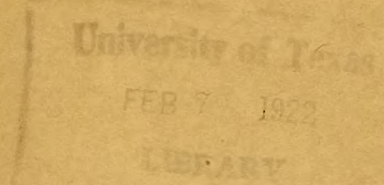


# The CHRISTIAN STATESMAN

Founded in 1867

Jesus Christ is Civil Governor Among the Nations



**I** am watching through these years for  
some servant of God to arise in Senate or  
House, and proclaim as prophet or forthteller  
a greater truth than anything in human eco-  
nomics or diplomacies. That truth is that  
Jesus Christ is Ruler of this nation and of all  
nations.

JAMES ELLINGTON MASON,  
Washington, D. C.

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# Build the National Foundation upon the Rock, Jesus Christ

By *R. M. Downie*

As a nation we are but one hundred and forty-five years old. Our founders had dreams but none of them in their wildest flight imagined anything like the America of today. From thirteen struggling colonies on the Atlantic seaboard, we have grown to forty-eight empires; and the end is not yet.

There is something peculiarly impressive about the birth and growth of the United States. As in its mountains there were untold billions of unsuspected wealth, so in its basic principles of civic and religious liberty there was hidden the germ of development infinitely beyond anything its founders had suspected. Our statesmen and all its builders regarded it as an experiment. Even Lincoln in his Gettysburg address, eighty-seven years after its birth, recognizes the question as to whether a nation conceived as this one was, could endure. That question is still an open one.

Suppose that the next one hundred years duplicate the physical expansion and the tremendous ethical problems of the past; will our foundation stand the weight? We will not be here as individuals to see; but every true patriot has or ought to have as much interest in the future as had Washington, Franklin, Clay, Adams, or Lincoln. We reverence the memory of these great men because they built for the future and no man can deny that they built far more wisely than they knew.

But our plan and theory of government was not at first perfect. John Marshall, our first chief justice, actually made the Constitution by his interpretation of it—so historians all agree. A different man in his place, as easily might have wrecked the experiment. He conceived of and gave the world the science of constitutional law, a thing never before heard of. Civilization owes to him more than it owes to the inventors—Fulton, Franklin, Whitney, Howe, McCormick, Bell and Edison combined. He placed the science of civil government on the road to its destiny. None of his more than thirty interpretative decisions has ever been revised or questioned. At the west front of the capitol is a monument to John Marshall, authorized by Congress, we believe, and erected by the American Bar Association. It was placed there about eighty years ago. On the side of it is a bas-relief and legend picturing and asserting that Minerva gave to the United States its Constitution. If that is historically true, what is to hinder some other heathen deity or heathen philosophy from giving America another one of a different ilk?

The imperfection of the Constitution as originally framed is further shown by the fact that it has been amended an average of once each eight years or less. Other amendments are always pending. Most of these amendments were beneficent and timorously strengthened the original fabric. The adoption of many of them was imperative—if the Government is to endure. They were generally incident to the nation's logical development, and grew out of changed conditions and advancing ideals. Does anyone presume to say that growth in territory, change in ideals or the intensification of internal problems has ceased? Does anyone imagine that the complexities of civil government will become more simple? that administration will become easier? that the dangers from maladministration will become less? that some brand of political insanity like Bolshevism or radical Socialism will not worm itself into control?

That "eternal vigilance is the price of liberty" is just as true today as it ever was.

Half a century ago when the Washington monument was half way up, the foundation gave way. That foundation had been put in with all the skill and accuracy of the day, but it settled. It leaned so much that it became unsafe for the builders. They left their hammers and chisels, and it is said, enlisted in response to Lincoln's call for ninety day volunteers.

The foundations of the Government had, as if in sympathy, given way at the same hour. Nothing more was done toward completing the monument to the nation's greatness until the rebellion was put down and the foundation of the Government itself was reinforced. That foundation had included slavery. The structure of the Government had proceeded as far as it could with the endorsement of human slavery embodied in it. The foundation of the Government—the Constitution, was amended for the thirteenth time.

And then the monument was completed. A rusty red stain around the monument shows where the new part began and a redder stain in our national history tells at what point the new foundation was put into our Government. The monument was carried up and up until the lower courses of rock began to crush. The limit was reached. It could be built no higher. It is even now crushing and crumbling with its own weight and a symptom of the same nature in our national structure is apparent to the most casual observer. No principles evolved

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from a mythical goddess or from the shifting sands of human will or wisdom are sufficient for the tremendous structure which we are building.

The essential thing that was left out of our Constitution, call it negligence or intent as you will, was that foundation, other than which no man can lay—Jesus Christ and His law. Had this been incorporated, human slavery would have been put out before it had poisoned our national life like a mighty cancer. Lincoln declared this nation could not long exist half slave and half free. Any school boy can now see how true that was. But it required a Lincoln and the blood of a million men to then say it so that it could be understood. "We the people" never did and never can "ordain" anything more enduring than the will that ordains it.

Whether by formal amendment or by a reinterpretation of it, the foundation of this Government must be placed in solid contact with the bed rock, the Rock of Ages, before the prophecies of its greatness can be fulfilled. The fact that a thousand citizens, or a million or fifty million of them, wanted a thing never did make the thing either right or wrong. Germany thought differently and attempted to prove it to Belgium, to France, to the world. The spirit of Jesus Christ entered a protest that may be misinterpreted but never forgot. The world in sackcloth and ashes and bankruptcy marks where Germany's proposition was disproved. Will we take the lesson? Or must it be proved again, perhaps this time on American soil?

"All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations \* \* \* teaching them to observe all things whatsoever I commanded you. And lo, I am with you always even unto the end of the world."

These are the parting words and command of Jesus Christ. What He states is either true or it is false. It cannot be both. If we think it is not true, let us keep on trying to prove it false. If it is true, will someone please rise up and tell us how we can ignore the truth and still be free from obligation to recognize the fact? All facts are stubborn; this one is as immovable as the throne of God. The statement was intended for nations as well as individuals. No one can evade, modify or deny it. And no lover of Christ or country will attempt it.

That the God of Providence has been with this nation no student of history can question. That the religious, moral and financial center of the world has been relocated in America, is as clear as that the sun sets in the West. We have led the world upward so far. We have never lost a war because we were upon or eventually we came to God's side of every great moral, national or international question. Witness the Disarmament Conference now in session, wherewith by the grace of God we are leading the nations of the world toward the paths of peace. Shall we refuse, by some significant national act to confess what our Supreme Court has already affirmed—that "This is a Christian Nation?"

## JEWES AND DISTILLERS

By Junius Channing Quincy

The editor of The Christian Statesman was kind enough to send to me a letter from a woman who is apparently a sincere and devoted member of the Home Missionary Society of one of our evangelical churches, in which letter she protests against my article which appeared in the January issue of the magazine. This good woman objects to my use of the words "Jews" and "Distillers" in the same sentence.

With a large share of her letter I sincerely agree; but I cannot accept the animadversion which she passes upon my intent in designating various classes of our citizenship which directly divide themselves in their political purposes from the general mass of the citizenship, in order to accomplish an end that is distinctly for a class.

The particular point of objection by the talented woman correspondent of The Christian Statesman, appears in a sentence in my article reading as follows:

"When a Jew or a Secularist or a financier or a distiller goes into politics, he takes his faith or unfaith and his business interest with him."

I do not know why I should be charged as having classed Jews with distillers any more than having classed Jews with financiers in this sentence. Indeed the point I had in mind was to make a separation not a conjunction between these various classes—to say that they, unlike Christians, could go together in political life and that Christians could not so go together.

There was no intention to reflect upon the faith of the Jew nor upon his antecedents nor upon the faith of the distiller nor upon his nativity; and certainly no attempt to attack the religion and family antecedents of the financier and the peculiar attitude of the secularists.

The point still remains that all classes except Christians can go together in politics; and Christians cannot or will not.

## THE IMPERIALISM OF JESUS

Rev. E. L. Powell

The imperialism of Jesus takes the whole life of man for its kingdom. His rule within the heart of man must manifest itself in every part of man's environment. He can not govern the inner life apart from the outer. The whole framework of society is, therefore, involved in the imperial programme of Jesus. Poverty, vice and crime are inconsistent with the present social condition of our great cities. The Bible, through and through, insists upon the redemption of the bodies of men, as well as their souls, and of the whole frame work of human society. And so the regency of Christ contemplates the bringing of our homes, our politics, our trade—all the means, agencies and things with which we are connected—under the sway of Jesus.