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The Outlook

The fifty-ninth Congress which adjourned sine die at noon on Monday, March 4, is receiving high praise for the vast amount of useful

The Fifty-ninth Congress.

legislation which it accomplished. The following acts are specially mentioned: Restriction

of immigration, the currency reform act, regulation of the hours of railway employes, service pensions, the rivers and harbors bill carrying an appropriation of \$83,000,000, the provision to inquire into the labor of women and children, together with the railroad and food supply legislation of last spring and summer.

There should be no attempt on the part of any class of citizens to underrate the value of such legislation. But the useful things done

The Senate and Reed Smoot.

should not blind us to the sins both of omission and commission of which Congress is guilty.

The vote to retain Reed Smoot as a member of the Senate was an act which the Christian people of the country will not readily condone. The Republican leaders who spoke and labored in behalf of Mr. Smoot should not soon be forgotten. They are Knox, Foraker, Hopkins, Beveridge, and Dolliver. With a great flourish of legal learning these men defended the right of Mr. Smoot to

the seat to which he had been elected by the Legislature of Utah, and denied the right to exclude him on religious grounds. They shut their eyes to the real nature of the protests against Mr. Smoot and the grounds on which those protests were based. In not a single instance was the Senate asked to unseat Mr. Smoot because of his religious convictions. On the contrary, it was constantly averred by the petitioners that this was not the ground on which his exclusion was sought. It was maintained that the Mormon hierarchy still holds to the doctrine of polygamy as set forth in the standards of that body; that it is still practiced by many of the highest officials of that organization; that this is in conflict with the laws of all our states and of the United States protecting the monogamous family; that the Mormon hierarchy, when Utah was admitted as a State, did not act in good faith in making pledges to discontinue polygamy and to safeguard this feature of our national life, and that Mr. Smoot is a high official in that organization. It has been intimated that the arguments against Mr. Smoot may not have been presented as clearly and as forcibly as they might have been. But learned Senators should have been able to understand these things from the testimony presented while the matter was under investigation. It has been charged, and we have seen no attempt to deny it, that Smoot was retained

be presented thus in the teachings of the state, does not deny Him in any wise, but does Him honor in that it secures His influence over all the children of the commonwealth in a character which not even the most arrogant skeptics can refuse Him—the character of a mighty preacher of righteousness between man and man.” “To consent that the state may so appropriate a part of Christ’s message is not to surrender the other part from the emphasis of the Church. Him, whom the state, instructing the children for this present life, announces as a moral sage, the Church, instructing the children as well for the life that is to come, proclaims as the Saviour from sin and the Redeemer of the world.” In all this there is an entire misapprehension of the relation of Christ and His

law to the nations and to civil life, not what the Church may concede, but what the State owes to Christ, is the real issue. Christ is the Lord of nations as well as of the Church. Even if the Church can give its consent to such a program without denying Him in any wise, the State cannot follow such a program and honor Him as God requires. Whatever might be the outcome with reference to the Church, such a program comes far short of what the state needs for her own welfare. Nothing less than an authoritative moral standard with the Divine Ruler of nations back of it will suffice for the developing of a proper civic conscience and the propagation of civic righteousness. The State owes much more to Christ and His law than arrogant skeptics are willing to concede.

R. C. W.

Contributed Articles.

“To an Unknown God.”

(Acts 17:23).

BY R. M. DOWNIE.

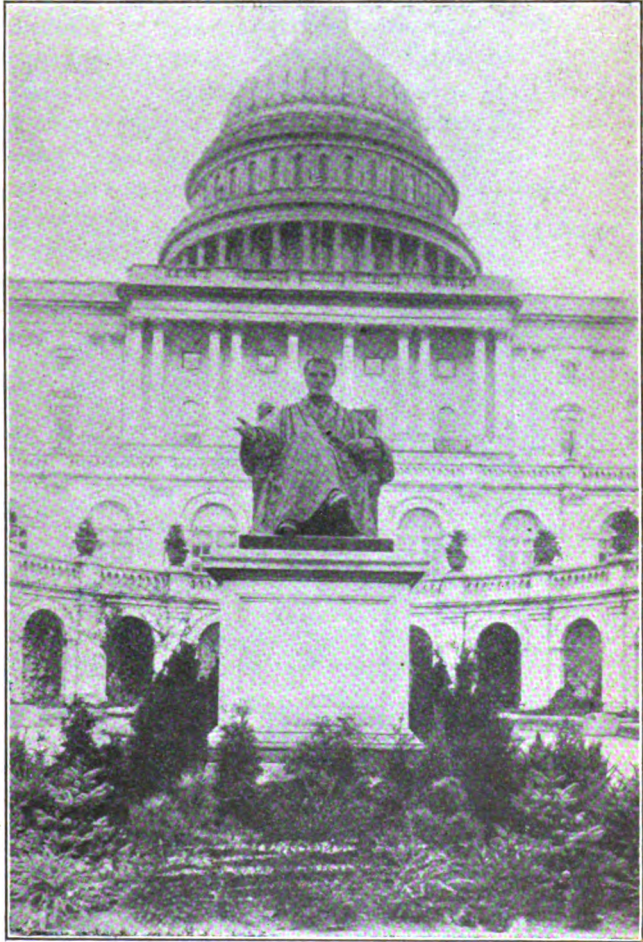
Beginning his defence on Mars Hill at Athens, Paul said, “As I passed by and beheld your devotions, I found an altar with this inscription, ‘To the unknown God.’” Addressing then the assembly of believers in myths and worshipers of idols, he further said, “Whom therefore ye ignorantly worship, him declare I unto you.” With this as a text, he declared what was new doctrine to them, viz.: That there is but one God, the creator of all men, of whom we are the offspring according to their own poets, the righteous judge of the world, the God-man Jesus Christ.

This was 1850 years ago in heathen Athens where the mythical Athene (the Roman Minerva) was worshiped by statesmen and adored as the goddess of wisdom. The political leaders of both Greece and Rome regarded her as the origin of political wisdom; the author of jurisprudence, and the presiding and guiding genius of national welfare. They believed that Greece owed to this goddess her arts, learning, liberty and civic order. But new light has come to the earth. Paul and others have preached another gospel, the world has moved forward. Men have risen above such ignorance and superstition. Lawyers and statesmen, especially of countries like Christian America, have towered above all such childish follies and hea-

then superstitions. Were such a world-renowned political body as the United States Congress to be accused, at this day, of erecting and maintaining at the taxpayers' expense, a memorial fane to this same pagan myth, there would be such an outburst of indignation from every corner of the land, that it could not be repressed—and this would be accompanied with a stern and irreversible denial. Such a thing is utterly impossible! Were Paul to return and come to America, could he find, by any amount of search, such an inscription on which to found a sermon on political science, and from which to illustrate the allegiance that the nation owes to Jesus Christ? Would not such a find be impossible? Let us see. At the west point of the United States capitol grounds there stands a monument of which we here present three pictures, with reproductions of the inscriptions which are chiseled upon it. These inscriptions show how, and by whom, this imposing memorial was erected, and what is commemorated by it. The first picture is a front view of the whole, and the other two are reproductions of bas-relief tablets on the sides of the pedestal.

It is a costly and imposing bronze statue. We have no quarrel with it as

a work of art, or as a fitting memorial to a grand old patriot, a colossal mind and a statesman of whom America will always be proud. John Marshall, as all may know, was one of the greatest statesmen that America has ever pro-



John Marshall, Chief Justice of the United States, Erected by the Bar and Congress of the United States. A. D. MDCCCLXXXIV.

duced. Born in Virginia in 1755, he was a page in the colonial congress when the Declaration of Independence was made in 1776. He fought as a brave regimental officer in the army of the Revolution. Later he studied law, was admit-

ted to the Bar, was a member of the convention that formulated the United States Constitution and helped to shape that world-famous instrument. In 1801 he became chief justice of the United States under that constitution and held that high office until his death in 1835. He was the last survivor of that famous group of men whose hands, hearts and brain had to do with the immortal Declaration of Independence, heralded to the world by the tones of the old Liberty Bell. As each signer of that Declaration passed from earth, this Independence bell tolled his funeral dirge. But now, when John Marshall died, the peals of that bell were heard for the last time, for it cracked from rim to crown, and its voice has been still ever since. He was a staunch Federalist as distinguished from the party of Jacksonian Democrats, and believed that the constitution, then regarded by many as a weak and doubtful experiment, was the sole guardian of the nation's stable welfare. Let it be remembered that that instrument, at its birth, was much less complete than now, and its breadth and compass were not so well understood as they are now, and consequently it had not then a thousandth part of the veneration and esteem it has to-day. At home and abroad it was ever the object of vicious attack and often of undermining contempt. There was a large and influential party who believed that a monarchical form of government was better and they would willingly have seen the Republic overthrown and a kingdom established upon its ruins. Many had no faith in a constitutional government. The Articles of Confederation, a similar experiment, had failed, and the presumption was that the constitution would follow to the same fate. It is altogether probable

that a majority of the people of the thirteen colonies believed that the government could be effectively administered by a personal imperialism in some form. The divine right of kings was a common underlying belief of the people. But Justice Marshall left no stone unturned to vindicate the great ethical principles of republicanism as indicated by the United States Constitution. His decisions under it were at once forceful explanations of it, an homage to it, and often perhaps an invented and arbitrary construction of it. He finally carried public sentiment with him, and his opinions are now revered as law in every court of law in the land. By his forceful logic he really re-enacted the constitution, remoulded it, and above all secured such a popular allegiance to it as it never had before, and which, but for his wonderful genius, it might never have had. His historians have truthfully said that "by his decisions he made the United States Constitution." Pinckney wrote of Marshall, that "he was born to be chief justice of whatever country he was born in." During his official life of about 33 years he delivered 34 far-reaching decisions upon the law of the Federal Constitution, all of which stand to-day. Of him Phelps says, "We are indebted to Chief Justice Marshall for the American Constitution. He was the author and creator of it. He raised it from a doubtful experiment, adopted with great hesitation, and likely to be abandoned, to a harmonious, permanent and beautiful system of government sustained by the judgment and established by the affection of the people."

The field of Mr. Marshall's great achievement was absolutely new and untried. Never before had there been such a science as that of the law of a written

does not even suggest. She is unknown even to shadowy mythology. Most certainly she does not stand for Christianity. The figure represents her as furnishing the reason and motive for fidelity to the Union. But did the Bar and Congress mean by this that allegiance to the flag is founded upon successful force and triumph? That American patriotism is rooted in nothing deeper than present passing prosperity? If they did it was a conception as shallow as that of the secessionist in the days of the civil war, or that of the socialist to-day. That

less preposterous is the representation on the tablet in question. Its figured statement is that the ideal bond which binds the citizen to fidelity is victory, right or wrong, the old doctrine, in substance, that might makes right. When the ship of state has been manned by a citizenship of this kind, it will be the plaything of demagogues, and its doom will have been forever sealed.

The picture represents the youth of the nation learning its lesson in patriotism from the scene, and Religion administering the oath. What religion is not



Agriculture. Commerce. Young America. Minerva. Jurisprudence. Philosophy. ?

Minerva Dictating the Constitution to Young America.

some such low ideas prevailed at that time, it is related of a man who was a member of the congress that erected this monument, that he said on the floor of Congress, "That government was nothing but a watch-dog lying at the door of the citizen to protect his property." Think of it! What a libel upon the names and deeds of thousands of Christian citizens who laid down their lives to save the government in its hour of peril? Did the men of Pittsburg Landing, The Wilderness, Bull Run and Gettysburg shed their blood for a watch-dog? No

stated. If the Christian be intended, what a travesty upon Christianity! True the secularism of the constitution made it possible for the artist to plausibly portray equity, justice and experience and to approve the ceremony. But the Constitution should be amended so as to forever prevent such a misrepresentation, and the tablet itself should be destroyed, or placed in a curio with other fetishes of Grecian paganism.

The other tablet is a fit companion piece for the above. It represents America receiving her fundamental law from

the presiding genius of the decayed civilization of Rome. Where is now the empire which placed the shrine of Minerva in its Pantheon? Where is the republic which once boasted dominion over the whole world and enshrined all the gods except the true one? Where are now her banners and her legions? Where her honor and her laws? Did her worship of Minerva save her from debauchery and destruction? Why then call up this myth from the shades of a heathen idolatry and display her as the presiding genius of America's fundamental law? Do we wish to repeat Rome? Are we willing to admit that our national aspirations and ideals are no higher than hers? That our inspiration is drawn from her example? That our allegiance to our country is bound by no deeper, stronger band than hers? Has the God of the Pilgrims, of the Revolutionary fathers, the God of the Declaration of Independence abdicated in favor of a heathen divinity that we must needs import for our national homage a fragment of fancy from the catacombs of a dead civilization? Where was the Nation's Saviour to whom Lincoln went upon his knees twenty years before when Gettysburg hung quivering in the balance? Where were the students of history, and where the friends of Christ, that in the hour of national triumph such a calumination of our Christian civilization could be perpetrated without a protest?

Is it not time that the Christian people of this great republic should declare the source of our national being; no longer hide the guiding hand that has led us hitherto; and interpret faithfully the facts of our history and of our mission? We are the leading, the most progressive nation on the face of the

earth to-day. What nation has ever registered a success equal to that achieved under the stars and stripes? In art, science, industry, learning and everything that makes for advancement, we are the peer of any nation upon the earth. And to whom do we owe our existence and success? To the Ruler of nations, Jesus Christ alone, as the vast majority of our people believe. Then why not let the world know it, and own him as our Lord? If the spirit of the Prince of Peace has made us the peacemaker of the world, is it fair, is it honest, is it courteous, is it just to ignore the fact? Why not by an amendment, or an addition to our fundamental law, let the world know whence we came, and why we are here? The past demands it, the present needs it, and the future will require it if we fulfill the grand destiny for which God has called us into being as a nation.

While it may be said that that mythical representation was only for the purpose of illustration, and should not be viewed in a too literal sense, these inscriptions, taken with the fact that the Constitution itself makes no manner of reference to any other origin than "we the people," cannot but leave the suspicion that the erectors of that statue had a very limited conception of, and regard for, the only true source of all national life and authority.

In contrast with that blighting spirit of secularism that even allowed the erection of such a monument, to say nothing of joining in the act, a secularism that has polluted the atmosphere of congress ever since, until, at this very day, an effort to have the name of Christ mentioned in connection with government or law is met with furious opposition and denouncement as the union of church and

state—I say in contrast with such a narrow secular idea of government, I quote the recent saying of an eminent judge in Western Pennsylvania, who says: “When we celebrate our Christmas, we should do it with a realization that Christianity is the great cornerstone of both the religious and civil liberty which we as Americans enjoy.” Along with this, also the language of an eminent divine: “Christianity is the basis of Republican government, its bond of cohesion, and its life-giving law; more than the magna charta itself the gospels are the roots of English liberty. That magna charta and the petition of Right with our own completing Declaration were possible only because the gospels had been before them.” When will our average congressman get rid of his traditional blindness and his devotion to the false philosophy that the people are the source of all power, and come to learn that “there is no power but of God;” that there is a religion for government as certainly as there is for the church and that the nation that ignores the religion that belongs to it must inevitably reach a doom similar to that of the man or the church that ignores the religion belonging to them? We pity the unpardonable ignorance of any man who, in the full blaze of the light of the twentieth century, maintains that the mention of the name or the law of Christ in connection with a civil law is the “union of church and state.”

We tremble for our country when we meditate upon the fate of the nations of antiquity, when we consider that with increased light we are following in their footsteps until our national sins have risen over our land as a dark cloud, and when we remember that God is just. Our nation needs to learn that there are principles of national religion upon the

acceptance of which national welfare is conditioned, and that among these are the truths that God is the source of all civil authority, that Jesus Christ is the Ruler of nations, and that his will is supreme in civil affairs. We are pursuing the pathway to national disaster when these principles are ignored, when we give the glory that belongs to God to any other or his praise to heathen divinities.

The Kingdom in the Lives of the Patriarchs.

BY THE MANAGING EDITOR.

Although the term patriarch is often employed in a wider sense, (Acts 7:8, 9), it is here used to include only Abraham, Isaac and Jacob. The covenant promises repeatedly made by God to Abraham have been considered at some length in the preceding article. It is the present purpose to consider the development of God’s plan with respect to His kingdom as it was unfolded in His dealings with the progenitors of the Hebrew nation.

1. The first thing to be noticed is the repetition of the promises. Their repetition to Abraham has already been considered. In Genesis 26:2-5 they were repeated to Isaac, and again in Genesis 26:24. On at least four occasions they were repeated to Jacob; at Bethel, Genesis 28:13; at Penuel, chapter 32:17; again at Bethel, chapter 35:9, and at Beersheba, chapter 46:2. It is not to be expected that anything would be added to what God had originally promised to Abraham, since those promises were comprehensive of all that He purposed doing for the redemption of the world. It is not necessary therefore to quote these passages. Their repeti-