

**THE PULPIT AND POLITICS  
OR  
CHRISTIANITY AND STATE**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649684656

The Pulpit and Politics or Christianity and state by J. G. Evans

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.  
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

[www.triestepublishing.com](http://www.triestepublishing.com)

**J. G. EVANS**

**THE PULPIT AND POLITICS  
OR  
CHRISTIANITY AND STATE**



THE  
PULPIT AND POLITICS

—OR—  
CHRISTIANITY AND THE STATE.

BY  
J. G. EVANS, D. D., LL. D.  
PRES. OF HEDDING COLLEGE.

MEMBER OF THE "AMERICAN ACADEMY OF POLITICAL AND SOCIAL SCIENCE"  
AND THE "AMERICAN INSTITUTE OF CHRISTIAN PHILOSOPHY."

AUTHOR OF "THE WOMAN QUESTION," "THE USE OF TOBACCO,"  
Etc., Etc.

NOBLE M. EBERHART,  
PUBLISHER AND PRINTER,  
420 Dearborn St.,  
CHICAGO.

---

COPYRIGHT, 1891. BY NOBLE M. EBERHART.

---

## DEDICATION :

THIS VOLUME IS AFFECTIONATELY DEDICATED TO MY BRETHREN AND SISTERS WHO HAVE IN OBEDIENCE TO GOD'S CALL, CONSECRATED THEMSELVES TO THE GOSPEL MINISTRY, WITH THE HOPE THAT THEY MAY BE LED BY ITS CONTENTS TO A HIGHER APPRECIATION OF THEIR SACRED OBLIGATIONS AND A MORE COMPREHENSIVE FIELD FOR PULPIT DISCUSSION.

## ERRATA.

Page	15	in	3rd	Line	reprove for improve
"	18	"	13th	"	wield for yield
"	19	"	1st	"	defended for defeated
"	26	"	3rd	"	men for law
"	27	"	15th	"	authority for authenticity
"	38	"	1st	"	his for the
"	"	"	10th	"	at for to
"	"	"	11th	"	one for the
"	42	"	18th	"	operations for operators
"	81	"	22nd	"	guiltless for guilty
"	85	"	10th	"	omit it
"	92	"	4th	"	for for from
"	106	"	18th	"	laity for party
"	183	"	7th	"	insert of before law
"	206	"	10th	"	insert the before duty
"	208	"	3rd	"	Jonadab for 2nd Jehu

# CONTENTS.

CHAPTER.	PAGE.
I. Prelude.....	15
II. The Issue Stated.....	20
III. The Province Of Civil Government.....	23
IV. Foundation Of Civil Government.....	26
V. The Higher Law.....	33
VI. The Bible Attitude.....	83
VII. Christian Civilization.....	94
VIII. Our Debt To The Pulpit.....	103
IX. Personal Liberty Versus Law.....	111
X. The Responsibility Of The Pulpit.....	115
XI. Important Examples.....	122
XII. The Limitations Of The Pulpit.....	143
XIII. The Minister Out Of The Pulpit.....	146
XIV. An Appeal To Christian Ministers.....	156
XV. The Christian Citizen.....	165
XVI. Symposium. The Opinions of Prominent People	190
XVII. The Pulpit and The Liquor Question.....	231



## Preface.

We make no apology for offering to the public this unpretending volume. The pulpit is God's ordained instrument for the propagation of His truth, and the gospel minister is God's representative, under obligation to obey Him in the proclamation of truth, and not the hired servant of the people to prophesy according to their dictation. The growing tendency to challenge the right of the pulpit to obey God rather than men, threatens the destruction of Christianity. It is no uncommon thing for laymen, and especially those who are wealthy, to threaten the withdrawal of their support from the church unless their pastors quietly submit to their dictation, instead of God's authority, concerning the subjects and methods of pulpit discussion. Ministers all over our country are thus insulted by the implication that they are preaching for the money there is in it, and have no conscience acting as a monitor, to govern them in their pulpit ministrations.

The true relation of the pulpit to God and to the church and the world ought to be better understood. The story of the lady pedagogue who proposed to teach that the world is round, or flat, or both, just as the patrons of the school

might desire, fitly illustrates the notion of many laymen as to the proper relation of the pulpit to the pew. A higher appreciation of the sacredness of the pulpit and of the fact that the true minister speaks by the authority of God, is one of the greatest needs of the times.

It is also worthy of note that the most persistent and unscrupulous efforts to embarrass and weaken the pulpit by improperly limiting its province and suppressing its utterance of truth, come from the fields of politics. Where corruption is most in the ascendancy the pulpit always finds its most bitter enemies and its greatest opposition. The pulpit however must listen to God and not to men, must stand by the right and advocate the truth, even though politicians be offended. The pulpit is from God and not from man, and he who occupies the pulpit should receive his message from God and not from the dictation of men who seek to screen themselves from the condemnation of God's truth.

J. G. EVANS.

ABINGDON, ILL., August 1, 1890.

# INTRODUCTION.

By E. McCLISH, D. D.

---

## THE MESSAGE BEARER.

The old history of Micaiah before king Ahab, recorded in the first book of Kings, illustrates a temptation peculiar to the bearer of divine messages in all ages. To prophesy good things of those in power, has been the temptation. Such a prophecy on the part of Micaiah would have put him in favor with the king and in harmony with the four hundred prophets. Even the politic servant who brought him to the king tried to secure a favorable message by telling the prophet how the majority stood. "Behold now the words of the prophets declare good unto the king with one mouth, let thy word I pray thee, be like the word of one of them, and speak that which is good." But Micaiah refusing to be influenced by the unanimous and popular, though false, verdict of the four hundred prophets, or by the frown of the king whose hatred of him was well known, bravely answered: "As the Lord liveth, what the Lord saith unto me, I will speak."