair	10

EDITORIAL

Keep the Church Out of the State's Duty.....	11
Jesus Christ Is the Civil Governor Among the Nations....	12
By Richard Cameron Wylie	
Malice and Mischief	13
Still We Have Faith	13
Harding's Devout Appeal	13
Do It Now	14
What Makes a Great City.....	14
Greater Than Worldly Triumph	15
Wasting Paper and Attention	15
An Acknowledgment of God	15

CURRENT NOTES AND OPINION

Was MacSwiney a Victim of Sinn Fein?.....	16
Christ Triumphant	16
Greater Christian Daring	16
Mr. Taft Is Mistaken	16
A Brilliant Sophistry	17
Nature Repairs the Wastage	17
Make Houses For the People.....	18
Down Goes the Middle Class	18
Can't Govern Themselves	19
Another Blow Against Ireland	19
The Two Irelands	20
Child Labor Increasing In Some States.....	20
Better Conditions	20
Reviewing a Great Movement	21
Doctor Wylie's Great Book	21
The Open Shop	22
A Gilded Mule	22
Keeping Out the Bolsheviki	22

CONTRIBUTED ARTICLES

Juggling God's Labels on Things.....	23
By John Royal Harris, D.D.	
Institutional Conversion	24
By Doctor James S. McGaw	
Should We Forget?	25
By Horatio Bottomley, in London Sunday Pictorial	
Heavenly Citizenship on Earth	26
From the Free Methodist	
What Is the Kingdom of God?.....	27
By R. H. Martin, D.D.	
Good Will to Men, Poem.....	28
By Marcia A. B. Smith	
Why I Could Never Be a Mormon.....	29
By Rev. J. D. Nutting	
Dangerous Mormon Teaching	31
By Lulu Loveland Shepard	

Send all contributed articles to the Editor, JAMES S. MARTIN,
Fourth Floor Publication Building, 209 Ninth St., Pittsburgh Pa.

Entered as Second Class matter, July 30, 1906, at Pittsburgh, Pa., under Act of Congress of March 3, 1879.

Jesus Christ is the Civil Governor Among the Nations

THIS is the motto inscribed on our National Reform banner. It is the truth advocated by this magazine and by all the apostles of the National Reform movement.

It is a challenge to the people of this and all other nations to harmonize their politics with the will of the Supreme Ruler.

All Christians talk a great deal about "the Kingdom." They all pray for its "coming" and profess to be striving to that end. Until questions are raised as to the significance of such expressions it might be supposed that there is a definite, well-defined concept of what is meant, and that all Christians are aiming intelligently at one and the same thing. But as soon as we begin to interrogate them we find that most people have very vague, indefinite, and often erroneous views about the whole matter.

It is not claimed that the declarative statement at the head of this article exhausts the content of Christ's kingdom. His dominion is universal. Nations constitute one of its important divisions. Since there is confusion of thought with reference to this kingdom in general it need not cause surprise if it is found that most people do not know what is meant by the declaration that Jesus Christ is the civil governor among the nations.

Significance of This Motto

This proposition declares a most intimate relation sustained by Jesus Christ to nations and governments. It is at least as close a relation as that sustained by any human civil magistrate.

It means that nations and governments exist only as God determines or permits; that they derive their being and authority from God; that they are subject to God's moral government; and that Jesus Christ is the Administrator of that government. It means that Jesus Christ as Administrator takes account of the moral character of political constitutions, laws and human administrations of the same, and either approves or disapproves; that he is personally present in all political assemblies; that he takes note of the character of civil officers; that he even sits over against the ballot box and observes how every citizen votes. While the term "civil governor" does not imply

that he administers our civil laws, it does mean that they are void without his approval. And it is impossible to pass any immoral act over his veto and thus make it truly valid. In the long run he will surely annul every unrighteous statute even if this requires national overthrow.

Proof of Our Proposition

These statements are so new and strange to many people that they do not readily accept them. It is necessary therefore to produce the proof. That proof is found in the Holy Scriptures. On such a subject there is no other place to go for proof. But why should we ask for proof from other sources? If God furnishes testimony on any proposition is not that enough?

Jesus Christ himself, who is declared to be "the faithful and true witness," gave command to his disciples, saying, "Given unto me has been all authority in heaven and upon earth; go ye therefore and make disciples of all nations." He certainly meant that he would exercise such control over civil affairs as to open the door for them to carry the gospel of the kingdom into every nation. He is declared to be "the ruler of the kings of the earth;" "the King of kings and the Lord of lords." According to the Second Psalm it is He who is appointed Ruler of the nations; it is He to whom they are required to submit; it is He against whom they rebel; it is because of this rebellion that

Acknowledgment of Christ's rulership is due now. It is long overdue, for He has been reigning for generations. The prevalence of evil is no proof to the contrary. The fact that the devil has wide influence does not prove that the Divine Ruler is not on the throne. It only shows that Christ is long-suffering and is waiting for rebellious nations to learn wisdom and practice righteousness.

they are broken to pieces. In the light of these Scriptures national history is to be explained. History therefore furnishes confirmatory evidence for the truth of our proposition.

Our National Obligation

After this statement of the meaning of our National Reform motto and this presentation of proof of its accuracy it ought not to be difficult to determine our national obligation. It is three-fold.

1. Acknowledgment in our organic law of the governorship of Jesus Christ. Perhaps some objector will call attention to the fact that this is a religious proposition and will insist that politics and religion must be kept separate. Certainly it is a religious proposition. But it is also political. It expresses a fundamental principle of national

THE CHRISTIAN STATESMAN

life. Religion cannot be separated from politics. There can be no political life where there is no religion. Separation of church and state is a very different thing from separation of religion and the state.

It should be observed that acknowledgment of Christ's rulership is due now. It is long over-due, for he has been reigning for generations. The prevalence of evil is no proof to the contrary. The fact that the devil has wide influence does not prove that the Divine Ruler is not on the throne. It only shows that Christ is long-suffering and is waiting for rebellious nations to learn wisdom and practice righteousness.

2. Adjustment of constitutions, laws, institutions and usages to the fact that Christ reigns. There is a tremendous amount of adjusting yet to be done. The adoption of the amendment and the law prohibiting the traffic in strong drink is only a beginning.

3. Administration of government in accordance with this fact. A mere change of administration by transferring it from one party to another does not reach the root of the matter, since no party proposes to run the government in subordination to the will of Christ. We need a change from the worldly to the Christian system of politics.

—Richard Cameron Wylie.

MALICE AND MISCHIEF

The suggestion that Woodrow Wilson should resign the presidency now, and make immediate room for Warren G. Harding to come into the place—via the office of secretary of state—seems both insolent and absurd.

Woodrow Wilson would be a different Wilson from even the stricken man we have lately known, if he could do such a maudlin thing. He has fought a good fight, he has kept the faith as he saw it. Let him finish in the same spirit of resolute devotion.

The country would gain nothing, and Mr. Harding would be the loser. He needs this intervening time for consultation and preparation. These two months or more of approach will be of greater value, wisely utilized, than any two months of the presidential term. And there is every indication that Mr. Harding appreciates the opportunity and the value. We do not believe he would enter the presidency by such means.

As the retirement of Wilson now could not do any good, we may view the suggestion as having been prompted, probably, by malice and mischief. The malice is in the personal enemies of President Wilson, who desire to humiliate him before the world today and degrade his memory before the tribunal of history. The mischief is with those shrewd promoters of disorder, who desire to add to the danger and difficulties of this time in order to provoke revolution.

We are trusting to Woodrow Wilson's staunch spirit to support him to the end.

STILL WE HAVE FAITH

Believing that Warren G. Harding as president will build better than he knew as candidate, The Christian Statesman maintains its faith that he will make the United States a part of the league of nations.

Nor is that faith dispelled by his seemingly definite dismissal of the league in his pronouncement after election. In telling his home people at Marion, Ohio, Nov. 4, 1920, something of his purposes, Mr. Harding said that "the Versailles league of nations was now deceased." We quote the language of the Associated Press.

It may be difficult for some to see in that finality any hope for the league. But knowing as we do that God rules, and believing that a league of nations is one of his instrumentalities for human brotherhood, we continue to hold the vision of President Harding leading us into the covenant.

Mr. Harding certainly did not mean that "the" league is dead for the rest of the world; since it is earnestly and effectually transacting the mutual business of more than forty nations. And we are not convinced that he pronounced the funeral oration over "a" league since he added this promise: "The new administration intended to see that the nation played its part in a new international association founded on peace and justice."

We do not care whether the relation shall be called "the" league or "a" league; whether it shall be known as tribunal or association; whether it shall come into operation, for our country, as an old Versailles covenant or a new Harding arrangement—if only the great end shall be attained.

And we continue in the firm faith that President Harding will bring us in. He is more likely to heed Taft and Root than to follow Johnson and Borah. Besides he is a praying man—so the press dispatches indicate; and a man who prays with sincere and searching soul will find the truth.

HARDING'S DEVOUT APPEAL

"The troubles of my heart are enlarged; O bring Thou me out of my distresses."

Warren G. Harding read these appealing words from the twenty-fifth psalm, as he led divine worship on the steamship Parismina, November 21, 1920.

"Let integrity and uprightness preserve me, for I wait upon Thee," he continued.

We wish that this man, soon to be our president, could know what joy and confidence are inspired in his fellow-citizens by his humble and devout outcry to God. He would be strengthened in that knowledge, for the almost superhuman task which is upon him.

God will be his helper, and God's people will be his prayerful sustainers, in all his work of "integrity and uprightness."