



THE REV. DAVID McALLISTER, D.D., LL.D.

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The Rev. David McAllister, D.D., LL.D.,

EDITOR OF THE CHRISTIAN STATESMAN, 1867-1907.

Preacher, Pastor, Author, Scholar and Eloquent Advocate of Truth and Righteousness.

Dr. David McAllister, one of the founders of the Christian Statesman and for almost forty years in active editorial connection with it, died in the Allegheny General Hospital on Thursday, the 13th ult., within three hours after the completion of a surgical operation which, it was hoped, would give relief from bodily distress of long standing and add many years of comfort and success to his life. The judgment of the most conscientious and skillful physicians, some of whom were among his warm personal friends, advised the operation, and after the most careful examination they pronounced his physical condition in every way favorable to its success. The decision to submit to the operation was reached only about a week before, and with characteristic promptitude the patient made all the arrangements for it, attended carefully to various business matters, preached two sermons on the intervening Sabbath, the latter of these a touching discourse which his hearers now regard as an unintended but most suitable farewell, and remained cheerful, busy and hopeful to the very hour appointed for the operation. Then kissing his wife repeatedly, but saying, "It will not be long; I shall soon be down again," he was removed to the operating room. The operation was regarded as in

every respect successful. From the effects of the anaesthetic he recovered sufficiently to recognize and caress his wife, who then, by the advice of the physicians, withdrew, promising to return at a later hour. In a little while, some difficulty in breathing appeared, causing the physicians to make a hasty examination. No discernible cause for it, however, appeared, but within about five minutes, to the surprise and distress of his medical attendants, he was dead.

This mysterious event is not only a sorrowful stroke to the members of his family and his wide circle of friends, and an irreparable loss to the congregation which waited lovingly and with profit on his ministry, but it is a most serious loss to those patriotic and Christian interests to which the Christian Statesman is devoted. It has been known to his friends that among the fruits of his life-long studies there were the materials for some important works on political science and related subjects which he was waiting an opportunity to prepare finally for publication. His large and valuable library had been accumulated partly with this end in view. It was his purpose, which he had communicated to his flock, to resign his pastoral charge in the coming autumn, on

the completion of twenty years of labor in this particular field, and he hoped for a few years of sufficient bodily strength and comfort for the completion of this task. From our point of view this is a loss which only in some way now unknown to us can be repaired. Our hopes are frustrated; we can only bow in submission to the will of Him Who is of infinite resources, and Who will find His own instruments for the establishment of His kingdom.

OUTLINE SKETCH OF HIS LIFE.

Dr. McAllister was born in New York August 25, 1835, the son of David and Mary A. (Scott) McAllister. After his public school education he learned the printer's trade, distinguishing himself among his fellow workmen by the same painstaking accuracy which was so conspicuous in his work through after years. Abandoning this occupation to pursue his studies, he graduated at Union College, Schenectady, New York, in 1860. He was licensed by the New York Presbytery of the Reformed Presbyterian Church, and ordained and installed as pastor at Walton, New York, December 16, 1863. He served this charge until September 6, 1871, when he resigned to become General Secretary of the National Reform Association. In this work he spent four years, returning to his former charge June 23, 1875. In 1883 he resigned this charge to accept the chair of Political Science and History in Geneva College, at Beaver Falls, Pa. This position he held for four years, resigning it in 1887 to accept the pastorate of the Reformed Presbyterian congregation, Pittsburgh, as successor to the Rev. A. M. Milligan, D.D. He was moderator of the Synod of 1880. He was honored

with the degree of Doctor of Divinity from Muskingum College in 1884, and with that of Doctor of Laws from Franklin College in the same year. He was married in 1863 to Miss Margaret A. King, of New York, who survives him, with one son, David McAllister, Jr., and two daughters, Mrs. Elizabeth Hunter, wife of the Rev. Joseph Hunter, Chaplain of the Fourth Regiment, U. S. A., now stationed at Fort Thomas, Kentucky, and Mrs. Mary Vida Howie, wife of the Rev. W. D. Howie, of Boyden, Iowa. One son, William, a surgeon, died in the United States army medical service, in the Philippine Islands.

NATURAL ENDOWMENTS AND PREPARATION FOR HIS WORK.

David McAllister was endowed with a mind of great clearness and power. He was quick to perceive truth and to discern the relations of separate truths to one another. He delighted in research and investigation, and a singularly retentive memory held all his acquisitions at command, ready for instant use. His scholarship was varied and thorough. His range of reading was extensive. His reasoning powers were of the highest order, and he was gifted with a fluent, copious and perspicuous diction, which his linguistic studies chastened into a style of almost faultless purity and strength. Added to these gifts was a voice of peculiar but charming quality, cultivated by careful training and strengthened by constant and judicious use. Suffusing and dominating all these faculties was a noble enthusiasm which concentrated on his work all his powers of body and of mind. His public speaking was a fine display of energy, intellectual, emotional and physical. He was always able to command the attention of

his audiences, and usually, through his lucid statements, his knowledge of facts, his resistless logic and his enthusiasm, to carry them to the conclusions at which he aimed. Of immeasurably greater importance, however, as preparation for his life work, were the moral and spiritual aspects of his character. Some of these belonged to his natural temperament, and some were fruits of the divine Spirit. He was a man of deep-seated, intelligent and fervent piety. Love and loyalty to Jesus Christ were the foundation of his whole life. Even those who differed from him and opposed him knew, if they knew him at all, and acknowledged, that he was actuated by what he believed to be duty. His affections were as ardent as his intellectual and moral convictions were deep and firm. Cicero in his treatise "De Oratore" lays down the principle that the orator must be a good man. That is, there are moral qualities as well as intellectual and physical endowments, which are necessary to the highest success in public speech. All these qualities were present in high degree in him whose voice will now be heard among us no more.

We have no space in which to speak of the great work of his life, the preaching of the gospel of salvation. Before and above all of his manifold activities he gave himself to the work of the Christian ministry. His thorough scholarship, his sound judgment as an expositor, his reverence for the Bible as the inspired word of God, his grasp on the system of revealed truth, his deep sympathy with human needs and sorrows, his power of lucid statement and cogent argument and vivid illustration and his power of eloquent appeal made him a great preacher. The churches which waited on his min-

istry always testified to the spiritual power and value of his pulpit work. In these pages, however, we can refer to little else than

HIS RELATION TO THE NATIONAL REFORM MOVEMENT.

Among the formative influences which determined that part of his work which was spent in this field, he always reckoned three great forces as pre-eminent. One was his training in the principles and the history of the Reformed Presbyterian Church; another was the influence of Professor Tayler Lewis, the distinguished publicist, (a professor in Union College,) upon his mind in his student days; and the last was the civil war which broke out one year after his graduation, and which compelled so much and such thorough study of the principles of civil government as related to the moral government of God. The National Reform Association was formed in 1863, the year of his settlement in his first pastoral charge. Its appeal came to him when the instruction of the schools in which he had studied was fresh in his mind and the patriotic fires kindled by the war were still aflame in his heart. Into this movement he threw himself with all the energy of his nature and all the splendid equipment which we have described. In 1867 he joined with the present writer in founding the Christian Statesman, and in all the intervening years since then, has made it the vehicle of his scholarly and convincing appeals to minds simple and educated alike on the great themes pertaining to the life and welfare of the nation. For four years, 1871-1875, he served the Association as General Secretary, giving his whole time to the work. During that period the great conventions of Cincinnati, New

York and Pittsburgh were held, and his great papers or addresses on "Written and Unwritten Constitutions," "Testimonies to the Religious Defect of the United States Constitution," and "Answers to Objections" were written or delivered and became part of the permanent literature of the movement. During these years he projected a work to be entitled "Christianity and Civil Government in the United States," which led him into thorough and prolonged research into the Christian laws, institutions and usages of our government. No such exhaustive examination of the Christian features of our civil institutions had ever been made, or has yet been made, by any other writer. The knowledge thus gained was a panoply which turned all the weapons of his antagonists on many a field of controversy, and an arsenal from which he drew irresistible weapons for use in his combats with the advocates of political secularism. Of some of his brilliant and decisive victories on these fields we regret that we have not space in which to speak. Of his work as a writer, and his relation to the literature of this movement another hand has written fitting words which will be found below.

TESTIMONIES BORNE TO HIM SINCE HIS DEATH.

The funeral services were held in the Eighth Street Reformed Presbyterian Church, Pittsburgh, on Monday, June 17th. On the preceding day, while his congregation was gathered for worship, a letter was sent to them from the Second Presbyterian Church, whose church stands close beside that in which Dr. McAllister ministered. This letter was as follows:

To the congregation of the Eighth Street Reformed Presbyterian Church.

Dear Fellow-Christians and Neighbors:—The congregation of the Second Presbyterian Church, by unanimous vote, assure you of their prayers for your consolation and also express their own sense of loss in the going from us of the beloved Dr. David McAllister, "whose praise is in the gospel throughout all the churches." His talents, his culture, his spirituality, his kindliness and his neighborliness endeared him to this church and made him a sort of public conscience to our whole community. Though now you are denied his presence in the flesh, God grant that you shall ever benefit by the blessed and lingering influence of his noble life.

On behalf of the congregation,
S. EDWARD YOUNG, pastor.

The United Presbyterian Ministers' Association sent the following paper to be read at his funeral:

This association has learned with profound regret and sorrow of the death of the Rev. David McAllister, D.D., LL.D., pastor of the Eighth Street Reformed Presbyterian Church of this city, and would put on record a brief tribute of respect to his memory.

While as a brother minister we knew Dr. McAllister as a genial, frank and cultured gentleman, it was as a leader and counsellor in the great reforms of the day that he was known and admired by all the friends of political and social righteousness. With a mind of the very highest order, convictions that were profound and intelligent, a culture that ranked him among the foremost scholars of his day, a student of the widest research and clearest thinking in all matters pertaining to human government in its relation to Christianity David McAllister was a man in a million and in his death the cause of public righteousness sustains a loss that will be profoundly felt and universally lamented.

We extend our sincerest sympathy to his bereaved family, to the Eighth Street

congregation, of which he was the beloved pastor, and to the Reformed Presbyterian Church in the loss of one of their most respected and faithful ministers.

The United Presbyterian Ministers' Association of Pittsburgh, Pa.

J. A. ALEXANDER, Pres.,

S. E. IRVINE, Secy.

Pittsburgh, Pa.,

June 17th, 1907.

The Rev. Dr. S. F. Scovel, President of the National Reform Association, sent the following telegram:

Absent in body, present in spirit, I bow with you in deep personal sorrow, over the body of our dead leader, our cause sore stricken, our glory lying in the dust. For long years anxious in mind, making sacrifices in his estate, often suffering in body, he bore our cause in his arms as in his heart. Engaging in manner, incisive in style, eloquent in speech, positive in conviction, wise in counsel, strong in action but conciliatory in method, he contributed most to our permanent literature and was our foremost champion. Learned in the principles of law and political philosophy, familiar with his country's history, patriotically solicitous for her honor, he cared most that it should become Christian in character and confession. In him our nation has lost her most competent, courageous and courteous expositor of her own religious origin, duties and destinies.

The various addresses made at his funeral spoke of Dr. McAllister's personal character, of his work as a preacher of the Word of Life, as Professor in college and as public advocate of truth and righteousness, of his characteristics as a writer and his relation to the literature of this movement, while one honored representative of a sister church spoke for the ministers and people outside his own communion. Of these addresses, the fourth, by Dr. R. C. Wylie, relating to his work as a writer, is appended here,

as being especially pertinent to these pages.

"For David, after he had served his own generation by the will of God, fell on sleep." Acts 13:36.

He who serves his own generation best serves all succeeding generations best. In nothing did David serve his own generation better than in the contributions he made to the inspired Book.

Dr. David McAllister served his generation in many ways. In the pulpit, on the platform, in the chair of the college professor, he has rendered a service of untold value. But no service which he, by the will of God, was called to render is of more present or lasting value than that rendered by his pen in the production of a literature unfolding the principles of Christian Civil Government. When in his young manhood he entered upon his career as a minister of the gospel there was little that could be called literature discussing the principles of Christianity in their relation to national life. The minds of Christian writers had not been directed to those themes which involve the divine purpose concerning civil society. The broad national aspects of the kingdom of our Lord were waiting to be treated by minds specially prepared for the task. To Dr. McAllister perhaps, more than to any other, belongs the honor of creating a Scriptural literature on this most sublime subject. It was fortunate for the cause of truth that such a man was called by God to this service. With the spirit of the enthusiastic explorer and investigator he searched every realm of known truth, history, science, philosophy, jurisprudence, theology, and brought back treasures whose value far exceeds our powers of computation. By his unsurpassed analytical skill he was able to separate and eliminate the dross and preserve the pure gold of truth. By his marvelous powers of invention he was able to build up this truth into a compact, consistent system. By his masterly logic he was able to present it by voice and pen in most effective style for the destruction of the strong-

holds of Satan, "casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

The first thing to be noted about his writings is that they are not voluminous. Many a writer is known quite as much by the number of the volumes he has written as by their worth. Such is not the case with Dr. McAllister. Considering his wide range of knowledge, and considering especially his grasp of the great principles which enter into the plan of God in Jesus Christ as it relates to the nations of the world, the wonder is that he wrote so little. Though his literary works are few they mark an era in the development of divine truth and in the progress of the divine kingdom.

Profundity is a marked characteristic of the productions of his pen. He never wrote anything superficial. He sounded the depths of whatever topic engaged his attention. It could not well be otherwise. His writings are the product of a profound thinker unfolding profound subjects. His "Manual of Christian Civil Government" is a splendid illustration of this fact. With the keen insight of a seer he perceived the great principles involved in the plan of God as it relates not only to individuals but to all divine institutions. He viewed that plan as embracing far more than the peopling of another world with the redeemed fragments of a fallen race. He viewed it as involving likewise the subjugation of this world's rebellion against its rightful Ruler. And yet no man believed more firmly than he in the value of individual work for the salvation of individual souls. I have accompanied him on vacation tours among the lakes of Canada and have heard him urge upon guides the necessity of receiving and resting upon Jesus Christ for their souls' salvation. But his comprehensive grasp of the divine purpose evoked all the energies of his great soul in most untiring efforts for the restoration of each divine institution. He believed that the Christianizing of civil government is an essential part of

the divine plan. In his writings he discovered the deepest foundations of national life. He exposed the heresy of the view that founds nations and governments on the will of man and showed from philosophy and history and jurisprudence as well as from Scripture that it can have no foundation except the will of God. He brought forth from the armory of Scripture the shafts of truth ordained to pierce the hearts of the enemies of the King and to establish His right to rule the nations and to use them for the accomplishment of the divine purpose. After he had written on these great themes there was little more to be done except to make the practical application of the principles he had elucidated.

His writings are characterized also by lucidity. It pleases some writers to use language beyond the comprehension of the average mind. Dr. McAllister always aimed to make his readers understand the subjects which he treated. If there is any seeming obscurity in any of the productions of his pen the fault is not his. No such subject as the science of Christian civil government can be grasped without continuous, profoundly thoughtful study. It is only superficial minds, which do not care to sound the depths of the subject, that regard any of Dr. McAllister's writings obscure. Let any one study with care the productions of his pen and he will obtain a fuller, clearer, more comprehensive view of the plan of God in the redemption of the world than in the case of most people is otherwise possible.

The practical value of his writings is one of their chief merits. This can be best shown by illustrations from the experience of men who have used them. More than once have I heard a minister of another denomination bear testimony to the helpfulness of the "Manual of Christian Civil Government." He declared that he was often met with objections to the proposal to Christianize the American government, and confessed his inability to answer the objections. But on returning to his library and taking down Dr. McAllister's book he found

every objection answered in a most masterly and satisfactory manner. There is evidence at hand to show that his writings have even influenced State and Federal courts in framing opinions on most important moral issues. Their practical utility is shown, moreover, in the increased use made of them. A college catalogue lies on my table in which the "Manual" is mentioned as a text book in political science. A letter just received from a professor of political science in a great university states that he intends to use his "Studies in Christian Citizenship" next year. These studies, four in number, were the last productions of his pen. They are masterly discussions. As the eagle breasts the storm and by means of it soars to greater heights so it seemed that Dr. McAllister when battling against the trials incident to his bodily infirmity surpassed all previous efforts.

What Dr. McAllister has written is of permanent value. His productions contain no political or religious heresies to be corrected by succeeding generations. Their value will be seen in their influence upon individual citizens, developing

a spirit of true patriotism. They will help men to become better citizens of the divine kingdom here and of the kingdom of glory hereafter. They will help to lay the foundations of Christian States which are yet to occupy this planet, for, Moses-like, he ascended the mount of communion with God and received rare illumination as to the significance of the law of the divine kingdom on earth and returned and communicated that law to the people. His writings will help to prepare the world for the descent of that Holy City which John saw in vision coming down from God out of heaven, in the light of which saved nations are to walk and into which the kings of the earth are to bring their glory and honor. This valiant champion of the rights of our Saviour King has met and vanquished the foes of righteousness on many a field of conflict. He was preparing shafts for still other conflicts when the summons came. He has entered upon his reward in accordance with that word of Christ, "He that overcometh, I will give to him to sit down with me in my throne, as I also overcame, and sat down with my Father in his throne."

Editorial Articles.

The Immigration Problem—Its Solution.

How can these incoming millions be transformed into good American citizens? How can our national character and institutions be preserved and perpetuated while subjected to so severe a strain?

For one thing, we must not rely on restricting the volume of immigration. Certain restrictions are proper and useful. Paupers and criminals and those afflicted with contagious diseases are very properly excluded. But the excluded, under the strictest interpretation of our laws, are only a small percentage

of the immigrants. No legislation which we could secure would reduce materially the volume of the inflowing tide. We must turn to other means.

I. We must show them personal kindness. Dr. Strong has recently written: "I do not fear foreigners half so much as I fear Americans who impose on them and abuse them. Such Americans are the real foreigners. . . . If by fair and friendly treatment we win the confidence of the immigrants, they are easily transformed into enthusiastic Americans. But if by terms of opprobrium, such as