

The CHRISTIAN STATESMAN

Founded in 1867

Jesus Christ is Civil Governor Among the Nations

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Common Sense In Industry

By Edwin C. Dinwiddie

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By Richard Cameron Wylie

Wildcatting in Religion

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Judaism and Christianity Compared

Not long since a learned Jewish rabbi gave to the public a comparative study of Judaism and Christianity. He reached the conclusion that Christianity is a religion for the individual solely, while Judaism is a religion for social orders, for states and nations as well as for individuals. There is an aroused social consciousness among men in these days of world confusion, and there is a felt need of a religion that will throw light upon world problems and serve as a guide in reaching a satisfactory solution. The rabbi in question feels that he is presenting Christianity as an inferior and insufficient religion for human needs and the Hebrew religion as a complete scheme to answer all the individual and social demands of the race.

Comparative studies both of religion and politics have become quite common in recent years. The Apostle Paul himself set the example when he wrote his second epistle to the Corinthians. He presented a very striking contrast between the two religions now in question and reached the very opposite conclusion from that reached by the rabbi. Whether our Hebrew friend ever read Paul's discussion we do not know. But before he discusses the matter further he would do well to read the third chapter of the epistle above mentioned.

Before replying to the argument in favor of Judaism perhaps it would be interesting to note that not a few advocates of Christianity have given out the same false conception of our religion as the rabbi has. Perhaps the great mass of professing Christians have hitherto viewed Christianity as a purely individual religion, designed solely to prepare us for the world to come; that it is characterized by no purpose to save the nations or to bring about political reformation. The gospel preached by the great mass of Christian ministers is a purely individualistic gospel. Works on Christian theology are constructed on this same individualistic theory. It is difficult to find a treatise on systematic theology that sets forth the social features of the work of Jesus Christ and of the gospel of the kingdom which he authorized his ambassadors to preach. All these statements being true, we need not be surprised that Jewish rabbis fall into the same error regarding the social character of the Christian religion.

We gladly join with our Hebrew friends in maintaining that the religion of the Old Testament is both an individual and a social religion. Having been given by inspiration it could not fail to have both characteristics. We make the claim, however, that Christianity has all the social features possessed by Judaism. This is true because Christianity is the heir of the entire Jewish system of truth. Ours is not a brand new religion at all. It is the ripe fruitage of Judaism. It is Judaism fully developed. True it has cast aside the old and worn out clothing of the Old Testament system, but the system itself is preserved with all its elements of social and individual idealism. This is maintained by the New Testament writers from first to last. Jesus himself declared that he came not to destroy but to fulfill. His ambassadors uniformly taught that the Old Testament finds its fruition in the New Testament conception of the divine kingdom.

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It is worthy of note that both John the Baptist and Jesus Christ began their work, not by proclaiming the way of individual salvation, but by proclaiming the kingdom. This kingdom was not presented as a realm or condition of glory only to be attained in the next life, but as a new order of society to be realized here on this planet. Most of the recorded teachings of Jesus strike the same social note. His great parables are all kingdom parables and have reference to the social order among men.

There are certain features possessed by Christianity, and which Judaism as we now know it does not possess, but which are absolutely necessary to introduce successfully any social order. Judaism came to a halt in its glorious unfolding at a most critical time in its history. It had been developing from the days of Abraham down to the prophet Malachi. There was a species of development from that time till the time of Christ, but it was exceedingly erratic in many respects. When Christ came, whose mission it was to bring the system of revealed truth to perfection, the Jews rejected him. The result is that Judaism lacks the great doctrine of the atonement whereby sin is taken away. It has no real doctrine of individual regeneration and conversion without which an efficient social order is impossible. It has no Su-

preme Ruler who is both God and man and who is the Mediator between God and man. As a consequence Judaism can never be a successful social and political force. The history of the Jewish race ever since the year 70 A. D. is proof of this statement. It is doubtless true as maintained by the organizations of Jewish rabbis that Jews are not engaged in a plot to get control of the nations of the world, as was set forth in the so-called protocols recently made public, but it is also true that the Jews are the cause of much social unrest throughout the world. Their opposition to time-honored Christian features of the American republic, their opposition to our Sabbath laws, their strenuous efforts to remove the Bible from our public schools, and many other of their anti-Christian activities, mark them as troublers in all Christian societies. And this they will be till the veil is removed from their faces and they are able to read their own Scriptures aright.

Judaism and Christianity originally had precisely the same goal set before them. That goal was a new social order founded upon the fundamental principles prominently presented in both the Old and the New Testaments. For individuals regeneration is the way of entrance into the Kingdom and social regeneration the method of the new order politically. Jesus came to introduce it by furnishing a firm basis for both individual and national salvation. Having finished his work he was formally inaugurated as the administrator of the government of the world. The Jews rejected him, turned aside from their God-given mission, lost their country, are not now at home anywhere, and are against the social order everywhere. As now interpreted by rabbis Judaism is not adapted to any nation on this planet and cannot renationalize the Jews themselves.

But there is a very important lesson suggested by the position of our Hebrew friend. Judaism being a national as well as an individual religion, it follows that a place in national life would naturally be its right, especially in the system of public education. Since Christianity is the heir to all the social and political features of Judaism when properly interpreted and applied to the new order of things, it follows that the Scriptures, including both Testaments, should be given a place in our national life, especially in our public schools. The false theory that Christianity is only a personal religion, whether held by Jews or Christians, must be rejected with all the damaging conclusions that result from its acceptance.

Richard Cameron Wylie.

Sharing with the workingman may be a fascinating thing so long as there are any profits to share. But the principle becomes hideous when the profits end and the losses begin.

Frederick J. Haskin says that Joseph Smith, Jr., who founded Mormonism, "was the son of a hard-working farmer." His neighbors never discovered that "hard-working" characteristic.

BUY FOOD INSTEAD OF CHAMPAGNE

The Lord knows we would not counsel any uncharitable attitude towards the poor and needy of Germany and Austria, nor would we oppose gifts of food where those gifts are even likely to reach deserving recipients. And far be it from any purpose of this article to suggest any stinting of funds or food for the Hoover-Literary Digest movement in behalf of the starving children of Southern Europe—that is a cause so worthy that it stands unquestioned.

But the news which comes from Vienna and Berlin, particularly the latter, of wild money-making and still wilder money-spending—of billions of marks squandered in horse race gambling and champagne suppers—of crowded theaters with frivolous plays—of idleness and need running parallel with overfed debaucheries—of half-starved aristocrats standing in line at a charity bureau maintained by some foreign benevolence; all this justifies an inquiry whether self cure is not the only cure for the disease of these Central Powers.

If their people can buy a quarter of a billion dollars worth of champagne in a year, they can buy a quarter of a billion dollars worth of wheat. If they can invest a billion marks in race tracks and horses and jockeys and bookies and touts, they can invest in several ship-loads of meat and potatoes. If their able-bodied men have time to go to the home-made ballet and the American-made soup kitchen, they have time to go out into the fields and the forest and dig and cut. The answer sometimes made to this proposition of common sense is that, although money is plentiful, it will not buy much food in Germany and Austria because there is so little on hand. And that answer is lacking somewhat. Where will Americans get the food to send as a charity? Buy it in the food markets of the world. What with? Money, of course. Then let the billions of marks now misused in Germany and Austria go out into the same markets of the world and buy the same food.

This may seem harsh. It is not so intended. Germany and Austria will be injured by receiving far more than we will be injured by giving, if their lavish spenders shall go on in debaucheries while their poor are left to sustenance by alien charity. They knew how to unite their peoples—high and low—for a bad purpose. It will be a blessing—to them an unwelcome one, but still a blessing—to force them to unite for a good purpose.

We believe in a world humanitarianism. Be sure that it begins with our own country. There are many ills here, crying for cure. Let us give due heed to these, and to as many of the wants of other lands as our own means will supply. It is a poor kind of benevolence that neglects suffering at its door, and seeks world acclaim by going far afield for its expenditures. The children of Southern Europe must be succored; and America must do the instant part of rescue. But drunken, besotted, debauched expenditures in the Central Powers must not be encouraged by our taking on the other works of charity which any self-respecting people would insist upon doing for themselves.