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CHRISTIAN AMERICA.  
Is the Republic a Christian State?

J. F. CARSON.

KC 7135

IS THE AMERICAN REPUBLIC A  
CHRISTIAN STATE?

A study of the sources of the Republic  
and of its historic development and of  
the teaching of both as to the Christian  
features of National Life.

By the  
Rev. J. F. Carson, D. D.

Brooklyn—New York.

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*The writer heartily commends  
"The Christian Statesman"  
to all who desire to see existing  
Christian features in our civic  
institutions maintained.*

*"The Christian Statesman" is  
a monthly magazine edited by  
the Rev. T. P. Stevenson, D. D.,  
and published by the National  
Reform Association at 209 Ninth  
Street, Pittsburg, Pa.*

*The writer's only relation to  
this magazine is that of a sub-  
scriber. But, realizing its in-  
estimable value to all who stand  
for Christianity in the State, he  
calls attention to the magazine.*



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To  
The Men's Class  
of the  
Central Presbyterian Church  
Brooklyn—New York

Whose membership, three hundred and fifty strong, stands for the practical application of the teachings of Jesus Christ to the affairs of civic life

This brochure is  
dedicated.

## Foreword.



The demand to have the name of Christ and all references to Christ as the Saviour of mankind eliminated from text books and songs used in the Public Schools of New York City, called forth a storm of protest from Christian citizens. The writer spoke at a number of meetings. Many requests were made for the publication of his addresses. This brochure reproduces the substance of the addresses. It has been the aim to eliminate that in the addresses which applied merely to local conditions and to present the subject in its broader aspects.

In the preparation of this brochure the writer is largely indebted to a volume by the late Rev. David McAllister, D. D. entitled, "A Manual of Christian Civil Government;" to a volume by the Rev. David Gregg, D. D. entitled, "The Makers of the American Republic;" to "The Christian Statesman," edited by the Rev. T. P. Stevenson, D. D.; to several friends who suggested works bearing on the subject and to other friends who traced to their original sources the various quotations from decisions and documents.

J. F. Carson.

The Central Presbyterian Church,  
Brooklyn, New York.  
December 27, 1907.

# Is the American Republic a Christian State ?

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## I

### The Sources of the Republic—Christian.

In a treatise on "Christian Ethics" Dr. Martensen defines, a Christian State as "one whose fundamental ideas are determined by Christianity, one which finds its most determining, therefore its supra-political impulses and ideas in the Christian view of life and of the world." Is the American Republic Christian, according to this definition of a Christian State? Is it a State whose fundamental moral ideas are determined by Christianity? For an answer to this question we go, first, to the.....



#### SOURCES OF THE REPUBLIC.

The American Republic is not a product of spontaneous generation. It was not startled into being by the guns of Lexington and Concord and Yorktown. It was not created by the revered signatures appended to the Declaration of Independence. That Declaration was only the expression of ideas well established in the purposes of the age. The Revolution was not the origin of the Nation, it was only the declaration of its national consciousness. Back of the Constitution and back of the Declaration of Independence there was an Americanism. The institutions of the present Republic did not create the American ideas and ideals. These existed a century and a half before the present institutions came into existence. American ideas are not the out-growth of our institutions. Our institutions are the development of the ideas and ideals which were implanted on the Virginia seaboard, in 1607, when the first colony was established at Jamestown, Virginia; and on the bleak New England shores, thirteen years later, when the Mayflower anchored in the trackless waters which we now reverence as Plymouth Harbor, and landed a hundred and twenty men and women, to whose

courage, imperishable love of liberty and Christian faith we owe, under God, the splendid principles which have made America foremost among the nations of the earth. The ideas which these men and the men of the other colonies brought to the new world were the seed out of which the American Republic has grown.

#### EARLY CHARTERS.

The Charters of the early colonies contain the first expressions of the American genius and spirit and purpose. The first of these Charters was granted by James I, April 10, 1606, for the settlement of Virginia. This Charter speaks of the colonists as having "desires for the furtherance of so noble a work which may, by the providence of Almighty God, hereafter tend to the glory of His Divine Majesty, in the propagating of the Christian religion." The second Charter for the government of Virginia, dated May 23, 1609, declares that it shall be necessary for all who "inhabit within the said precincts of Virginia to determine to live together in the fear and true worship of Almighty God, Christian peace, and civil quietness."

The Great Patent of New England, called also the Charter of the Plymouth Council, dated

November 3, 1620, and granted by James I, closely connects the earliest governmental matters in New England with Christianity. It speaks of the settlement as being undertaken "in hope thereby to advance the enlargement of the Christian religion, to the glory of God Almighty."

The Charter of Maryland, granted by Charles I, in 1632, declared that the founders of this colony were "animated with a laudable and pious zeal for extending the Christian religion."

In 1643, Charles I granted a Charter for the colony of Massachusetts Bay, which declared that by the "royal intention" and by the voluntarily declared purpose of the colonists the principal end of the colony was to win the natives to "the knowledge and obedience of the only true God, and the Saviour of mankind, and the Christian faith."

In connection with this Charter it will be well to read the articles of Confederation adopted by the "Plantations" under the government of Massachusetts, New Plymouth, Connecticut and New Haven, dated May 19, 1643, ratified August 29, 1643, and signed by John Winthrop, Governor of Massachusetts, and by representatives of the other "Plantations." These articles begin in this way:

“Whereas we all came into these parts of America with one and the same end and aim, namely, to advance the kingdom of our Lord Jesus Christ and to enjoy the liberties of the Gospel in purity with peace.”

In 1663 Charles II granted a Charter to the Rhode Island Colony, which was so satisfactory, not only to the colonists but also to their descendants, that it remained the basis of the government for a hundred and eighty years. It was not until 1842 that a written constitution, similar to those of other States, was adopted by Rhode Island, to take the place of this Charter. The Rhode Island Charter guaranteed religious freedom and liberty of conscience *in* religion, but not *against* religion. It is stated in the Charter that it was designed to preserve to the colonists “that liberty in the true Christian faith and worship of God, which they have sought with so much travail.”

The Charter also states that it was designed for the people that they might “be in the better capacity to defend themselves in their just rights and liberties against all the enemies of the Christian faith.”

The Charter granted to William Penn in 1681

declared the purpose of the Colony to be the winning of the savage natives "to the love of civil society and the Christian religion."

All of the early charters reveal the vital place which Christianity had in the purpose for which the new country was colonized. Every colony, as a matter of state duty, recognizes the Christian religion. Alike in Puritan New England, in Dutch New York, in orthodox Pennsylvania, and in the churchly South, the provinces of religion and government, though not counted identical, continually overran each other. This condition continued on through the Revolution, and in the Declaration of Independence found expression in the fact that a religious basis was claimed for the assertion of the right of independence. These were the colonies from which the Republic grew. Such was the Republic's ancestral stuff. From such loins did our America spring. The Charters of these early Colonies declare that in its origin the American Republic was a Christian State in that its fundamental ideas and institutions, as expressed in these Charters, were determined by Christianity.

#### THE MEN OF THE COLONIES.

The spirit and purpose of the men who

founded the original Colonies declare an affirmative answer to the question, Is the American Republic a Christian State? The first colony established on the new continent was that of Virginia, known as the Old Dominion Colony. The Colony was established in May, 1607, when one hundred and two Englishmen landed at Jamestown, Virginia. They were aristocratic; were intense, if not bitter Royalists, and were Cromwell-hating Cavaliers. David Gregg well says that this "was the last colony from which republicanism had a right to expect anything; but it turned out to be the colony that was foremost in the inauguration of the Republic." It stood shoulder to shoulder with Massachusetts in planning and fighting and achieving for the Republic. And it did so because the men of Virginia were sustained by the same faith and animated by the same purpose as the men of New England.

One of the one hundred and two men who landed at Jamestown was a clergyman, the Rev. Mr. Hunt, and the first structure erected in the colony was the canvas church. Services were regularly held and every man was required to attend, or pay a fine of so many pounds of

tobacco, the currency of the day. The whole tone of the Virginia Colony, the attitude and actions of its men show that they recognized religion as a vital element in their colonial life.

The second colony, in point of time, that was planted in America was the colony of New England Pilgrims. The spirit and purpose of the Pilgrims are revealed in the compact of government which they drew up in the cabin of the Mayflower. In the first paragraph of that compact, we read such sentences as these: "In the name of God, amen. We whose names are underwritten, having undertaken for the glory of God and the advancement of the Christian Faith, do solemnly and mutually, in the presence of God and of one another, covenant and combine ourselves together into a civic body politic." It was in this spirit and for this purpose that the Mayflower Pilgrims landed on the storm tossed shores of the new world and dedicated it and themselves to the twin causes of religion and freedom.

We cannot too often read the story which tells how they landed upon those desolate shores. Every reading of it sets the pulses throbbing with

nobler resolves and higher impulses. As they landed the waves broke over them, and as the water struck them it froze, and they stood in ice, clothed as in coats of mail. But they landed, and when they landed they remembered whence they came and why, and they knelt in prayer and in a new dedication to God and to the cause which brought them there.

“Amid the storm they sang, and the stars heard and  
the sea,  
And the sounding aisles of the dim woods rang to  
the anthem of the free.”

They built their church and beside the church their schools and there they grew and produced men worth producing.

Allied with the Pilgrims were the Puritans who settled in New England. They were men of God; men of the Bible, men of conviction, men of prayer. The Puritan and the Pilgrim were the outstanding forces in the making of America and they were men of Christian faith. They made Plymouth Rock and may America never have any future into which Plymouth Rock cannot be built unhewn.

The Dutch, who settled Manhattan, came from



religious Holland and brought with them the faith and the intelligence of the Republic that was crushed by the iron heel of Napoleon. But before it died the Dutch Republic had safely handed the torch of religious liberty to the New Republic and the sons of Holland gave America her first free school and her first free church.

Henry Cabot Lodge is an authority on American History. In a magazine article published some time ago, Senator Lodge says: "I believe that, in proportion to their numbers, the Huguenots produced and gave to the American Republic more men of ability than any other race." And who were the Huguenots? Protestant Christians of France, men of the open Bible, lovers of the Psalms, men who were trained to free thinking and who were willing to give their all for their Christian liberties.

Among the potent forces in the making of America were the Scotch, from the land of Knox, and the Scotch-Irish from Ulster. They scattered through the colonies and carried everywhere their strong faith in God and their clear knowledge of the Word of God. They were Presbyterians. They were men on the walls of

whose homes, as on the walls of their fathers' homes, hung the National Covenant of Scotland. These men, descendants of John Calvin and of John Knox, formed one-third of the colonial population which achieved independence for the colonies and so made possible the American Republic.

Among the forces that helped to direct the currents of America in right directions none was more influential than the Quakers. While denying all ecclesiastical authority the Quakers recognized their obligation to obey God, and to obey God rather than man. If the Quakers were weak in the matter of creed, they were strong in the fundamentals of faith and in the obligations of conscience.

These were the makers of America, and they worked well and quickly. George Gottfried Gervinus, in his brilliant essay, says: "A true republican spirit prevailed among the colonists. The hierarchy never reached here; the English noble and the Flemish patrician only made feeble and short-lived attempts to transplant their institutions. The slow, natural process of develop-

ment into a national life lasting centuries was a matter of a few years."

These were the fathers of the Republic. "God made the Pilgrims and guided the Mayflower and founded the Plymouth Rock Colony. God made the Puritans and gave being to the Massachusetts Bay settlement. God made the Hollanders and planted the New Netherlands at the mouth of the Hudson and laid the foundations of New Amsterdam. God made the Huguenots who brought to America their Bible and their love of liberty and their heroic conscience, which could sacrifice every earthly good before it could prove false to God." God made the Scotch and the Irish and sent them throughout the colonies to plead for liberty and righteousness.

The best seed of all Europe was gathered for the planting of America. Men of integrity and intelligence, men of conscience and courage, men of faith and force, men who hated tyranny and loved liberty, men who knew the truth and dared believe it, men schooled by flame and scourge to endure hardness; poor men, but peerless—these were the men who laid the foundations of the

Republic and brought to pass the dreams and hopes and aspirations of mankind.

These men were the founders of America. The new continent was not settled by colonies of infidels, atheists or pagans, Mohammedans, Buddhists or Jews, but by bands of Christian people. In every case it was Christian men who laid the foundations of our civic institutions and in those foundations the Bible and Christianity were specially prominent. "Our ancestors," said Daniel Webster, "founded their government on morality and religious sentiment. They were brought here by their high veneration of the Christian religion. They journeyed by its light and labored in its hope. They sought to incorporate it with the elements of their society, and to diffuse its influence through all their institutions, civil, political, social and educational." I ask you to remember these words of Webster, which sum up the purpose and intent of our American fathers, then recall Dr. Martensen's definition of a Christian state, "one whose fundamental moral ideas are determined by Christianity," and answer whether or not, in its sources, the American Republic is a Christian State.

## II.

### The Origin of the Republic—Christian.

Passing from the sources of the Republic to its historical beginning we are met at once with the Constitution of these United States, which was adopted in 1787. No religious features find expression in this Constitution, except those which forbid any religious test in the selection of the officers of the government, and the making of any law respecting an establishment of religion, or prohibiting the free exercise thereof. But to argue that the American Republic is not a Christian State because its Constitution does not mention Christianity is to overlook certain fundamental facts.

Brownson, in his "American Republic," says: "The Constitution of the United States is twofold—written and unwritten; the constitution of the people, and the constitution of the government. The written constitution is simply a law ordained by the nation or people instituting and organizing the government; the unwritten con-

stitution is the real or actual constitution of the people as a state or sovereign community, and constituting them such or such a state. It is providential, not made by the nation, but born with it."

Mulford, in his "Nation," says: "The constitution of the political people has a twofold character: there is a real and a formal constitution. The one is the development of the nation in history, the historical constitution; the other is the formula which the nation prescribes for its order, the enacted constitution. The one is the organism; the other is the form for the organization of the nation. The one is in identity with the nation in its organic being—it is written only in the law in which the members are fashioned; the other is the method which the nation establishes for its jurisdiction."

Judge Jameson, in his work on "The Constitutional Convention," speaks of "a constitution considered as an objective fact," and a constitution as a systematic written statement of such a fact. The former, Judge Jameson regards as the actual constitution; the latter as an instrument of evidence.

All writers on constitutional law recognize the distinction between the written and unwritten constitution, or the constitution as an objective fact and the constitution as a system of political instrumentalities, powers, and functions adjusted for the purposes of government ; or the constitution of the nation and the constitution of a government.

America has this twofold constitution, an unwritten constitution, the genius and spirit of its institutions, its historic tendency, and the whole body of its jurisprudence ; and a written constitution which is a definition of the power granted to the Federal Government for administrative purposes. These two may be defined as the constitution of the nation and the constitution of the government. It is most fitting that the constitution of the government should exactly conform to the constitution of the nation. A Christian nation should have a Christian form, or system of government. The Christian features of the nation should find expression in its fundamental law. Our Christian nation, born of Christian parentage, with a glorious inheritance of Christian institutions, should register and give authoritative expression to its Christian

features, aims and purposes in its written Constitution, or organic law.

#### CHURCH AND STATE.

The absence of any recognition of Christianity in the Constitution does not argue, however, that the nation is not Christian. The vital constitution of this nation is and always has been Christian. The Sixth Article of the Constitution, which forbids any religious test, and the First Amendment to the Constitution, which prohibits the establishment of religion, have for their real object, says Justice Story, of the United States Supreme Court, the exclusion of "all rivalry among Christian sects, and the prevention of any national ecclesiastical establishment which should give to a hierarchy the exclusive patronage of the national Government."

Mr. James Bayard, in a very illuminating treatise on "The Constitution," published in 1834, takes this same view. Mr. Bayard says: "The people of the United States were so fully aware of the evils which arise from the union of Church and State, and so thoroughly convinced of its corrupting influence, upon both religion and government, that they introduced this pro-



hibition into the fundamental law. It has been made an objection to the Constitution, by some, that it makes no mention of religion, contains no recognition of the existence and providence of God; as though His authority were slighted or disregarded. But such is not the reason of the omission. The convention which framed the Constitution comprised some of the wisest and best men in the nation; men who were firmly persuaded, not only of the divine origin of the Christian religion, but, also, of its importance to the temporal and eternal welfare of men. The people, too, of this country, were generally impressed with religious feelings; and felt and acknowledged the superintendence of God, who had protected them through the perils of war, and blessed their exertions to obtain civil and religious freedom."

#### FIRST PRAYER IN CONGRESS.

That Mr. Justice Story and Mr. Bayard have correctly interpreted the omission from the Constitution of any religious references is shown by the following incident. The recital of this incident is from the pen of the venerable John

Adams. "When the Congress met, Mr. Cushing made a motion that it should be opened with prayer. It was opposed by Mr. Jay of New York, and Mr. Rutledge of South Carolina, because we were so divided in religious sentiments—some Episcopalians, some Quakers, some Anabaptists, some Presbyterians, and some Congregationalists—that we could not join in the same act of worship. Mr. Samuel Adams arose and said that he was no bigot, and could hear a prayer from any gentleman of piety and virtue, who was at the same time a friend to his country. He was a stranger in Philadelphia, but had heard that Mr. Duche (Dushay they pronounced it), deserved that character, and, therefore, he moved that Mr. Duche, an Episcopal clergyman, might be desired to read prayers to Congress to-morrow morning. The motion was seconded and passed to the affirmative. Mr. Randolph, our president, waited on Mr. Duche, and received for answer, that if his health would permit, he certainly would. Accordingly, next morning he appeared [with his clerk], and in his pontificals, read several prayers in the established form, and then read the psalter for the seventh day September, which was the 35th Psalm."

This incident shows how strong were denominational feelings in that far-away day. Prayer was not objected to because the members of Congress did not believe in God or in the value of prayer, nor was it because prayer was a religious exercise, but because the members of the Congress believed so intensely in their denominational tenets that they hesitated even to hear a prayer offered by one who did not belong to their own denomination.

The whole incident connected with this first prayer in Congress is so interesting that the account is given in its entirety. Mr. John Adams' account of the incident continues: "You must remember that this was the next morning after we had heard of the horrible cannonade of Boston. It seemed as if heaven had ordained that psalm to be read on that morning. After this Mr. Duche, unexpectedly to everybody, struck out into extemporary prayer, which filled the bosom of every man present. I must confess I never heard a better prayer, or one so well pronounced. It had excellent effect on everybody here. I must beg of you to read the psalm. Here was a scene worthy of the painter's art. It was in Carpen-

ter's Hall in Philadelphia—a building that still survives—that the devoted individuals met to whom the service was read. Washington was kneeling there, and Henry, and Randolph, and Rutledge and Lee, and Jay, and by their sides there stood, their heads bowed in reverence, the Puritan patriots of New England, who at that moment had reason to believe that an armed soldiery was wasting their humble households. It was believed that Boston had been bombarded and destroyed. They prayed fervently for America, for the Congress, for the Province of Massachusetts Bay, and especially for the town of Boston, and who can realize the emotions with which they turned imploringly to Heaven for divine interposition and aid? I saw the tears gush into the eyes of the old, grave, pacific Quakers of Philadelphia.”

DR. DUCHE'S PRAYER.

Having recited the incident it will be of interest to many to read the first prayer which was offered in the American Congress :

“O Lord, our Heavenly Father, high and mighty, King of kings, Lord of lords, who dost from Thy throne behold all the dwellers upon

earth, and reignest with power supreme and uncontrolled over all kingdoms, empires and governments, look down in mercy, we beseech Thee, upon these American States who have fled to Thee from the rod of the oppressor, and thrown themselves upon Thy gracious protection, desiring to be henceforth dependent only upon Thee. To Thee have they appealed for the righteousness of their cause. To Thee do they now look up for that countenance and support which Thou alone canst give. Take them, therefore, Heavenly Father, under Thy nurturing care. Give them wisdom in council and valor in the field. Defeat the malicious designs of our cruel adversaries. Convince them of the unrighteousness of their cause; and if they still persist in their sanguinary purposes, O let the voice of Thine own unerring justice sounding in their hearts constrain them to drop their weapons of war from their unnerved hands in the day of battle.

Be Thou present, O Lord of wisdom, and direct the council of the honorable Assembly. Enable them to settle things upon the best and surest foundation, that the scene of blood may speedily be closed; that order, harmony and peace may

effectually be restored, and truth and justice, religion and piety prevail and flourish amongst Thy people.

Preserve the health of their bodies, the vigor of their minds. Shower down upon them and the millions they here represent such temporal blessings as Thou seest expedient for them in this world, and crown them with everlasting glory in the world to come.

All this we ask in the name and through the merits of Jesus Christ Thy Son, Our Saviour. Amen."

From the beginning the policy of the Republic has been the absolute separation of Church and State. This is the outgrowth of the spirit of democracy which controlled the founders of the Republic. This spirit developed more slowly in the affairs of the Church than in those of the State. Necessity determined the latter, but the former depended entirely on education and culture. In some States, as Carolina, New York and Maryland, all religions were tolerated from the beginning, although equal privileges were not granted. Virginia required conformity to

the High Church ; Massachusetts excluded every other creed than that of the Puritans and persecuted the Baptists and Quakers ; Rhode Island and Connecticut were founded on the principle of liberty of conscience. This principle finally superseded all others and found expression in the Constitution of the United States. But this last completion was only the realization of the first thought. The first colonists fled from the tyranny of the Church, and were ever resolved to oppose every State interference in their religion. But they never proposed to divorce the State from religion. They would not tolerate the union of Church and State, but neither would they tolerate an un-religious State. The genius of the Republic is and ever has been opposed to any State recognition of ecclesiasticism, but it is equally opposed to secularism. The genius of the Republic denies that the Divine foundation to human society is to be found in the church, but it repudiates with even greater vehemence the theory of secularism that there is no Divine foundation to human society. Without such a foundation the State cannot abide. Civil society rests upon religion. It is the condition of national perpetuity and progress. Mr. James Bryce is

historian when he says that "there never has been a civilized nation without religion." Despotism may rule without religion, but liberty cannot govern without religion. Long ago Plutarch said, "Religion is the bond of all society, and the pillar of all legislation." Montesquieu declared, "Religion is the support of society." Edmund Burke said: "We know and, what is better, we feel inwardly, that religion is the basis of civil society, and the source of all good and comfort." Our own Washington declared: "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports." The fathers of the Republic, who framed the national Constitution, realized all this, and never intended that America should be an un-religious or un-christian country. At the time of the adoption of the Constitution the universal sentiment was that Christianity should be encouraged.

#### STATE CONSTITUTIONS.

This sentiment found expression in the constitutions and laws of the states which formed the Republic. Twelve of the thirteen original



State Constitutions contained full and explicit acknowledgment of God and Christianity. Virginia had no such acknowledgment in her Constitution, but in the Bill of Rights, which was really a part of the Constitution, there was a reference to religion as "the duty which we owe to our Creator." In 1870 the Constitution of Virginia was revised and these words were inserted: "Invoking the favor and guidance of Almighty God."

More than this. The Constitutions of the original states definitely declare that they adopt the common law of England as the common law of the state. That Christianity was a part of the common law of England is a fact not disputed. That common law was by constitutional enactment made the common law of the thirteen states and remains so to this day, and that by the provisions of the Constitutions of each of these states. By these provisions our fathers recognize the place of Christianity in our national life, and in making that recognition were loyal to the convictions that controlled them. Mr. Justice Allen, of the Supreme Court of the State of New York, in an opinion rendered in February,

1861, used these words: "It would be strange that a people, Christian in doctrine and worship, many of whom or whose forefathers had sought these shores for the privilege of worshipping God in simplicity and purity of faith, and who regarded religion as the basis of their civil liberty, and the foundation of their rights, should, in their zeal to secure to all the freedom of conscience which they valued so highly, solemnly repudiate and put beyond the pale of the law, the religion which was dear to them as life, and dethrone the God who, they openly and avowedly professed to believe, had been their protector and guide as a people. Unless they were hypocrites, which will hardly be charged, they would not have dared, even if their consciences would have suffered them, to do so. Religious tolerance is entirely consistent with a recognized religion. Christianity may be conceded to be the established religion."

The legislation of all the states is based on the moral principles of Christianity. The standard of morals in the Republic is Christian: not pagan, not Mohammedan, not Jewish. In answering the question, Is the American Republic a

Christian State? these facts are to be remembered: All the early colonial charters and compacts of government contained reference to the Christian religion, recognized its authority and accepted its teaching as fundamental. The Constitutions of the original thirteen states were not silent here, neither were the Declaration of Independence nor the Articles of Confederation. In harmony with this historic position nearly all of the present state constitutions contain some more or less explicit form of religious acknowledgment.

### III.

#### **The Laws of the Republic—Christian.**

The opinions, decisions and rulings of the highest courts, National and State, hold that Christianity is part and parcel of the Common Law of the land. There is no dissonance in these rulings. They affirm and reaffirm that, in view of the place of the Christian religion in the institutions and laws of the land, this is a Christian nation. Chancellor Kent, whom Charles Sumner describes as in his day "the unquestioned head of American Jurisprudence," in an opinion rendered while Chief Justice of the Supreme Court of New York, said: "We are a Christian people, and the morality of the country is deeply engrafted upon Christianity. Christianity, in its enlarged sense, as a religion revealed and taught in the Bible, is not unknown to our law." In a decision rendered in the case of *The People vs Ruggles*, Chancellor Kent says: "The people of this State (New York) in common with the people of this country, profess the general doc-

trines of Christianity, as the rule of their faith and practice; and to scandalize the author of these doctrines is not only, in a religious point of view, extremely impious, but, even in respect to the obligations due to society, is a gross violation of decency and good order . . . The free, equal and undisturbed enjoyment of religious opinion, whatever it may be, and free and decent discussions on any religious subject, is granted and secured; but to revile, with malicious and blasphemous contempt, the religion professed by almost the whole community, is an abuse of that right. Nor are we bound by any expressions in the Constitution, as some have strangely supposed, either not to punish at all, or to punish indiscriminately, the like attacks upon the religion of *Mahomet* or of the *Grand Lama*; and for this plain reason, that the case assumes that we are a Christian people, and the morality of the country is deeply ingrafted upon Christianity, and not upon the doctrines or worship of those impostors."

Justice Duncan, of the Supreme Court of Pennsylvania, in answering a statement that Christianity is no part of the law of the land, said:

“The late Judge Wilson, of the Supreme Court of the United States, held that Christianity is the common law of the land. Christianity, general Christianity, is and always has been a part of the common law of Pennsylvania; not Christianity with an established church and tithes and spiritual courts, but Christianity with liberty of conscience to all men.”

Chief Justice Clayton, of Delaware, held that “Christianity, as the religion of the people, is so far a part of the common law of Delaware, “that any person reviling, subverting, or ridiculing it, might be prosecuted at common law;” and this on the ground that “he who reviles, subverts, or ridicules Christianity strikes at the foundation of civil society, and disturbs the peace of the land.”

Chief Justice Johnston, of Arkansas, declared: “The Christian religion is recognized as constituting a part and parcel of the common law, and, as such, all the institutions growing out of it, or in any way connected with it, in case they shall not be found to interfere with the rights of conscience, are entitled to the most profound

respect, and can rightfully claim the protection of the law-making power.”

Justice Allen, of the Supreme Court of New York, declared that “Christianity is part of the common law of this State to the extent that entitles the Christian religion and its ordinances to respect and protection as the acknowledged religion of the people.” After referring to the religious acknowledgments in the Constitution of the State, Judge Allen remarks: “These provisions and recitals very clearly recognize some of the fundamental principles of the Christian religion, and are certainly very far from ignoring God as the Supreme Ruler and Judge of the universe, and the Christian religion as the religion of the people, embodying the common faith of the community, with its ministers and ordinances, existing without the aid of, or political connection with, the State but as intimately connected with a good government, and the only sure basis of sound morals.”

In the early part of the Nineteenth Century Justice Story, of the Supreme Court of the United States, in an opinion in connection with the

Girard Will case, declared that the Christian religion is part of the common law. And in the latter part of that century, on February 29, 1892, Mr. Justice David J. Brewer, of the United States Supreme Court, rendered a decision in which he said: "This is a Christian nation," "the morality of the country is deeply engrafted upon Christianity." In support of these declarations the learned Justice reviews the early charters and compacts, the Declaration of Independence, and the constitutions of the several States, of which he says: "Every State constitution contains language which, either directly or by clear implication, expresses a profound reverence for religion and an assumption that its influence on all human affairs is essential to the well being of the community."

In his lectures at Yale, which were published in 1907, Mr. Justice Brewer takes the same position. He says: "This is a Christian nation. Not that the people have made it so by any legal enactment or that there exists an established church, but Christian in the sense that the dominant thought and purpose of the nation accord with the great principles taught by the Founder



of Christianity. Historically it has developed along the lines of that religion. Its first settlements were in its name, and while every one is welcome, whether a believer in Christianity or in any other religion, or in no religion, yet the principles of Christianity are the foundations of our social and political life. It needs no judicial decision to determine this fact." Again, Mr. Justice Brewer says that the Republic is "as truly a Christian nation as is England with its Established Church, or as is Turkey a Moham-  
medan nation with the Koran as its officially declared sacred book. Indeed, the very fact that it has no Established Church makes one of its highest credentials to the title of a Christian nation." We enforce no religion; but the voice of the nation from its beginning to the present hour is in accord with the religion of Christ."

The deliverances of these jurists are entitled to the respect of all citizens. These deliverances were not sentimental, Fourth-of-July-utterances, but judicial opinion, carefully thought out and deliberately expressed. In the opinion of men best qualified to pass on the subject, the American Republic is a Christian State. Under these

interpretations of the Courts, while the religious freedom of all creeds and denominations is safeguarded, it is made clear that the nation is Christian in its foundation principles, character and development, and that Christianity is part and parcel of the common law, to the extent that its divine origin is recognized; and to blaspheme, ridicule, or revile it is an offence. This recognition, however, is not designed to operate to the disadvantage of other creeds and religions, all of whose followers are entitled under the law to the same freedom and protection in the exercise of their beliefs that Christians enjoy. But none can in the name of civic right or constitutional guarantee demand the abrogation of any of the Christian features of the Republic; or demand the substitution of the principles and customs of any other religion for those of Christianity. And for the reason, as Governor Hanly, of Indiana, put it in an address at Chester, Pa., on December 15, 1907, "Ours is a Christian nation. Our civilization is Christian and our heart is Christian."

#### IV.

### The Institutions of the Republic—Christian.

First among the Christian institutions of our civic life is the Christian Sabbath. The first Sabbath legislation within the territory now occupied by the United States was by the Assembly of Virginia in 1619. And from that date down to the present hour the Christian Sabbath has been regarded as one of the institutions of the State. The Sabbath of America is not the Jewish Sabbath, the Seventh Day, but the Christian Sabbath, the First Day Sabbath, the day that commemorates the resurrection of Jesus Christ from the dead.

Another Christian institution in our civic life is the services of Christian ministers in the Army and Navy and the halls of legislation. During the session of the Thirty-second and Thirty-third Congress an effort was made to abolish the office of chaplain in the Army and Navy, in the Senate and the House of Representatives. The

petitions praying for this were referred to the committee on the Judiciary. This committee reported unfavorably on the petitions, and their report was adopted. That report contained this sentence: "In this age there can be no substitute for Christianity. That, in its general principles, is the great conservative element on which we must rely for the purity and permanence of free institutions. That was the religion of the founders of the Republic, and they expected it to remain the religion of their descendants."

That was the deliberate declaration of the American Congress in 1853. In the same Congress the following resolution was adopted:

"Whereas, the people of the United States, from their earliest history to the present time, have been led by the hand of a kind Providence, and are indebted for the countless blessings of the past and present, and dependent for continued prosperity in the future upon Almighty God; and whereas, the great vital and conservative element in our system is the belief of our people in the pure doctrines and divine truths of the Gospel of Jesus Christ, it eminently becomes the Representatives of a people so

highly favored to acknowledge in the most public manner their reverence for God; therefore,

“1. Resolved, That the daily sessions of this body be opened with prayer.

“2. Resolved, that the ministers of the Gospel in this city are hereby requested to attend, and alternately perform this solemn duty.”

It would be impossible to frame a more definite declaration than this. The representatives of the people of the United States, assembled in their official capacity, pronounce the country Christian.

#### THE BIBLE IN SCHOOLS.

A third Christian institution in American life is the Bible in our Public Schools. Public education is a State, not a national matter. In every State the system of common school instruction has been stamped with a Christian character. The action taken when the common school was established in New York State shows how thoroughly Christian the school was intended to be. Five Commissioners were appointed in 1811

to report to the Legislature of New York a system for the organization and establishment of common schools. It is noteworthy that these Commissioners did not advise the reading of the Bible in the schools proposed. They accepted it as a first principle, not to be called in question, that the Bible would be used. They simply offered some advice touching the manner of its use. This is an extract from their report: "Connected with the introduction of suitable books, the Commissioners take the liberty of suggesting that some observations and advice, touching the reading of the Bible in the schools, might be salutary. In order to render the Sacred Volume productive of the greatest advantage, it should be held in a very different light from that of a common school-book. It should be regarded as a book intended for literary improvement, not merely, but as inculcating great and indispensable moral truths also. With these impressions, the Commissioners are induced to recommend the practice introduced into the New York Free Schools, of having select chapters read at the opening of the school in the morning, and the like at its close in the afternoon. This is deemed

the best mode of preserving the religious regard which is due to the sacred writings."

Similar to this is the action of other states in the matter. The Public School was founded on a Christian basis and must be kept true to its original intent if it fulfil its purpose in American life. The place at which the enemies of national Christianity begin their attack is the Public School. It was so in France. When the National Assembly at the head of the French Revolution wished to extirpate Christianity in France, they adopted a system of secularizing education in the primary schools. The majestic eloquence of Edmund Burke was stirred against this scheme. "These enthusiasts," he wrote, "do not scruple to own their opinion that a State can subsist without a religion better than with one; and that they are able to supply the place of any good which may be in it by a project of their own; namely, by a sort of education that they have imagined, founded in a knowledge of the physical wants of men, progressively carried to an enlightened self-interest, which, when well understood, they tell us, will identify with an interest more enlarged and public. The scheme of this education has

long been known. Of late they distinguish it, as they have got an entire new nomenclature of technical terms, by the name of a civic education."

These burning words of Edmund Burke are applicable to conditions in the United States today, and especially in the City of New York. The leaders of the French Revolution proposed to give France a *civic education*. The Board of Education of the City of New York, in a report which was adopted on February 13, 1907, defined the function of the Public School to be "to give a *secular education*." In harmony with this conception the Board deliberately "*Resolved*, that in holding exercises at the beginning of the winter vacation (note how adroitly even the word Christmas is omitted) great care should be taken to eliminate therefrom any matter of a sectarian or *religious* (italics ours) character."

This action was taken by the Board of Education in response to the complaint of the Union of Orthodox Jewish Congregations of the United States and Canada, that matters of a sectarian and religious character were "tolerated" in the Public Schools. The demand for the elimination



of the name of Christ and of all reference to Him as the Saviour from text books and songs used in the Public Schools, coming from the source that it does, is one of the most colossal impertinences ever flung into the face of the Republic. And next in infamy to the demand is the cowardly, time-serving, and political-capital-making action of the Board of Education of New York City. Belief in God, and belief in God as revealed in Jesus Christ, lies at the basis of our national history and is interwoven with the very texture of our institutions. If the Republic is to be perpetuated along the lines on which she was founded this belief must be conserved and cultured. The Public School has a duty to the state in this matter. That duty is not to teach religion, but to recognize religion in all its exercises and instruction. To eliminate matters of a religious character from the Public School is unhistoric, unscientific, un-American and wrong to childhood and country.

#### DAYS OF PRAYER.

A very significant Christian feature of our civic institutions is the days of prayer and of

thanksgiving which have been observed. In 1799, President John Adams issued a Proclamation calling for a day of prayer and fasting. In his Proclamation the President designated the twenty-fifth of April as "a day of solemn humiliation, fasting, and prayer," and recommended that "the citizens on that day abstain, as far as may be, from their secular occupations, and devote the time to the sacred duties of religion, in public and in private; that they call to mind our numerous offences against the most high God, confess them before Him with the sincerest penitence, implore His pardoning mercy, through the Great Mediator and Redeemer, for our past transgressions, and that, through the grace of His Holy Spirit, we may be disposed and enabled to yield a more suitable obedience to His righteous requisitions in time to come; that He would interpose to arrest the progress of that impiety and licentiousness in principle and practice so offensive to Himself and so ruinous to mankind; that He would make us deeply sensible that 'righteousness exalteth a nation, but that sin is a reproach to any people.'

In 1863, the United States Senate requested

President Lincoln to set apart a day for national prayer and humiliation. This request was prefaced with these significant words: "Devoutly recognizing the supreme authority and just government of Almighty God in all the affairs of men and nations; deploring the national offenses which have provoked His righteous judgment; yet encouraged in this day of trouble by the assurances of His Word, to seek Him for succor according to His appointed way, through Jesus Christ."

The President, himself a man of prayer, promptly issued a proclamation setting apart April 30, of that year, 1863, as a day of prayer. In his proclamation were many utterances like these: "It is the duty of nations, as well as of men, to own their dependence on the overruling power of God, to confess their sins and transgressions in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon," and recognizing "the sublime truth announced in the Holy Scriptures and proven by all history, that those nations only are blessed whose God is the Lord."

From 1777 to 1907, with the exception of the

administrations of Jefferson and Jackson, days of national thanksgiving have been observed. The proclamation which was adopted by Congress in 1777 supplicated God "through the merits of Jesus Christ." And nearly every one, if not every one of the subsequent proclamations, made reference to the nation's debt and gratitude to God. Many of the proclamations of the Governors were most definite. In his proclamation in 1794, Governor Jay, of New York, mentioned "the civilizing light and influence of His Holy gospel." In 1816 Governor Worthington, of Ohio, issued a proclamation whose every sentence rang true to this utterance: "Implore, for the Redeemer's sake, the pardon of our individual and national trespasses, and the grace of Heaven with the blessings of peace; that," then follow the blessings hoped for concluding with "that the kingdom of the Saviour may come, and His will be done on earth as it is in Heaven."

In 1839 Governor William H. Seward, of New York, said in his proclamation: "Let us beseech Him to vouchsafe to all mankind the privileges of civil and religious liberty, and the knowledge, influences, and blessed hopes of the

gospel of His Son, our Saviour." His proclamation for the next year, 1840, contains this sentence: "Let us, in perfect harmony and charity one with another, as patriots and Christians, implore Him to sustain and bless our civil and religious institutions, and to dispense to us abundantly that heavenly grace which, with faith in the Lord Jesus Christ, leads through the ways of virtue here to the blessed society of the redeemed in His everlasting kingdom."

The proclamation of Governor Wright, of New York, in 1846, contained this sentence: "The gift of a Saviour, and the full light of divine revelation, are spiritual blessings which should awaken to expressions of devout thankfulness the hearts and the voices of a Christian people."

In 1854 Governor Bouck, of New York, had these references to Christ in his proclamation: "During the past year the blessed gospel has been gradually, but surely, extending its benign influence. Actuated by its diffusive benevolence, Christian missionaries have not only labored among the waste and desolate places at home, but have gone forth to proclaim 'Christ and Him crucified' to the dark and benighted regions of

the earth." "With our thanksgiving let us mingle our prayers, that there may be an outpouring of the Spirit of God to revive pure and undefiled religion among us—the best security of our civil and political institutions."

In his proclamation of 1855, Governor Clark appealed to the people of New York to implore our Heavenly Father to "dispense to us individually that heavenly grace which, with faith in the Lord Jesus Christ, and virtuous action here, will prepare us for His Heavenly kingdom."

Governor S. P. Chase, in his proclamation of 1856, invited the people of Ohio to give thanks, among other things, "for the mercies of redemption, and the hopes of immortality."

In 1858, Governor Buckingham, of Connecticut, called to thanksgiving to God because He "has magnified the riches of His grace in giving His Holy Spirit to revive His work and lead sinners to repentance, and that the door of mercy is yet open, through which the guilty may enter and obtain eternal life, by faith in the atonement of Jesus Christ, His Son."

In his proclamation in 1858, Governor Lowe, of Iowa, said "Praise Him for giving this

whole land so largely of His Spirit, by which the faces of multitudes have been turned heavenward. Praise Him for the Christian's faith, and the spread of our holy religion."

In 1858 Governor Elisha Dyer, of Rhode Island, said in his proclamation, "the widespread manifestation and presence of the Holy Spirit, the 'means of grace and hope of glory' still offered us in the religion of Jesus Christ, all proclaim His dealings with us to have been in mercy and with love."

Governor Hall, of Vermont, in enumerating the blessings for which the people should give thanks, said, in his proclamation of 1858, "and finally, for the Christian hope which is vouchsafed to us of a blessed immortality."

In 1861 John A. Andrew, Massachusetts's great war Governor, called upon the people of that State to bless God "for the redemption of the world by Jesus Christ, for the means of grace, and the hope of glory."

In his proclamation, in 1862, Governor Olden, of New Jersey, in naming the things for which the people should be thankful, said: "Above all

for the inestimable gift of His dear Son, Jesus Christ," and he called upon the people to render praise " for all the blessings of free salvation through Him, for the means of grace and the hope of glory."

I conclude these quotations from the Thanksgiving Proclamations of Governors with a quotation from the proclamation of Governor Rice, of Massachusetts, in 1877, " Praise God for the redemption of the world by our Lord and Saviour Jesus Christ, for His Holy Word, and all the aids to increase in virtue and godliness; and finally, for that uplifting faith which enables the afflicted and distressed to look out from the darkness of human sorrow into the light and blessedness of the life immortal."

Reading such utterances as these one cannot question that the moral ideas of the Republic are determined by Christianity and that, Dr. Martensen says, constitutes a Christian State. And James Bryce agrees with him. After considering the Christian features of our nation, Mr. Bryce says, in his " American Commonwealth:" "Christianity is in fact understood to be, though not the legally established religion,



yet the national religion. They (the American people) deem the general acceptance of Christianity to be one of the main sources of their national prosperity." Any assault upon these Christian features of the Republic is an attack upon the bulwarks of the Nation. It is these Christian features which have given to the men who seek to strike them down the very rights and privileges which they now enjoy.

What would it mean to us were the Christian features eliminated from our civic institutions and life? For my method in answering this question, and for much of the phrasing of the answer, I am indebted to a splendid article in "The Interior," by Dr. W. H. W. Boyle, entitled, "A Christless World—Imagine It?" To eliminate Christ and Christianity from our life would mean to erase from our statutes every law which has its basal principle in Christian ethics; to lower every sense of moral obligation between man and man to the old level of Paganism; to reduce the sacred rite of marriage to the commonness of a civil contract; to abolish every institution which ministers to distress and misfortune in the name of Him whose sympathy

drops down like the tears of music at the cry of need ; to rescind every precept and abolish every institution and check every movement which have for their holy purpose the defence of children and the honor of women ; to abolish the Sabbath of rest and substitute a holiday of dissipation and a working day of fatigue ; to overturn the tables where love has re-lighted her lamps for hallowed reunions in which the holly wreath helps to cover up the myrtle ; to let the "Gloria in Excelsis" of the angels die away into a requiem ; to make the bridge of hope over which the immortal must venture, end over a gulf ! This is what it means to abolish Christianity and silence its message and its voice.

## V

### **The People of the Republic—Christian.**

There is a population of 80,000,000 of people in the United States. The vast majority of these are Christians. The Roman Catholic Church, in its official directory, claims 13,089,353. The statistics of the Roman Church include all its people, children and adults and so these figures represent the constituency of the Roman Church.

The various denominations of Christians have an enrolled membership of 15,000,000. Mr. Carroll D. Wright, the authority on religious statistics, says that the communicant membership of Protestant Churches must be multiplied by three in order to ascertain the constituency of the Protestant Churches. This would give 45,000,000 of Protestant Christians, which, added to the 14,000,000 Catholics, would give 59,000,000 Christians.

The Jewish population is estimated as 2,000,000, most of whom are congregated in the larger cities. In Chicago there are 180,000 Jews; in Philadelphia, 100,000; in Great Pittsburg, 45,

000; in Baltimore, 35,000; in Cleveland, 35,000; in San Francisco, 33,000; in Cincinnati, 30,000; in Minneapolis and St. Paul 28,000. In Greater New York the estimated population of Jews is 1,000,000.

Of the remaining 19,000,000 of people in the United States, it is safe to assume that the vast majority would align themselves with the Christian element. This fact stands out—the vast majority of people in the United States are Christian and in a Republic the majority rules. Counting heads America is predominantly a Christian country.

## VI.

### **The Republic to be kept Christian.**

The pages of this little book carry the reader back to the frontier line of American life and lead him along the pathway of development as a Republic and everywhere is found the presence of the Christian spirit and the Christian motive. American history does not run along secular lines. On every page God lives and speaks and moves. The shaping touch of His hand is seen on every event. The Republic has attained her present high position among the nations because of the out working of the great and mighty forces of Christian civilization.

It is the sacred obligation of the Americans of to-day to take the great institutions which the fathers created and hand them on to the coming generation not only unimpaired, but enlarged and enriched. The future of our country rests upon us. The voice of the coming generations appeals to us. It asks us to be true to our heritage. It asks us to be true to.....

### HISTORIC AMERICANISM.

There is an historic Americanism ; a strong, robust Americanism which ranks at the front with any nationalism. Men are telling us to-day that the national character of America is composite. If the Americanism of the Twentieth Century is simply a combination of many nationalities then it is not Americanism after the type of the fathers and Americans of to-day cannot take their place in the succession of the people who founded our imperial Republic. But I deny that it is so. There is an Americanism to-day, a distinct national character ; a national character in the sense in which the English have a national character, and the Germans and French have a national character, which distinguishes our Nation from all others.

In the beginning America was made up of people from all lands and in all her development the people of all lands have had a part. The obligation is broad and binding to keep America intact as God's loom for the interweaving of all people into a Republic that shall guarantee equal rights to all. But that guarantee does not commit the Republic to the political blunder of surrender-

ing her established institutions and customs to any citizen or any class of citizens who may not be in sympathy with these institutions or customs. Through a hundred and twenty-five years America has been developing a national character, which is expressed in her civic institutions. It is an impertinence that insults every true American when any foreign element demands in the name of conscience or of civic right the abrogation or elimination of any of these institutions.

The sacred name of liberty is invoked in the plea for the overthrow of any institution or law that curtails individual license—license, I say, not liberty.

“They bawl for freedom in their senseless mood,  
And still revolt when truth would make them free,  
License they mean, when they cry liberty.”

Such citizenship, native or foreign-born, is untempered mortar in the civic edifice.

The demand of certain foreign-born elements in our citizenship to change our customs and institutions into conformity with those of other lands must be resisted forever. Three years of naturalization must not be permitted to counteract three hundred years of heredity. America's ports should be ever open to all refugees from

oppression of any sort who love our institutions well enough to seek their sheltering and inspiring hospitality. But America must never culture within her gates any element in her citizenship whose instincts and ideas are in conflict with historic Americanism. Foreign ideas must be left across the sea. In America, American ideas must prevail. Whoever handles the rudder of the ship of state or stands at her helm must be an American through and through, whether he be native born or this be the land of his adoption. When Lafayette was in the French Chamber of Deputies, the right was assigned to the Republicans: and Lafayette took his seat on the extreme right, to show that he was a Republican of the very first water. If there be any attitude which one can take that would emphasize more than another the fact of his Americanism I want to take that attitude: give me that place for I believe that next to the distinction which comes to a man because he is a Christian is the honor that comes to one who can say "I am an American."

"On the brow of the hill overlooking the bay where the Mayflower was moored; they have reared a colossal statue. On the four corners of the pedestal repose four figures representing law,



morality, freedom, and education. There ought they to rest by right. But above these stands erect the gigantic figure of Faith. Thirty-six feet she rises from the foot, which rests on a slate of Plymouth Rock, to her brow bound with ever-green laurels. With one hand she grasps an open Bible; with the other, in graceful gesture, she points the nation up to God." That figure, holding out to the nation an open Bible and pointing the nation up to God, is true to the spirit of the men who founded the Republic in Christian faith and in devotion to God, and is true to the inherent temperament and historic tendency of American institutions. Only as America remains true to her Christian heritage and Christian institutions will she stand intact and strong, the world's splendid example of an enlightened, a beneficent, a free, a Christian Republic.

## VII.

### **Christian Men for the Christian Republic.**

The possibility of the American Republic lies in her people. There never was a greater mistake than to assume that our institutions are safe because we have free schools and a free public opinion which finds expression through a free ballot. China has had schools, but her people are not blessed. For three centuries Spain had town governments as independent and self-supporting and as representative as those of New England, but her people were not prosperous. De Tocqueville says that fifty years before the great revolution public opinion was as omnipotent in France as it is in America, but it did not save France. What China and Spain and France needed was men and that is what America needs and must have: men, men who are prepared to look their own destiny and their own responsibilities in the face and prepare for the destiny by meeting the responsibilities.

This is our need—Christian manhood. The stream retreats to its source. The heaped waves

of the Atlantic follow the moon. The great tides of political and social achievement do not rise above the manhood of a nation's citizens.

*"God give us men! A time like this demands  
Clean minds, pure hearts, true faith, and ready  
hand.*

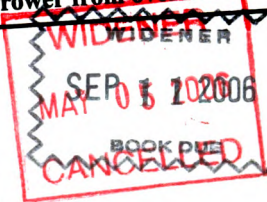
*Men who possess opinions and a will ;  
Men whom desire for office does not kill ;  
Men whom the spoils of office cannot buy ;  
Men who have honor ; men who will not lie ;  
Tall men ; sun-crowned men ; men who live above  
the fog  
In public duty and in private thinking."*

Such men are cultured only by Christianity. Let Christianity have full play in America, in her schools and in her legislatures, in her business and in her politics, in her homes and in her churches and there will be developed a fine Americanism and there is nothing finer than a fine Americanism.

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