

America's Great Decision

REFORMED PRESBYTERIAN
THEOLOGICAL SEMINARY

Published Quarterly.

Hopkinton, Iowa, January, 1922.

Volume I. No. 1

The Purpose of This Paper.

A new publication is naturally expected to state in its first edition its general purpose and plan. We will attempt to meet this expectation.

We believe that a nation needs a moral code for the success of its government. As Washington said in his Farewell address, "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports."

We believe that one of the chief causes for the slowness of progress in the applications of morals to our governmental policy is first a lack of DECISION by the people to follow morality in public policy, and again from the lack of DECISION upon one particular code to which their officials, their laws, and the administration of law, are to measure up. It is uncommon to hit without taking aim.

We are convinced that the doctrine of neutrality of government as to all religion and morals is a mistake. This is not a question about neutrality to churches, which we believe is right. But as to religion and morality we actually cannot be neutral. Whenever a nation acts it meets or fails to meet this or that code. We may refuse to say so; but in fact we either are Christian or we are not.

Today there is unceasing clamor for the Christianization of industry (which government controls,) for community service (which government owes,) for international peace (which governments must make.) Yet how few say, "Let us make our government Christian." They load the wagon but refuse to hitch up the horse.

This quarterly is issued to advocate DECISION to make our government Christian.

In advocating such DECISION we will present American history. For example, Washington said in his first inaugural, "The propitious smiles of Heaven can never be expected on a nation that disregards the ETERNAL RULES of order and right which Heaven itself has ordained." We will also present Bible teaching on civil government, "the eternal rules," and discuss these rules, with news items on the state of men's minds on the issue. As another department we

A Quarterly in favor of a Christian Amendment to the Constitution and the Christianizing of our Government and politics and the whole social order.

will present the need of conversion of individuals to Christ, the Savior of the individual and of society, as a basis of good citizenship, with news and history concerning such evangelization.

By these various appeals we hope to hasten the great DECISION for Christ and country.

All authority hath been given unto ME in heaven and in earth.—Jesus Christ.

No people can be bound to acknowledge and adore the Invisible Hand which conducts the affairs of men more than those of the United States.—George Washington.

But we have forgotten God.—Abraham Lincoln.

Christians or Baptised Pagans?

"I have no time to waste on revive, or any evangelistic movement that simply aims to increase church membership. I have no disposition to try to get mere baptised pagans into the Christian church. Our need is a revival of pure and undefiled religion." One of Bishop Nicholson's striking sentences at the opening meeting of the Chicago Church Federation on Monday, October 3.

Are We Not Christian?

Someone is sure to say, "Are we not Christian?" Look at our chaplains in Congress, in prisons, in the army and navy, our Thanksgiving proclamation, our moral laws, our respect for charity in exempting from taxes all churches, educational establishments and other non-gainful institutions!

The answer is very simple. We are plainly under Christian influence at times and in some degree. But influence is not necessarily mastery.

We are also under Jewish influence. We have had Jewish officials from cabinet officers and ambassadors down to school directors. We always have "God" in our proclamations, but not "Christ." Which proves that we are religious but not necessarily more Christian than Jewish.

We are also under infidel influence. The very name of God is omitted from the chief oaths of office. Any religious test is forbidden. Our officials are very often not only men who profess no faith in Christ either as to personal or public affairs, but are even the leaders of the very forces of corruption and vice. It is commonly said that the best man is not the best candidate.

The Bible is gone from our public schools generally, the Sabbath quiet is broken in cities without legal restraint, divorces are granted faster than anywhere else in the world except in Japan, special privilege legally makes many too rich and others too poor, prostitution is not sharply restrained, nor conditions relieved which help cause it, the race question proves its presence by frequent lynchings. Is this Christian?

"But we are getting better in government." We believe that is true. But if so it only proves that the Christian influence is now stronger than formerly, not that it rules.

This is not a Christian nation and we do not have a Christian government. Many, very many Christians, strangely think it NOT CHRISTIAN to be Christian in government. At best, we are only under Christian influence, often pitifully weak or asleep. We wish the influence to grow strong enough, and awakened and intelligent enough finally, to bring about a DECISION to try wholeheartedly to be distinctly Christian.

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A QUARTERLY.

GEO. S. COLEMAN, Editor.

Pastor of the Hopkinton Reformed Presbyterian (Covenanter) Church, Professor of History and Sociology.

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Application made for entry as second class matter at Hopkinton, Iowa.

The Disappearance of Christ's Name from American Politics.

The story of the disappearance of the name of Christ from American public life is a little known part of our history. Some persons probably have never thought of the fact, or if they have thought of it have supposed the name never had been much used in public matters and never ought to be. Whether it ought to be or not, it was used originally.

May 17, 1776, only one month and eighteen days before our independence was declared, was appointed by the Continental Congress as a day of humiliation, fasting and prayer; and the proclamation contains the words, "Through the merits and mediation of Jesus Christ."

July 4, 1776, the United States declared their independence. Thomas Jefferson wrote the Declaration with a reference only to "Nature's God." But Congress added two statements: "Appealing to the supreme judge of the world for the rectitude of our intentions," and "with a firm reliance on the protection of divine providence."

The same year, December 11, they used the words, "It becomes all public bodies, as well as private persons, to * * look up to Him as * * the arbiter of the fate of nations."

The name "Jesus Christ" is used again November 1, 1777; "our Savior" was used in a proclamation November 17, 1778; the words "That He would establish the independence of these United States upon the basis of religion and virtue," December 9, 1779; "Our blessed Savior," May 3, 1781; "Our Divine Redeemer," March 19, 1782.

But in December, 1785, in passing the Bill for Religious Freedom in Virginia, "where the preamble declares," reports Jefferson, in his autobiography, "that coercion is a depart-

ure from the plan of the holy author of our religion, an amendment was proposed, by inserting the word 'Jesus Christ,' so that it should read, 'a departure from the plan of Jesus Christ, the holy author of our religion'; THE INSERTION WAS REJECTED by a great majority." The words, being in the preamble of the bill, would not have changed the full application of the law, but only given honor where honor was due. Jefferson wrote the bill, James Madison led in its passage. Both afterwards as presidents declared against any proclamations even recommending days of prayer or thanksgiving. It was a significant day when the insertion of "Jesus Christ" was voted down by a great majority.

Forty-eight years passed at one time in our history without one presidential recommendation of a day of thanksgiving. The spell was broken in 1863 in the Civil War. Senator Harlan of Iowa presented and the Senate passed a resolution containing the words: "Encouraged, in this day of trouble, by the assurance of His word, to seek Him for succor ACCORDING TO HIS APPOINTED WAY, through JESUS CHRIST, the Senate of the United States do hereby request the President of the United States by his proclamation to designate and set apart a day for national prayer and humiliation." Lincoln issued the proclamation, though he did not use the name "Jesus Christ," but did refer to "redeeming and preserving grace." And he followed this by issuing that year, after the forty-eight year interval, a Thanksgiving proclamation, which has been done annually ever since. But even yet it is never done "according to His appointed way, through JESUS CHRIST," except once when Cleveland in his 8th proclamation, 1896, said, "And let us, through the mediation of Him who has taught us to pray, implore the forgiveness of our sins and a continuation of heavenly favor."

God answered the early prayer that "He would establish the independence of these United States upon the basis of religion and virtue;" but since then we have slipped somewhat from that basis and have at times nearly declared our independence of God. As Lincoln said, March 30, 1863, "Intoxicated with unbroken success, we have become too self sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God who made us." This is too nearly true today.

And the kingdom will not come,

God's will is not going to be done on earth till we cease to disregard the petition, "Hallowed be THY NAME." How can His Spirit rule where they refuse to mention "the name that is above every name."

The Bible on Civil Government as the Kingdom of God.

God the Head of All Civil Government.

1 Sam. 8:7 And Jehovah said unto Samuel, Hearken unto the voice of the people in all that they say unto thee; for they have not rejected thee, but they have rejected me, that I should not be king over them. (Here God was talking of a civil government on earth as His kingdom, whose rightful King was in heaven.)

1 Sam. 12:13. Ye said unto me, Nay, but a king shall reign over us; when Jehovah was your king.

This True of Other Nations Than Israel.

Nebuchadnezzar, king of Babylon, was punished to teach him this. Dan. 4:25. Till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. Ps. 22:28. For the kingdom is Jehovah's; and he is the ruler over the nations. Ps. 72:11. Yea, ALL kings shall fall down before him; ALL nations shall serve him.

Christ's Kingdom a Fifth World Empire Over Civil Governments.

In Daniel, second chapter, we have a description of five empires to follow each other, Babylon, which then was, then the Medo-Persian Empire, then the Greek, then the Roman, then Christ's. Each of the first four would go down, the last would remain. Dan. 2:44. "In the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Or again in Daniel 7:27. "And the kingdom and the domain, and the greatness of the kingdoms under the whole heaven, shall be given TO THE PEOPLE of the saints of the Most High: His kingdom is an everlasting kingdom, and ALL dominions shall serve and obey Him." If Christ's kingdom is not over civil government, how can it be the fifth to the first four, TAKING THEIR PLACE? A specific demand is made on civil rulers as such in Ps. 2, "The kings of the

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earth set themselves, and the rulers take counsel together, against Jehovah, and against his anointed * * I will tell of the decree: Jehovah said unto me, Thou art my son; this day have I begotten thee (Christ.) Ask of me, and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession * * Now therefore be wise, O YE KINGS: be instructed YE JUDGES of the earth * * Kiss the son, lest he be angry, and ye perish in the way.

Restoring David's Kingdom.

David ruled over a civil government over many nations. Christ rules FROM heaven, but His authority will be acknowledged ON EARTH, as David's was, the only question is WHEN. After Christ rose from the dead, His disciples, Acts 1:6-7, "asked Him, saying, Lord, dost thou AT THIS TIME restore the kingdom to Israel? And he said unto them, It is not for you to know TIMES or SEASONS, which the Father has set within his own authority." Isaiah 9:7. "Of the increase of his government and of peace there shall be no end, UPON THE THRONE OF DAVID, and upon his kingdom.

New Testament Specifically Makes Civil Rulers Subject to God in Christ.

Civil government is God's institution. Rom. 13:3-4. "For RULERS are not a terror to the good work, but to the evil * * FOR HE IS A MINISTER OF GOD to thee for good * * * FOR HE IS A MINISTER OF GOD an avenger of wrath to him that doeth evil." The last book of the Bible tells of Christ overcoming opposing civil rulers. Rev. 17:14. "These shall war against the Lamb, and the Lamb shall overcome them, for he is Lord of lords and King of kings."

When the Bible says Christ is a Priest we do not (most of us) say that the word loses all its ordinary meaning. Some people do deny that Christ made an offering for men to God and was Himself the sacrifice; but most Christians reject such denials as fooling with words. Priest means priest. Also, when the Bible says Christ is a Prophet like Moses, we give the word "prophet" its fair meaning, with Moses as an example, though less than Christ by far.

Why then when the Bible says that Christ is a King, like David, do so many Christians make the word have any meaning BUT ITS PLAIN ONE? We accept Christ as Priest to make

atonement, as Prophet to teach us God's will, why not as king to be acknowledged and obeyed by our government and all others. Surely governments need Him.

Whole-Gospel Evangelization of Individuals.

The effort for social and political Christianity has a vital connection with personal evangelism, the converting of men to Christ. In fact without evangelism first, any program of national righteousness would utterly fail.

History proves the connection here to be one of life and death. The nation of Israel had what Socialism now claims to offer, a model form of civil government and code of laws and a fair distribution of the wealth of the Promised Land. Yet the nation failed. Organization, laws and economic justice were all not enough yet. Something was lacking.

Christ came, not to do away with the organization, the laws, the requirements of economic justice, but to supply what was lacking and so make ready to fulfill what had been had. He came not only as Prophet but as King. The Jews would have received Him as King in a purely political and external movement. But Christ said, "Except a man be born again he cannot SEE the kingdom of God."—John 3:3. That was what had been lacking in the old kingdom,—converted hearts. The kingdom of God is first, "righteousness, peace, joy in the Holy Ghost." This is part of the gospel. Indeed, it is the first part, the life-giving beginning. "REPENT, for the kingdom of heaven is at hand," is its insistent text.

But there is another part of the gospel. A heart is first but must not remain alone. A seed must sprout. A root must support a tree. New birth makes a man a Christian indeed, but only a baby Christian. The gospel is not fulfilled with that. It normally provides growth, progress, power results. It means "Good tidings to the POOR * * Release to the CAPTIVES * * Sight to the BLIND. Liberty to them that are bruised."—Luke 4:18. How? By the gospel's provision for progressing life, the outworking of a new order from converted hearts, by subjecting to Christ those institutions of life which before gave power to the oppressor. "For out of Zion shall go forth the Law (which included civil laws.) and the word of Jehovah from Jerusalem;

and he will judge between many peoples (international affairs,) and will decide concerning strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more (disarmament). But they shall sit every man under his vine and under his fig-tree; and none shall make them afraid (economic prosperity for all)." Converted men, converted to a full gospel, will transform national and international and economic life, "all things shall become new." Without conversions reform is a vain show: without reform conversion dries into barrenness. Conversion and progress are the whole gospel, one and inseparable.

Awakening Figures on Church Membership.

Certain figures on church membership explain many things in our national and political history.

How much is meant by "the great tide of infidelity" which was in the country after the Revolution and before the so-called great awakening of 1801? Why were Jefferson and Madison so successful in their opposition to religion in public life?

In 1800 the United States had ONLY 350,000 CHURCH MEMBERS in a population of 5,308,483, or ONE CHURCH MEMBER to EACH FOURTEEN NON-PROFESSING persons, or 6 percent of the population!!! (Figures from "Eastern Methodist.")

The figures do not stand alone. In 1837 there were only 1,627,520 professing Christians to a population amounting in 1840 to 17,069,453, or 1 in 10. (Figures from "Ref. Presbyterian" of 1837 and from Census.) No wonder there could be 48 years interval in our Thanksgiving proclamations!

Why later were there returning signs of religion in public life with purer politics? In 1871 Christians were reported as 1 in 4.

Why are we having more Christian officers in high place and more response to demands for social reform? In 1920 there were 43,000,000 Christians (professing Christians) among 105,000,000 people, or 1 in 2 ½, which is 41 per cent.

Why do we have difficulty making our government Christian, electing the men with highest character, making and enforcing good laws? 41 per cent is not a majority, though it

N. Lizzie Law

R. F. D.

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beyond mere numbers. But of how many of the 43,000,000 would one have to give, in answer to the question, "Are they Christians?" the common doubting reply, "Well, they are church members." How many of them even think of being Christian citizens?

We have reason for encouragement, for 1 in 2 ½ is better than 1 in 15; but we have no excuse for resting.

Moral Reform and Evangelism.

We feel our obligation to develop a program as comprehensive as life itself. We seek to minister to every phase of life, every day of the week, that we may approximate the injunction, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus." * * * *

We must not forget that the individual is socially conditioned. He cannot be saved apart from society. The aim of the gospel is not an ideal man alone, but an ideal man in an ideal society. Hence all vicious, crippling conditions must be rectified. Social evils must be overthrown. The drink evil, the social evil, industrial exploitation must be ended. The law of Christ must be made the governing principle of all social relationships. To-day we must keep public sentiment alive on the liquor evil. The Church of God must generate and sustain the public opinion that will vitalize the Eighteenth Amendment. * * *

Evangelism—Christianity is the religion of redemption. Jesus was a teacher, a healer, an exemplar, but primarily he was a redeemer. The one sufficient reason for the existence of the Christian Church is that she carries on the redeeming work which Jesus began. When a church ceases to evangelize it soon becomes a moribund organization. When a preacher ceases to do the work of an evangelist the note of reality passes out of his ministry. Personality is the first fact of life. The supreme method of the Master was personal evangelism. He saved men one by one. This method may seem slow, but it is sure. We cannot make a good society out of bad folk. With all our interest in the social gospel, we must not cease to stress the necessity of reality of personal regeneration.—Report of Findings Committee at the Chicago Area Meeting of the Methodist Episcopal Church, December 7-9, 1921. From the Northwestern Christian Advocate, December 21, 1921.

Democracy's Bedrock.

Henry Watterson the veteran newspaper man, says, "Surely the future looks black enough, and yet it holds a hope. One, and one power only can arrest the destruction and save us. That is the Christian religion. Democracy is but a side issue. The paramount issue underlying democracy is the religion of Christ and him crucified, the bedrock of civilization."—Northwestern Christian Advocate, Oct. 19, 1921. ~

How Nations Can Think Straight.

"Our age has no more urgent or important task than making the mind of men and nations accord to the mind of Christ * * * No nation can think crookedly and come out straight. No nation can think straight about itself, about its men and women, its childhood and youths, its toilers and sufferers, its place in the world in relation to other nations unless in the heart of it it thinks Christ's thoughts after Him."—Bishop McDowell.

Christ not Indifferent to Conditions.

"The first thing that Christ wants to know about every man's Christianity is how it affects his relations with his fellow men in politics, in social life and industry. No man or institution bearing the name of Jesus Christ can be indifferent to the conditions under which men and women and little children live."—Secretary McDowell of Presbyterian Home Board.

Are They Converted?

There are a million college graduates in the U. S. If all were Christians how swiftly the world would move Christianward.—United Presbyterian. But they are not. Most of them come from State Universities, competing with which even many Christian colleges tend to lose what Christianity they had.

The Greatest Movement.

According to the Federal Council Bulletin, incomplete returns show accessions of more than 2,000,000 new members to the protestant churches last year. This is total increase, not net gain.

The First Step.

The colored Baptists number 3,000,000 members in the U. S., out of a total population of 14,000,000. That is one good sign for the solving of the race problem.

They Call It Progress.

Dr. Tholuck once wrote to Dr. Pusey, "Our preachers have got rid of the Christian doctrines, and are now insisting with great earnestness upon the importance of taking regular exercise."

World Getting Better?

When Evangeline Booth was in Cleveland she was interviewed by a reporter who asked: Do you think the world is getting better? With quick wit she shot back the reply, Well, I am doing all I can to make it better. What are you doing?

Nations Subject.

We believe that nations no less than individuals are subject to God's immutable moral laws.—Point 6 in "A creed for believers in a warless world," proposed by the Commission on International Justice and Goodwill, Federal Council of Churches.—From Herald and Presbyterian.

Haste to the Divorce Court.

There was one divorce for every five marriages in Cook county during the year ending Sept. 1. * * * * Nearly 40,000 marriage licenses were issued since September 1, 1920. In the same period approximately 8,000 decrees of divorce, separate maintenance and annulment were granted.—Chicago paper.

The Church Leading Social Activity.

Never before were so many people concerned with the amelioration, of social conditions, and social ideas; never before were there so many movements for human welfare. If these people and these movements are to be kept Christian, the church must be ready and willing to lead them. The church must not only teach and inspire; it must actually lead every movement which aims to make men like Christ, earth like heaven, and the kingdoms of this world the kingdom of Christ. There is a grave danger just now that the church may lose her place of leadership in social activities. Already we are hearing about "scientific charity," "practical education," "moral reform," and "ethical revival." The phrases in themselves are not necessarily antagonistic to the church, but as used by many to-day they are. Many social workers discount the church as an agency in social service, notwithstanding the fact that most of them belong to the church.—Northwestern Christian Advocate.

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For a Christian Amendment to the Constitution and the Christianizing of Our Government and Politics. REFORMED PRESBYTERIAN THEOLOGICAL SEMINARY

Published Quarterly.

Hopkinton, Iowa, April, 1922.

Volume I. No. 2

CHRISTIANIZING

The

SOCIAL ORDER

Especially

THE GOVERNMENT

The People in Church and Government.

Men have long refused to accept the truth about the place of Christ and the Bible and civic Christianity in Constitution and politics, because they have not seen how to apply religion with both power and safety. Even today when men realize how far public morality is behind private and personal development, and how much Christianity is needed to redeem our lost political life, they tend to seek the result very indirectly. They have a well-grounded historical fear of the Church in politics; yet they see the need of religion there. How get religion without the Church?

The answer, simple enough, apparently was too complex for understanding all at one time; and the public mind is reaching it part by part. The first thing was to get the Church out of government. The mind of men was bent on that subject for centuries.

In America it has been rather thoroughly done. The Roman Catholic Church had been turned out already in England when our first colonists came. The Church of England which was established more or less thoroughly in the majority of the colonies, went down in the Revolution as connected with England. Finally in the next fifty years, the New England Churches, supported indeed by taxes but with choice among the various churches left to each tax-payer, were turned off from civil connection. The issue of the Church in politics is a settled question in this country at present; and, since it has stayed fair-

ly well settled for one hundred years, men are beginning to face the other parts of the problems. The Church, as the Church, is out. What next?

Now religion itself seems to be out of political life. How shall it be gotten in without getting the Church back into the discredited relationship? The answer is entirely possible to Protestants, if they live under a democracy.

According to Protestant doctrine the final authority in the Church is the Bible, and the final interpreter is the people, each man thinking for himself after as much education as possible, and the combined wisdom of the many thinkers settling the position of the Church.

According to Christian democracy the same is true of a government. The final authority is the Bible principles of civil government, and the final interpreter is the people, each man thinking for himself after as much education as possible, and the combined wisdom of the many thoughtful citizens settling the position of the government.

We believe in the people as the supreme human authority in both cases because they represent the most varied interests and motives and they balance and average one another. The advantage in certain good men and brilliant minds is not lost if they will present their thoughts to the people. The process may be slow; but we have chosen to be safe.

Now, let the people be thoroughly Christian, not only in churchly but in political thought. Let the people apply religion in both departments of life. The officials of the Church ought to have no civil power by virtue of any Church office; nor should the officials of the government have any Church control by virtue of their civil office. The officials of the Church are but private citizens, and the officials of the government are but private church-members.

The Church, its interpretations decided by the people, may teach principles of right government: the Government, its decisions made by the people, may regulate church property and maintain order. Church officials may by their church position have more prominence and therefore possibility of influence in the people's mind in civic action, but have no legal authority. So also Government officials

cannot but by their prominence have influence when they appear as Church members; but they carry over no authority. The people are the only connecting link; their multitudinous variety of interests and motives will provide the best known human safeguard.

But the Government should be just as religious as the Church. Preachers of the gospel are called ministers of God. But the New Testament says the same of civil officers: "They are God's ministers."—Rom. 13:6. The civil ministers of God should be just as Christian as the preaching ministers of the same God, different indeed in particular abilities emphasized, but the same in character. God has given laws for worship and faith in the Church. The same God has given laws also for action and order in the Government. A Church ought not to be vaguely religious, vague in its order of worship or teachings of faith, hesitatingly Christian. Neither should a Christian government be vaguely religious, vague in its order of operation or principles of practice, hesitatingly Christian.

A Christian people should have a Christian Church and, entirely separate, a Christian Government, membership and citizenship legally unrelated, every man to decide for himself his acceptance of each, the vote of his fellow-members the only way to honor in the Church and the vote of his fellow-citizens the only way to honor in the Government. Surely even the devotees of the most absolute separation must agree to leave the man himself united.

Politics and Religious Papers.

The business of the religious paper is with the manners, morals, and ethics of the men and times amid which we live. We are criticised for touching politics. "Politics" means the interests of the city and state, but it is a word that has lost caste by its associations. The noblest politics on earth is to bring the political principles of Jesus, championed, loved and practiced into such glaring light of publicity that the world cannot pass by without interest. Northwestern Christian Advocate.

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If you receive a copy of this paper without having paid for it and without it being marked, "sample copy," do not be dismayed. It means you have a friend, and the friend is paying your subscription.

Some Good Signs.

In response to Christian demand, the Washington Conference was opened with prayer. That was progress. But the prayer was without Christ.

The Washington Conference was closed with prayer and with Christ in it. That was more progress. Let Christians continue to work. First, "Hallowed be thy NAME." Then, "Thy kingdom come, thy WILL be done ON EARTH as it is in heaven."

Ques. What are the religious affiliations of the president, vice-president and cabinet members?—Ans. Harding, Hughes and Davis, Baptist; Mellon and Hays, Presbyterian; Coolidge, Congregational; Weeks, Unitarian; Daugherty, Methodist; Denby, Episcopal; Wallace, United Presbyterian; Hoover, Quaker; and Fall, unaffiliated.—Pathfinder, April 9, 1921.

It is well enough that our readers know that a strong, virile Methodist preacher stands as chaplain in the United States House of Representatives. His name is Rev. James Shera Montgomery. There is no reason why Congress should not start aright with such leading:

O Lord, our God, thou art the bountiful giver of all good deeds. Help us in our thoughts and in our deeds to be grateful for these blessings, and may we be as thankful as we are dependent..... Through Christ our Savior. Amen.—Northwestern Christian Advocate, August 3, 1921.

The Other Side.

"Of course among these men are found some splendid souls for whose courage and devotion to God we fill the land with cheers but the complexion of the average legislature is very much mottled. States are filled with fear when they convene. Everybody gives praise to God when they adjourn. They try the souls of men and are a burden to God. Our own legislature in Pennsylvania, recently adjourned, afforded a humiliating example of all the worst tendencies in state law-making bodies.—The United Presbyterian, June 9, 1921.

Good and Bad Government.

There were 687 deaths from alcoholism in New York City in 1916 and only 98 in dry 1920. Prohibition saves men.—American Issue.

On testimony that his wife had refused to accompany him to Chicago from Kansas City, Dr. J. V. Lacroix, 1116 Davis Street, Evanston, a veterinary surgeon, obtained a divorce yesterday in the Superior court from Mrs. Mable C. Lacroix. Dr. Lacroix is publisher of the North American Veterinarian. A settlement of \$6,000 cash and \$150 a month alimony was made out of court.—Chicago Daily Tribune, February 17, 1922.

There were sixty-four lynchings in the United States in 1921. When you consider the mob that attends to the execution at one lynching, and multiply this mob by sixty-four, it is a large number of murderers potential or actual. There is yet great opportunity for the grace of God to save and sweeten human hearts.—Northwestern Christian Advocate.

A College Teaching Christian Civics.

What is designed by one college in its special course on "Christianity and the State:" To train the student in Christian statesmanship, to ascertain and classify the Biblical principles that have to do with the functions and problems of the State, including the State's international relations, to trace the influence of these principles in the development of free institutions, to make clear the moral basis of democracy, to show that the highest statesmanship must be Christian and this statesmanship is imperatively demanded by present world conditions and that by these alone can party platforms and public policies be soundly tested. "From General Board of Education of the Pres. Church in the U. S. A. in Herald and Presbyter

A Verse Misapplied.

John 18:36.—Jesus answered, My kingdom is not of this world. This verse has been the most frequently quoted to prove that Jesus Christ claims nothing as to civil governments. If we had fewer one-verse believers, we would have fewer errors to combat. A little more Bible will settle what Christ meant by "not of this world. Did He mean "not IN this world" or did He mean "not worldly?"

Christ said to his opponents in John 8:23, "Ye are from beneath; I am from above: ye are OF THIS WORLD, I am not OF THIS WORLD." Jesus was IN the world but not of worldly character.

In John 17:14, Christ says the same thing about His disciples as here about His kingdom. "I have given them thy word; and the world hated them, because THEY ARE NOT OF THE WORLD, even as I AM NOT OF THE WORLD."

Now let men only be willing to apply to themselves as Christians (who, says Christ, are not OF THIS WORLD,) the same meaning as they apply to His kingdom, which He said, is not OF THIS WORLD. His kingdom is as much IN the world as Christians are, no more, NO LESS. The kingdom follows the subjects. If His kingdom has nothing to do with government because His kingdom is not of this world, neither have real Christians anything to do with politics, because Christ's disciples are not of this world.

We hope the day is coming when the United States Government will cease to be OF THIS WORLD. It is certainly too worldly now.

We Must Seek God Nationally.

God must return to us or we are lost. We must return to God individually and collectively. Nationally we must seek him. In the day when the fate of nations hung in the balance, Memorial Day, 1918, two great commonwealths were in fasting and prayer. God answered with Chateau-Thierry, and later with Armistice Day. Central Europe learned in bitter experience that the wicked are turned into hell, even all the nations that forget God. They furnished for all human kind the most gigantic object lesson ever staged that the wrath of God is revealed against all who resist, neglect, forget. If a fair young republic emulates the sins of the ages, shall she escape the consequences? Northwestern Christian Advocate.

America's Great Decision

The Economic Problem.

New York City lost 10,000,000 days work by labor union strikes last year. Chicago could make just as bad a showing.—Northwestern Christian Advocate.

One Man's Remedy.

Mr. Frank C Dunn, a manufacturer of Gardner, Mass., and a prominent member of the Board of Home Missions and Church Extension, desiring to apply the principles of Christ to every department in his extensive plant, called in Professor D. D. Vaughan of the chair of Christian sociology of Boston School of Theology, and said: "Professor, go through my plant, study conditions, and report where I can do more fairly by my men." The professor went carefully throughout the six floors of the plant that housed 800 employees, questioned men and managers, and came back with the following report: "Mr. Dunn, you lack a certain amount (naming the sum) a floor to do justly by your men." Immediately Mr. Dunn called in his secretary and ordered the pay roll revised to meet the finding of the professor.

Question: How long would it take for the millenium to dawn were all Christian Capitalists to do thus? Northwestern Christian Advocate.

Methodist Council of Cities on the Steel Strike Report.

After vigorous and extended discussion the Council of Cities of the Methodist Episcopal Church, meeting in Buffalo, N. Y., February 21, passed the following resolution, brought in by a special committee on the steel strike report of the Interchurch World Movement:

We recommend to the ministers and laymen of our churches:

First—The conscientious reading of the report of the International World Movement Commission of inquiry into the steel strike of 1919, a definite and comprehensive moral utterance by a large part of the Christian Church of America on a particular industrial situation, and record our appreciation of the work done by this commission.

Second—Because adequate knowledge is essential to correct judgment concerning great moral issues, we assert the right and consequent duty of the church to acquaint itself with any industrial or social situation where moral issues are at stake in which labor or capital, either separately or together, are involved.

Third—We assert the more fundamental right and duty in the Christian Church to preach and to teach those ideals of social and industrial justice which will prevent the misunderstandings and strife now so characteristic of our relations.—Daniel L. Marsh, Chairman; William S. Mitchell, Secretary; George G. Vogel; George E. Thorpe; W. H. Wehrly; James A. Beebe.—Northwestern Christian Advocate, March 23, 1921.

WHOLE GOSPEL

EVANGELISM

WE CANNOT MAKE A GOOD SOCIETY OUT OF BAD FOLKS

Complete Conversion.

This is a half century in which the finer spirits of Protestantism expect a renovation. It is near; it is right at hand. It will be spiritual and social and intellectual. It will be historically connected with all the revivals of the past, but it will be different from them all. We must always find inspiration in the past, but never copy the past. The Spirit is not bound by our orthodoxies, nor unrestrained like a liberal. He breathes where he will and we hear his voice. He protests against an evil world and saves it by revolutionizing it. He does not improvise; he is not an innovator. He is forever renewing, making the new in the midst of the old, the beautiful in the midst of the ugly. His love is ever intermingled in our chaos, where He works perpetually. What we need at any cost today is Christians of a new type, since those of the old type have not arrived at a state of society that is new, just, brotherly, peaceful. We need Christians who have undergone a complete conversion, which is not only mystical or dogmatical, but is also civic, economic, and political.—Rev. Elle Gounelle, St. Etienne, France.

The Church Alone Religious!

Education has bowed out God and his Book. The home, the last resort of piety, has probably fewer altars and less devotional study and prayer life than in half a century. The church is left to us.—Northwestern Christian Advocate.

Trumpet Notes.

Eight out of ten Sunday school scholars drift from Christ and the church.

Church doctrine, which does not modify social relations, is bordering on the ragged edge of the non-essential.

There are 27,000,000 children in the United States who belong to no Sunday school whatever.

I went to China in the Middle Ages, and sixteen years later I came out of China in the 20th century, and the Bible did it all.

Every man is a possible disciple of Christ, and no two are won in the same way.

All the above are from statements made at the Pennsylvania Sunday School Convention, reported in the United Presbyterian.

Tests for an Evangelical Revival.

Our greatest national need is not for revised tariff, greater armament, larger crops, more money or increased commerce. Our greatest need is an evangelical revival that will be nation-wide, heart-deep, that will make captains and men of industry kneel together at the cross, that releases enough salt of the earth to kill the germs of immorality that riot in our amusements, that will lead men to reverence God's day, His house, His word and His name, that will make religious education paramount, and carry out the intent of the Saviour—the redemption of the world.

The church is reminded of her supreme mission—"to bring men into right relation to God;" for "no social adjustment can be satisfactory and permanent that is not inseparably associated with the regeneration of the individual."—Toronto Methodist Minister.

Spiritual Awakening—Consciousness of God.

No one denies that a spiritual awakening is the prime need of this age. Men and women of every persuasion agree that without such an awakening civilization will reap small benefit from the agonies it has endured. The methods necessary for such an awakening are discussed in nearly all circles, whether professedly religious or not. Judges, statesmen, financiers, thinkers, agree with divines and theologians that the consciousness of God as an operative moral force must be recovered to international society.—The Rev. S. Parkes Cadman.

America's Great Decision

Must Church Do Government Work?

The Protestants of New York City are to organize an employment bureau under church direction. Experienced workers will be in charge and relationships will be formed with employers of labor, and other agencies using labor, so that the bureau will be able to fill positions with properly accredited workers. Suggestions as to how to help solve the unemployment situation have been sent to more than a thousand New York churches. Northwestern Christian Advocate.

Immanuel Baptist Church in this city feeds five to six hundred men daily at a cost of \$50,000 a year. The bread line forms at noon and not midnight as in some city missions. Northwestern Christian Advocate.

Week-day religious instruction is one of the liveliest themes on the program of the church of to-day. If the church is to regain the ground she has lost as the mother instructor in the principles that underlie all true culture and right living, there must be a greater effort than thirty minutes on a crowded Sunday under adverse conditions in unequipped churches, and with teachers untrained and unready in many instances. Northwestern Christian Advocate.

Why not make the government do these things. It has the power. Make the government Christian, too, and Christianity will get the credit it deserves. The church's work is not to do government work, but to teach the Christians to make their government do its own work and do it right. Editor.

Our Boasted Broadmindedness.

"We fear that, too often, the breadth and freedom that characterize our churches are born not of intense conviction, but of indifference. We are familiar with the man to whom 'one church is as good as another,' mainly because no church has, for him, very much meaning. We know the man whose breadth is a general slackness, with no great positive results. There are those whose breadth and freedom are manifested chiefly in a somewhat looser view and attitude in matters of casuistry, in regard to which their fathers were strict. . . . Some of the so-called 'broadest' churches manifest the narrowest conception of Christian privilege and duty. We

should not like to see them less broad—we are making no apology or appeal for narrowness—but we should like to see them more Christianly broad and more broadly Christian. Breadth and freedom are really not ends in themselves, and we may well ask, Broad, for what? and free, for what?"—Congregationalist.

Spirituality Needs Application.

If union—whether federal or organic—is to put a gag in the mouth of the Reformed Church, making it impossible for us to declare by word and action that the spirituality of Christ's Church is to find some of its applications in things civic and political and secular—then union is undesirable.—The Christian World.

Is Church Attendance an Index?

There have been many complaints within the church and without concerning the small audiences, but an enterprising citizen with an idea has given some reason for us to think that conditions are not so bad after all. The Christian Century tells how one man went out to investigate lodges and found one lodge with seven hundred members had thirty-five present for a weekly business meeting. Another with five hundred members had an average of thirty. The American Legion of his town has 1,100 members and an average attendance of sixty men for business meetings, while his church of 1,200 members had 445 in the morning service and 206 in the evening service, while the much lamented prayer meeting service averaged higher than any of the three lodges investigated.

Qualifications for Voters.

The full discharge of the common duties of citizenship are as solemn and important as those of religion, and the voters at the polls should come with qualifications kindred to those with which worshipers approach the Lord's table. Northwestern Christian Advocate.

Make Men Hear God's Voice.

Enough phonograph records were gotten out in one year in the United States of America to give one to every man, woman, and child. If the promoters of the gospel displayed as high earnestness, as persistent action, and as patient fidelity to reach the last man as does the business world, even greater results would ensue, for all these would be accompanied by the purpose and the pleasure of God.

No Other Nation Has; Will China?

The increasing power of the students in China is the normal thing. They are probably more open to conviction as to the "workability" of what Dr. Hutton has called the proposal of Jesus than any other dominant group on earth. But the voices calling them to lead China along other paths toward self-rehabilitation are many. Christian action in China, too, must be immediate and immense.

Knowing now that she must save herself if she is to be saved, China will spend these ten years getting her house in order. United, she feels herself invincible. But on what will she unite? Christianity offers her a program of inner transformation that is promised to make her morally irresistible. Will she take it? No other nation ever has. The so-called Christian nations of the West, and Japan in the East, wanting liberty or land or anything else have grabbed a gun and went after it. It will take the mightiest Christian propaganda the world has ever seen to keep China from doing the same thing.—Paul Hutchinson, Editor of the China Christian Advocate.

No God—No Morals.

If the supernatural is eliminated from the Book, the moral will soon be eliminated from the thought.—Northwestern Christian Advocate.

Sterilizer and Antiseptic for the Soul.

But how careless we are about what enters the eye or ear. A mother who would be horrified if she found the meat tainted, may have no idea what her boy is listening to in the alley. She would turn pale at the thought of rancid milk in the coffee, yet her young folks may go nightly to see plays and pictures that will turn sweet innocence sour in short order. There are newspapers in all our large cities whose flambouyant pictorial pages remind us of the old tavern sign, "Entertainment for man or beast." Microbes that will infect the mind are found on every hand. As careful a choice of what we shall hear, as what we shall eat and wear, is needful. The stomach has juices that automatically kill every germ, but there is no sterilizer for the soul save the indwelling Christ, and the antiseptic of his grace.—Northwestern Christian Advocate.

America's Great Decision

APR 07 2011

For a Christian Amendment to the Constitution and the Christianizing of Our Government and Politics. REFORMED PRESBYTERIAN THEOLOGICAL SEMINARY

Published Quarterly.

Hopkinton, Iowa, July, 1922.

Volume I. No. 3

Un-Christian Facts and Christian Remedy.

Have we Christian Government, judged by acts, not words? For one test, take the commandment, "Thou shalt not kill." The United Presbyterian for Jan. 26, 1922, says, "during the last year 61 persons were lynched in the U. S. Not a single person has been tried for taking part in these lynchings." Representative Kelly, speaking on the Federal Anti-Lynching Bill, said that in 31 years 2,600 negroes have been murdered by mobs. Says the Northwestern Christian Advocate, "Since the first of this year, (1921) 217 persons have been tried for murder in Chicago, but less than one in four were convicted, and six death sentences were imposed, one of these being O'Connor (who escaped)." Dr. Frederick L. Hoffman, statistician of the Prudential Insurance Company, according to the United Presbyterian of Dec. 29, 1921, estimates that there were 9,000 murders in the U. S. in 1920. The average for the last ten years was near 10,000.

"Thou shalt not commit adultery." But the "Christian Statesman" says that in 1916 there were 1,040,778 marriages and 112,036 divorces, or one divorce to nine marriages. A secular paper of prominence claimed that 65,000 girls disappeared in the U. S. last year. An editorial in a Chicago paper declares: Out of every 1000 drafted men more than 162 were suffering from venereal diseases.

"Remember the Sabbath day." We allow the publication of 19,929,834 copies of Sunday papers every Sabbath, an increase of 14.9 per cent in five years, (report of 1919, doubtless surpassed now) and the government carries a half more papers by mail to the small towns Sabbath than week days, so helping to break down the Sabbath where it seemed safest. And a multitude of mail clerks and trainmen must break the Sabbath doing this. How much chance has the Church to supply religion?

In one industry thousands work twelve hours a day seven days in the week, and it is not necessary, for it is not done in some places.

"Thou shalt not steal." Mr. William Mathers Lewis, director of the savings department of the Treasury, is reported in the Washington Herald as saying that billions of dollars changed hands

last year in gambling. More than 40,000,000 packs of playing cards were sold last year. Official figures issued by the Maryland Racing Commission show that \$38,705,772 was bet on the machines at the four larger Maryland race tracks during the season of 1920. And Maryland is not one of our richest or most thickly populated states.—From the "Crime of Gambling," by M. E. Board of Temperance, Prohibition and Public Morals.

About 250 large owners now hold half the private-owned timber in the country.—Capper's Weekly, February 1922.

Eighty per cent of the wealth of our nation is owned by two per cent of the people. According to figures in the Chicago Tribune only 9.8 per cent of Chicago homes are owned outright by the occupant.

In 1916, the 4,499 highest incomes, calculated at the lowest figure for their class equal half as much as the 1,516,938 lowest taxed incomes calculated at the lowest figure for their class.

The Northwestern Christian Advocate under "Christianity and Social Problems" says: "It is undoubtedly true that practically all of our fortunes amounting to as much as a million dollars came as a result of control of natural resources—land, timber, oil, mining, ores,—or as a result of speculation and manipulation. Income tax returns show that of annual incomes above \$100,000 the proportion which comes from property ranges from fifty-nine to ninety-six per cent." The Bible is opposed to accumulation in few hands not of wealth so much as of natural resources which mean the chance to work. A chance to work for oneself is the natural regulator of wages and preventive of oppression.

"Keep thyself pure." Taxes were paid on 50,400,000,000 cigarettes in the year ending June 1920, not counting the roll-your-own materials. In 1900 only two and a half million were sold. The tobacco bill was estimated at \$2,500,000,000 for 1921. In 1914 we smoked, chewed, snuffed, etc., about 786,000,000 pounds.

"Thou shalt teach them (the Scriptures) diligently unto thy children." Bible reading in the public schools is required in Massachusetts, New Jersey, New York, Pennsylvania, Tennessee, and forbidden in Arizona, Minnesota and Utah, says the October num-

ber of the Presbyterian Magazine. It is resisted and therefore neglected in most of the other States, on the very ground that the state has nothing to do with morality and religion.

"And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him." Whatever else may be done without Christ, reforming all these things is hopeless without Him. We need to have our nation decide on the Christian standard of morals, and give us an undoubted basis for better laws, and Christians must be Christian in politics.

A Program.

1. The Church must convert the people. Without that every reform is only on the surface and only for a time. This is the connection between Church and State. "We, the people" must be converted.

2. Adopt the Great Decision Amendment declaring for the moral code of Jesus Christ the Ruler and Savior of Nations.

3. End monopoly and speculation in natural resources (for natural resources are man's chance for work.) by some plan which will constantly tend to restore an equality in opportunity for work. A chance for every man to work for himself productively is the natural regulator of each man's pay. Strikes, tariffs, commissions, socialism, charity, nothing, will take the place of opportunity to work productively for one's self. If it is right for a few to have all the oil and coal and iron ore and land, why not let some Standard Air Company monopolize air and control its price, and let some United States Water Corporation monopolize water and set the price. A graduated tax on large holding of natural resources would be more just than a graduated tax on incomes. Give everyone a fair chance for work and then the man who earns a large income is welcome to it. Give young people a chance to start.

4. Have one day of rest for everybody, so far as possible the Sabbath.

5. Put the Bible into the public school as the best maker of good citizenship.

6. Pass a child labor law. If all are to vote they must go to school till
(Continued on page four.)

America's Great Decision

America's Great Decision. A QUARTERLY.

GEO. S. COLEMAN, Editor.
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terian (Covenanter) Church, Professor
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Subscription rates: One year, 15c. Two
subscriptions, 25c; four, 50c; ten \$1.00;
to one or separate addresses.

Entered as second-class matter, Febru-
ary 8, 1922, at the post office at Hopkin-
ton, Iowa, under the Act of March 3, 1879.

If you receive a copy of this paper with-
out having paid for it and without it being
marked, "sample copy," do not be dismay-
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friend is paying your subscription.

Washington's Customs.— An Unwritten Amend- ment.

The story of George Washington as
first President of the United States
explains how our Constitution is said
to be irreligious at the same time that
our Government is called religious. If,
as Justice Brewer of the Supreme
Court said in 1905, "The Government
as a legal organization is independ-
ent of all religion," how do there
come to be so many religious prac-
tices in our Government proceedings?
The explanation is that George Wash-
ington really amended the Constitu-
tion; but by an unwritten amend-
ment.

To understand the Constitution on
this point, one needs to go to the his-
tory of Virginia in the years immedi-
ately preceding. Virginia led, then
and long after. Virginia, nearly as
large in population as all the other
Southern States, only a third smaller
than all New England, was indeed the
"Old Dominion."

Here the story of lessening religion
in government begins. Virginia alone
of the original thirteen States in the
period 1776-87 had no explicit ac-
knowledgement of God in her Consti-
tution; but it had in its Bill of Rights
a Christian statement of religious lib-
erty.

During the 1784-5 session of the Vir-
ginia Assembly a bill was proposed
providing as in colonial days for a
tax to support the churches. James
Madison led in having the bill post-
poned to a later meeting that the
people might be consulted. A form
of remonstrance was drawn up by
Madison, printed and circulated
through the State.

One was sent to Washington. He
answered in part, "Although no man's
sentiments are more opposed to any

kind of restraint upon religious prin-
ciples than mine are, yet I must con-
fess, that I am not amongst the num-
ber of those, who are so much alarm-
ed at the thoughts of making people
pay towards the support of that which
they profess, if of the denomination of
Christians, OR declare themselves
Jews, Mahometans, or otherwise, and
thereby obtain proper relief. As the
matter now stands, I wish an assess-
ment had never been agitated, and as
it has gone so far, that the bill could
die an easy death; because I think
it will be productive of more quiet to
the State."—George Mason's Life and
Correspondence, Vol. II. p. 89. Ap-
parently Washington counted himself
a Christian.

The bill was overwhelmed, and
Madison thought this a good time to
bring in the noted Bill for Religious
Freedom written by Jefferson six
years before. This bill had in its
argumentative preamble that "coer-
cion is a departure from the plan of
the holy author of our religion." An
amendment was offered to make the
statement read; "coercion is a de-
parture from the plan of Jesus Christ,
the holy author of our religion." This
naming of Jesus Christ was voted
down by a great majority in Decem-
ber, 1785. Disestablishing the church
was all right, but why deny Christ
the credit?

A year and five months later in 1787
the delegates of the States were
meeting to make a new Federal Con-
stitution, George Washington presid-
ing, James Madison prominent, the
"Virginia Plan" the basis for the new
document. There was no acknowl-
edgement of God. They remembered
religion, for they forbade any re-
ligious test for office. When the
struggle between the large and small
states threatened to break up the con-
vention, Benjamin Franklin made his
famous speech proposing daily prayer,
saying, "In the beginning of the con-
test with Great Britain, when we were
sensible of danger we had daily
prayer IN THIS ROOM, for the divine
protection. . . . And have we now
forgotten that powerful friend?" Sev-
eral attempts to adjourn to avoid the
issue, as Madison himself reports,
failed though finally successful. So
we got a religionless Constitution and
snubbed our "Powerful Friend."

What did all this mean? A state-
ment in a treaty, which by the Consti-
tution is supreme law, gives us an
official opinion. February 10, 1797,
under the first president and largely
under the same men as made the Con-
stitution, a treaty was ratified with

Tripoli, containing these words: "As
the government of the United States
of America is not, IN ANY SENSE,
founded on the Christian religion."
That is what the Constitution meant.

Now for George Washington's un-
written amendment. The Constitu-
tion gave the exact form of what it
calls the President's "oath," which is
an oath without God. Schouler's
History of the United States, Vol. I, p.
78, says: "The words were solemnly
repeated by Washington, who said,
audibly, 'I swear,' and then, with closed
eyes and in a whispering voice, 'So
help me God!' kissing the book as he
concluded." And Charles L. Thomp-
son's book, Religious Foundation of
America, Says, "It is remarkable that
the place of the Bible in the life of
the nation was fixed by precedent and
public sentiment, and NOT BY LAW.
It was a day when infidelity was
popular; but when Washington was
ready to assume the office of Presi-
dent of the new republic, he ASKED
FOR A BIBLE: Stepping out on the
balcony of the Federal Hall, Wall
Street, New York, in full sight of the
assembled multitude, he laid his right
hand on the open Book while repeat-
ing the constitutional oath, and then
reverently kissed the page. . . . This
CUSTOM has never been violated by a
President-elect."

His inaugural address began. Soon
he came to these words: "It would be
improper to omit in this FIRST OF-
FICIAL ACT my fervent supplications
to that Almighty Being who rules the
universe, who presides in the coun-
cils of nations. . . . In tendering this
homage to the Great Author of every
public and private good, I assure
myself that it expresses your senti-
ments not less than my own, nor those
of my fellow-citizens at large less
than either. (Only one in fifteen was
a church member, but doubtless most
believed in providence.) NO PEOPLE
CAN BE BOUND TO ACKNOWLEDGE
and adore the Invisible Hand which
conducts the affairs of men MORE
THAN THOSE OF THE UNITED
STATES."

But irreligion in the Con-
stitution had its effect. Washington
put into the Godless oath the very
words the Constitution left out. Not
so the House of Representatives led
by James Madison. They were sworn
into office using the old style, real
oath: I. A. B., a representative of the
U. S. in the Congress thereof, do sol-
emnly swear or affirm (as the case
may be) in the presence of Almighty
God that I will support the Constitu-
tion of the United States, so help me

America's Great Decision

God." The first act of this Congress June 1st, 1789, was to formulate a new oath which left out the appeal to God. (Isn't it remarkable how people will tell you this was all a mere chance, an oversight!)

The spirit of Washington appeared in many official acts. His annual messages always mentioned God and His providence; and the Senate and House echoed his words. Indeed, on Oct. 3, 1789, on request of their joint committee "to recommend to the people of the United States a day of public thanksgiving and prayer, to be observed by acknowledging with grateful hearts the many and signal favors of Almighty God, especially by affording them an opportunity to establish a form of government for their safety and happiness," he appointed the first thanksgiving under the new government. (Jefferson and Madison both later as Presidents declared such a thing not proper under the Constitution.)

Sept. 17, 1796, Washington's now famous Farewell Address was published. It contains a paragraph on religion, rather pointed in view of Jefferson's candidacy. "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness—these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and cherish them. A volume could not trace all their connections with private and public felicity. Let it simply be asked, where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths which are the instruments of investigation in courts of justice? And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure (probably meaning Thomas Jefferson,) reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."

The issue was set. Jefferson, considered irreligious, was candidate for President against Adams. Adams won. In his inaugural he said, "This example (Washington's administration) has been recommended to the imitation of his successors by both Houses of Congress and by the voice of the legislature and the people

throughout the nation. . . (He states his principles, ending thus:) If a veneration for the religion of a people who profess and call themselves Christians, and a fixed resolution to consider a decent respect for Christianity among the best recommendations for the public service, can enable me in any degree to comply with your wishes, it shall be my strenuous endeavor that this sagacious injunction to the two Houses shall not be without effect." He went further than Washington in his proclamations making them plainly Christian; but this was better than the people would follow.

The struggle was not over. We need to know that only one person in fifteen in the year 1800 was a church member, by 1837 only one in ten. The vote was restricted to property-holders generally but as years passed more and more people received the franchise and the multitude were not Christian. Irreligion was common and Jefferson in his "Anas" wrote of even Washington: "February 1, 1800. Dr. Rush tells me that he had it from Asa Green, that when the clergy addressed General Washington on his departure from the government, it was observed in their consultation, that he had never, on any occasion, said a word to the public which showed a belief in the Christian religion, and they thought they should so pen their address, as to force him to declare publicly whether he was a Christian or not. They did so. However, he observed, the old fox was too cunning for them. He answered every article of their address particularly except that, which he passed over without notice. Rush observes, he never did say a word on the subject in any of his public papers, except in his valedictory letter to the Governors of the state, (June 8, 1783), when he resigned his commission in the army, wherein he speaks of 'the benign influence of the Christian religion.' (He also spoke of the pure and benign light of Revelation.) I know that Gouveneur Morris, who pretended to be in his secrets and believed himself to be so, has often told me that General Washington believed no more of that system than he himself did."

This is what Jefferson wished were true. There is evidence that Washington as a private citizen was a believer in Christianity. What success did Jefferson have in trying to stop such public religious, though non-Christian customs as Washington did establish? Jefferson himself took oath as

president on the Bible. In his two inaugural addresses and in five of his eight annual messages he acknowledged a ruling Providence. But as to such a thing as recommending a day of prayer or thanksgiving he said in his second inaugural, 1805, "In matters of religion I have considered that its free exercise is placed BY THE CONSTITUTION independent of the powers of the General Government. I have therefore undertaken on no occasion to prescribe the religious exercises suited to it, but have left them, as the Constitution found them, under the direction and discipline of the church or state authorities acknowledged by the several religious societies."

Madison next in his first inaugural, 1809, declared as one of his principles: "To avoid the slightest interference with the rights of conscience, or the functions of religion, so wisely exempted from civil jurisdiction."

But Jefferson and Madison miscalculated the spirit of the country, even if only one person in fifteen was a professing Christian. Four times, at the request of Congress, James Madison himself during the War of 1812 issued proclamations for days of prayer.

One more President, Jackson, asserted the theory of irreligious government; but during the Civil War God was recognized so emphatically that under Lincoln a national thanksgiving became annual. It is true, as Jefferson noticed of Washington's public declarations, that they recognize a God but almost never Christ. That was Washington's compromise between Christianity and no religion. His compromise has become the American position.

The State Constitutions, within a year after the adoption of the Federal Constitution, began dropping their old religious standards in oaths of office, all indications of Bible religion and Christianity; but they drew the line at disregarding the existence of a God. According to Sanford H. Cobb's "Rise of Religious Liberty in America," published by Macmillan in 1902, p. 518, thirty-one State Constitutions in their preambles use the phrase, "grateful to Almighty God," three substitute "invoking the favor and guidance—or the blessing—of Almighty God." The name of God occurs in the preamble or section on religious worship in all but two. No constitution contains the name of CHRIST, though two mention "the Lord's Day." Five require officeholders to believe in a Supreme Being.

American's Great Decision

Washington's Customs.

(Concluded from page three.)

So the States believe Governmentally in Almighty God; they are religious but are not Christian. Washington's unwritten amendment measured and still measures the majority of the people accurately.

Today one person in two and a half of the population is professedly Christian. Some day of which there are signs already, another Washington, another Lincoln, may lead us in a written amendment, making our government outright Christian, giving a Constitutional basis for Christian laws. God speed the day of America's Great Decision.

The Principal Thing.

One day, when Lyman Beecher, the father of Henry Ward Beecher, was an aged man, a young minister called upon him. "Mr. Beecher," said he, "you have lived a long time and have seen and heard many things; what is the principal thing?" Without a moment's hesitation the grand old veteran of two-score revivals replied, "It is not theology, it is not controversy; it is soul winning!" He was right.

A Nation Born in a Day.

Mr. Gladstone said that the world had made more progress in the last hundred years than in the last thousand years preceding, and more in the last one thousand years than in all the history of the race previous. If this be true of the century in which he lived, how much more should this amazing twentieth century usher in development and progress, such as is prophesied, when a nation should be born in a day.

Also Brains and Hearts.

"The industrial trouble will not be cured by fewer hours or better conditions, or larger wages, or so-called welfare work. Men are not willing to be simply 'hands;' they wish to be also brains and hearts; and they are right."—Lyman Abbott.

If you know any place to get facts on social conditions and on religion in American politics as compactly as here, let the editor know. He is looking for it. If not, subscribe for this quarterly for your friends and neighbors.

It will not cost you much to subscribe for several people who need what this quarterly presents.

WHOLE GOSPEL

EVANGELISM

WE CANNOT MAKE A GOOD SOCIETY OUT OF BAD FOLKS

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Wanted—A Converted Nation, to be won man by man.

Conversion the Answer to Naturalism.

The issue growing larger and larger in most of the large denominations today between the so-called fundamentalists and the so-called modernists is really over naturalism, the denial of supernatural control by God in the creating and ruling of the universe and again in the writing of the Bible. Are the universe and the Bible natural products and nothing more? Are the universe and the Bible mere evolutions made without God? If so, then the universe including man can evolve themselves still further, and we can just naturally write some more Bible.

Some Christians claim to be evolutionists, though admitting God not only as originating matter and life but also as breathing a spirit into man as he passed from the mere animal stage to the human stage of moral responsibility. This sounds better but usually ends in the same tendency to exclude God more and more. There is no objection to an evolution which does not exclude God, except scientific evidence that evolution may not be so.

To naturalism, denial of God's part, there are two answers. One is Jesus. Was He a mere evolution? Why has there never been another, yes, even a better; for 1900 years for "evolution" have passed?

Again, there is the answer which is to be our everyday evidence of the super-natural, the "greater miracle" than any which Christ wrought as He Himself said, greater even than raising a body from the dead. That is the regeneration of a soul, from

Un-Christian Facts.

(Concluded from page one.)

reasonably intelligent or universal suffrage will end in mob rule or autocracy.

7. Make one cause for absolute divorce, or make every cause considered sufficient for divorce a ground for imprisonment of the guilty person. Whatever is enough to leave children without a parent is enough to put some one in jail.

8. Enforce prohibition. It is one result of the war we have not lost, and must not lose.

9. Vice, bad movies, rotten theaters, outrageous public dancing, profanity, swollen fortunes, etc.? Well, if a fair chance for productive work, the Sabbath rest, the Bible in the schools, the children kept in school, the home maintained, if these do not end the other troubles we can try a little more conversion.

Each Man's Part.

1. Make his own Great Decision to be a Christian in politics.

2. Discuss candidates on a Christian basis. If Christianity is what it claims it makes men better. To support anyone but a Christian is to deny Christianity's worth.

3. Study the situation into which the candidate goes. Would the man have a chance to be a consistent Christian if elected?

4. Work to create a political condition in which a Christian will have a chance. Make public opinion more Christian. Neither accept things as they are nor crawl into a hole.

5. Study the Bible to know better the application of Christianity to public affairs. Study the Old Testament, too. That was Christ's Bible. Have a program.

Not Only Philadelphia.

Philadelphia is to have a Better Citizenship Day. We approve the plan for Philadelphia but none of us are in a position to throw stones.—United Presbyterian.

death in sin to newness of life in righteousness. Let an honest doubter meet the miracle of a thoroughly converted man, and the doubter will reverence the work of God.

"And many, seeing it, shall fear, And on the Lord rely."

America's Great Decision.

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REFORMED PRESBYTERIAN

THEOLOGICAL SEMINARY

For a Christian Amendment to the Constitution and the Christianizing of Our Government and People

Published Quarterly.

Hopkinton, Iowa, October, 1922.

Volume I. No. 4

Is It Christian To Be Non-Christian?

Is It Christian to be Non-Christian?

One of the most astonishing facts which one discovers in studying why our Government has no acknowledgement of Christ as Ruler of Nations and no moral code as the declared standard for legislation and so few laws in application of such a standard is that most Christians think it not Christian to make a civil government Christian. They seem to think it unfair to have a Christian divorce law, a Christian Sabbath law, a Christian public school use of the Bible, a Christian law on any moral question. A supposedly moral paper like the "Chicago Tribune" denounces violently laws which try to make people even outwardly decent, as by forbidding the manufacture, sale and use of intoxicating beverages. And Christians think that kind of reasoning Christian.

The common Bible argument on the subject is to quote, "Render unto Caesar the things that are Caesar's and unto God the things that are God's." This is taken to mean that Caesar is independent of God. But the Apostle Paul wrote, "He is the minister of God to thee for good." If he ceases to do good he ceases to be the minister of God, and revolution is justified, if all else fails. The same Jesus who said, "Render unto Caesar the things that are Caesar's" also said, "All power is given unto ME, in heaven and in earth." He is also called, "the blessed and only Potentate, the King of kings, and Lord of lords." Nothing belongs to Caesar except under God and Jesus Christ. "Render unto God the things that are God's" includes rendering unto Caesar what God allows to Caesar, for that was all that belonged to Caesar, just what God allows.

Another common argument by Christians for thinking it actually Christian to be non-Christian in government is that God's rule over nations was restricted to the Jews. Why then was Jeremiah told, Jer. 24:15-26, "Take the wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it.—Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, and hissing, and a

curse; as it is this day; Pharaoh king of Egypt, and his servants, and his princes, and all his people; and all the mingled people, and all the kings of the land of Uz, and all the kings of the land of the Philistines, and Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod, Edom, and Moab, and the children of Ammon, and all the kings of Tyrus, and all the kings of Zidon, and the kings of the isles which are beyond the sea, Dedan, and Tema, and Buz, and all that are in the utmost corners, and all the kings of

rest. And as if in anticipation of the idea that God dealt with Israel alone we read the challenge of God: "Lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished; for I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts." Jer. 25-29.

The practical cause for the belief that it is most Christian to be non-Christian and non-religious in civil government was the old persecutions of the Middle Ages and during the Reformation, followed still later in England by the Church of England's anti-Puritan persecutions which dropped to a demand that none but Church of England members be office-holders. Men had a revulsion from this treatment to a theory that government belonged to nature and had nothing to do with revealed religion.

The theoretical reason was an afterthought to the practical cause. Today the practical cause, the persecution, is gone; but the theory remains. It pleases weak human nature, too, to think that one can be sufficiently religious in personal life to satisfy requirements and then can freely follow the devil in politics. It is a pleasant theory, but deadly. Jesus Christ said with certainty, "No man can serve two masters." Jesus did not say no one could call two rulers master; but He did say we serve just one. If a man is to be Christian he must follow Christ at church, at home, in politics, in private life and public life. "In all thy ways acknowledge Him, and He shall direct thy paths."

It has long been believed that the Roman Catholics were the most efficient money getters in America. According to recent reports the Methodists have excelled them. In the year-book of the Federal Council of Churches the money raised by Methodists is given as \$85,934,000 while the Catholic offerings are \$75,368,294. The other denominations follow in this order: Northern Presbyterians, \$47,035,442, etc.—The Christian Century, Sept. 21, 1922. The difference in memberships also should be taken into account.

The anti-lynching bill passed by the House of Representatives was left unvoted on by the Senate.

In the Constitutional Convention, Aug. 21-22, 1787.

Mr. Rutledge of South Carolina: "Religion and humanity had nothing to do with this question. Interest alone is the governing principle with nations.

Mr. Mason of Virginia: As nations cannot be rewarded or punished in the next world, they must be in this. By an inevitable chain of causes and effects, Providence punishes national sins by national calamities.

The Constitution recognized interests, not religion.

Arabia, and all the kings of the mingled people that dwell in the desert, and all the kings of Zimri, and all the kings of Elam, and all the kings of the Medes, and all the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth: and the king of Sheshach shall drink after them?" And we might now add, Germany, Russia, Austria, France, Italy, Greece, England, the United States, and all the

America's Great Decision

America's Great Decision. A QUARTERLY.

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Pastor of the Hopkinton Reformed Presbyterian (Covenanter) Church, Professor of History and Sociology

Subscription rates: One year, 15c. Two subscriptions, 25c; four, 50c; ten \$1.00; to one or separate addresses.

Entered as second-class matter, February 8, 1922, at the post office at Hopkinton, Iowa, under the Act of March 3, 1879.

If you receive a copy of this paper without having paid for it and without it being marked, "sample copy," do not be dismayed. It means you have a friend, and the friend is paying your subscription.

Christians in Congress.

Figures in the United Presbyterian and others in the Northwest Christian Advocate give this information on Congressional church membership. In the House of Representatives (where 218 gives a majority) there are 228 church members other than Catholic, 30 Catholic, and 56 others claim some "affiliation." Whether this means wife, grandmother, occasional attendance or what is not told. The 228 probably includes Jews, Mormons and members of any sort of religious body called a church. The writer once wrote to Dr. Wilbur F. Crafts of the International Reform Bureau at Washington, D. C., about definite information as to the active religious relations of Congressmen. He made some such reply as that while many of them doubtless had church connections at home, these were not markedly manifest at Washington. For a Christian country the majority of those who profess Christianity is slim, and how many of them believe religion has anything to do with politics?

In the senate, where 49 make a majority, 53 are given as church members, (which doubtless includes Senator Smoot, the Mormon) other than Catholics, and 5 Catholics. Would you count on finding out of those 58 anywhere near 49 who would even propose to be Christian politically? They rank high morally among politicians perhaps, as that class runs, but can you imagine Jesus Christ committing Himself to them to carry out His teachings, with a Mormon as floor leader? Would you try to send your son to the Senate for the Christian influence? Yet according to the New Testament these men are all supposed to serve as "ministers of God." If Christianity has a working majority there, will some one please find it.

Owning a Job.

The greatest recent event in American public affairs was the railroad shop-workers' strike and the coal strike involving altogether a million men and meaning the loss of eight million hours' work every day while the strikes continued. Congress did nothing, the President proved his good-will but not his effectiveness, and the Attorney-General sued out an injunction which even forbade persuasion. But every Christian ought, before condemning anyone else as weak or ignorant, to ask himself what he thinks should be done.

The Bible ought to give Christians guidance if it is the book we claim it is. "In all thy ways acknowledge Him, and He shall direct thy paths." So Christians ought to have something to propose.

Practically everyone agrees that men have a right to quit work, even to quit work together. But there agreement ends. The strikers believe no one else has a right to take the jobs thus vacated, so that practically the strikers claim ownership of the jobs. The public generally denies this, and thinks that other men, if willing to accept the conditions and wages have a right to take the vacant places. When men do take these jobs, violence usually follows. The striker defends the job as others defend property. He considers the job his property. Is he right?

Certainly every man who is not a criminal has a right to a job. Many times in history that has been practically offered. When the Israelites entered the Promised Land every man got a share according to the size of his family. Every man had a job for himself, working for himself. If he left his land and took up other work than using his land, he did it by choice. If he wished to strike from the other job, he could again work for himself. He owned a job. Wages and conditions of labor were automatically regulated.

Again, in the early days in this country, a man could take up land and own a job. Bound servants in colonial days, when their term of years was ended, usually did take land, and servants were hard to keep. It was so easy for a man to get the chance to work for himself. There was automatic regulation of wages, for the man's power to work for himself operated as a governor on the industrial machine. Today, our industrial organization is so complicated that men's work depends on other men, the use of machinery and the vast in-

vestments make each worker dependent on many others. There are few separate jobs as in the older times. Even the farmer depends on makers of machinery and supplies before he can produce well and he depends on the railroads before he can ship to market what he produces. He can still feed himself, however, and usually find fuel. But the industrial worker is at the mercy of the system, unless he strikes and, striking, keeps anyone else from taking his job. And instead of city workers going to the country to work for themselves, country workers are going to the city, and fewer and fewer people are working for themselves and legally own their jobs.

It takes too much money nowadays to own a job in either city or country. 1920 census reports in Chicago Tribune, Sept. 30, 1922, give the average value of Iowa farms including value of land, buildings, live stock and machinery as \$38,941; South Dakota average, \$37,837; Nebraska, \$33,771. These were the three highest; but the average of the whole country was \$12,084. And in the city, for the workers to buy up the capital stock of a large corporation would take quite a sum apiece. How can a man own his job? Men go to the city where they can work without capital, but they are at the mercy of someone owning their job, then.

The Bible declares for an equal share in natural resources, and a re-division every fifty years. That of course is out of the question in our complicated civilization; but it presents a basic idea, a fundamental recognition that every man ought to have a chance to own his own job, by industry and not by violence.

Every man may have his own idea how to make the general idea effective. One suggestion would be to estimate the total value of our natural resources, divide the total by the number of inhabitants, and exempt an equal amount from taxation for each man, woman, and child, or at most impose a minimum tax. The estimated amount per person is \$1,333, or \$4,000 for a family of three. Then put a graduated tax on larger holdings. This would not give anyone any thing but it would create a tendency for each man to have some holding and for large holdings either to be well-worked or sold. Corporations holding enormous natural resources would need to sell their stock out to a multitude of persons to get the advantage of their unused tax-exemption rights, so workers in such companies would have a special

America's Great Decision

inducement to own stock. If the workers owned the stock it would not matter how large the dividends were for both wages and dividends would go to the same people.

Somehow, as in the old days when men could take up land, there must be a good chance for men to own their jobs, not by confiscation nor by violence but by faithful work and reasonable saving.

The Non-Voter.

The "Chicago Tribune" recently reported Mrs. Minor, President General of the American Daughters of the Revolution, as declaring that 54,421,832 persons were eligible to vote in the United States in 1920. The "Pathfinder" gives the total vote in the last election as 26,615,117, which would leave 27,806,715 who did not vote. Of course, these included an immense number of women who had but very recently been enfranchised, and may not have learned to vote yet.

But the figures for the 1912 election before women had the vote in more than three of the smaller States show similarly surprising figures. The 1910 census estimated the native and naturalized population over 21 years of age at 23,259,239. Two years later the population was larger still, the 1912 vote total was only 15,036,542, so that the non-voters numbered 8,222,697. Woodrow Wilson won the election with 6,293,019 votes.

Of these eight million non-voters in 1912 several million must have been in the South where, because it is known the Democrats will win, many do not take the trouble to vote. Then the disfranchising of the negroes cut out many poor whites, so that in many Southern states from two-thirds to four-fifths do not vote. In one election Alabama, which had a slightly larger population than Minnesota, polled only one-third as large a vote; and Florida with a slightly larger population than Maine polled less than one-half as many votes.

A special article from Nelson's Loose Leaf Encyclopedia says that in a recent election in New York state only 56 per cent of the qualified electors voted. At one time the registered vote in Chicago was 775,779 while the possible registration was 200,000 more. The total vote cast in the Wisconsin primary election totaled 500,242, showing that less than half of the eligible electors of the state voted.

The "Christian Century" in an editorial shows that no candidates for

mayor of Chicago, or for state's attorney, has ever received as many votes in the primary as there are masculine members in the evangelical churches of the city. A few years ago, when the local option petition was being circulated, fifteen of sixteen members of one Chicago Bible class could not sign the petition because they were not registered voters. A notorious legislator while under indictment for alleged bribery was renominated in the Evanston district—Evanston, Chicago's proudest and most churchly residential suburb!—by a total vote of 937, while 24,036 did not vote. A state's attorney who undertook to enforce laws which churchmen were instrumental in having passed was defeated for renomination by 1,089 votes, while 226,783 registered voters did not vote. These are merely examples taken from a list of many similar instances in which the lethargy, preoccupation and moral unawareness of the respectable electorate are exposed. It is an anomaly, indeed, that a church, willing to bless its sons and send them out to fight and die for democracy, is willing to surrender the control of that democracy to the underworld and the professional politicians."

Doubtless a great many persons have become non-voters because they were utterly discouraged. A corrupt political machine, bribing support with jobs and protection from law, with workers hired by the results of political corruption, is hard to beat without organization, and organization is costly. When there are great numbers of legal voters who are illiterate or low in moral standards, the only cure is slow education and the gospel.

Premillennialists sometimes become non-voters by logical application of their common idea that only individuals can be saved until Christ comes in person, and that present governments are a part of the system of Satan. The logical conclusion from this would be for a Christian to have nothing to do with it. Few, however, seem to make this application.

Some others, such as the Dunkards, say politics always have been bad, and are now, and so members are advised to keep out of politics.

The aggressive non-voters are those who are legally or feel themselves practically disfranchised. Women struggled for the suffrage, though apparently a very large part of them do not yet vote. The negro and poor white down South are demanding their rights steadily.

The most active non-voters are

members of the small denomination of the Covenanters. They propose to be as consistent as the Jew or infidel who say they could not conscientiously vote if the Constitution were Christian. The Covenanter says he cannot vote if the Constitution is un-Christian. They stand for Christ just as fully as Jew or infidel stands against Him. Every man elected to office takes an oath without any God mentioned. He swears to supreme law which acknowledges no moral code, so that immoral laws would be entirely Constitutional and therefore binding by that oath. He swears to the will of the people as supreme with no saving clause that the people are bound to obey God. The Constitution not only leaves the way open for immoral laws but it gives no legal basis for moral laws, for a Christian divorce law, for a Christian Sabbath law, for the Bible to be taught in the schools. It gives a starting point for every anti-Christian movement to claim Constitutional right.

But if the Covenanter is disfranchised he is not careless. He spends every year over \$2.00 a person for teaching Christian ideas of civil government. If the Republican party had had that amount for the election year only they would have spent \$32,000,000 of a campaign fund. So the Covenanter is not careless about his country and if disfranchised still has his influence.

What is the greatest thing that can be done to make men take the highest view of their political duties? Is it not to make it a Christian issue? Is it not to make the appeal in the name of Jesus Christ, teacher of patriotism and ruler of nations? "For Christ and Country" is a mighty cry. Without Christ those who vote do not vote Christian and multitudes do not vote at all. Politics need a Savior, and Christ alone has the power.

Why the division between the Fundamentalists and the Modernists? Should one be for evangelism only and the other for the social gospel only? Why does one believe exclusively in divine grace and the other only in the power of improved environment and education? Why not a whole gospel of divine grace working through individuals to express itself in changed conditions?

The chief cause of the delay in Christianity's conquering the world is not the lack of advertisement to unconverted people of any Christianity, but the lack of convincing Christian life before those who already hear.

America's Great Decision

The Sins Men Feel To-Day.

It is an old saying that the power of a man's conversion is in exact proportion to the force of his conviction of sin. And so it is. The Apostle Paul had an undying sense of his own great sin and he had marvelous power as a Christian.

Now it is just this strong sense of sin which men seem to lack today; and for lack of it their conversion often seems to amount to very little more than enough to get them to join a church as a sort of moral club, a society for the people who wish to be decent.

The trio of sins made famous as revival subjects has long been "dancing, card-playing, and theatre-going." They are real sins, too. Dancing as practised today is beyond argument. It is flaunted rebellion against all restraint. Gambling, the spirit of trusting to chance, of getting something for nothing, the get-rich-quick dream, the hatred of real work either for a living or in a game, is dangerously general right now. And the theatre, with the moving-picture business pushing to the front, is no improvement on the past. You can take their bill-boards, their magazines, or the reviews of the plays, and they all cry "Danger" to conscience. The Jews are seizing the business and not only Ford but a leading Jewish rabbi denounces their cultivation of immorality.

But the chief issue in the moral standards of the day is Greed. Greed in the labor union, Greed in the employer; Greed in the very organization of society and in the relations between nations; Greed in the rivalry of the strongest nations and Greed in the bitterness of the little nations. This is the sin of which men and society know themselves guilty today.

If only this sense of guilt toward men can be deepened into a sense of sin against God, we will soon see a mighty revival. But the Church which calls men to repent, is too uncertain to do its duty in developing this sense of mild guilt into a deep sense of sin.

The Church feels guilty herself. The church-member admits doubt everywhere of his own Christianity. Judgment must begin at the house of God, and happily there is a growing restlessness and sense of guilt right there. At last the Church is moving on Prohibition, though neither great party has been forced to admit the issue. Billy Sunday centered his revival attacks on liquor. Presently the Church will face the question of poverty and will attack Greed, the sin

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Wanted—A Converted Nation, to be won man by man.

which makes men feel most guilty today. But you cannot attack sin with out setting forth righteousness, and the Church does not seem to know what is right, though it knows SOMETHING is wrong.

The sin is not only in individual spirit but in the organization of society. Therefore the Church, having been told that it had nothing to do with politics, even to teach, largely accepted that comfortable doctrine and did not even study that part of the Bible which lays down law for nations. But that day is fast passing. The Church will yet define social righteousness, it will yet center its attack on sin upon both the spirit and the system of Greed, and by deepening men's already growing sense of guilt in this matter will bring them to repentance. The Church has fought against the saloon with the no-politics-in-the-church gag over the preacher's mouth; but the gag is slipping and it will need to be clear off when the Church attacks the oppression of the poor.

The day comes when Christ shall prove true that up-to-date Psalm:

All kings before Him down shall fall;
All nations shall His laws obey;
He'll save the needy when they call,
The poor, and those that have no stay.

The poor and needy spare shall He,
The needy's soul save by His might;

From fraud and force He'll set them free,

Their blood is precious in His sight.

—Psalm 72.

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The 1916 religious census gives the expenditure of the reporting churches as \$328,809,999. The U. S. Government expenditures for the year ending June 30, 1915, were \$731,399,759. So the churches raised 45 per cent as much money as the Federal Gov. with voluntary contribution. Benevolences, apart from running expenses, repairs and improvements and all other expenses were \$47,473,981, or one-fifth all the other expenditure. On the same scale, if the whole population had been church members, the churches would have handled as much money as the Federal Government. Of course now, with swollen taxes, the comparison is no longer true, though by 1921 the churches raised \$488,424,084, an increase of 50 per cent.

Washington, D. C., Sept. 22. United Press: Bootleggers have killed 125 prohibition enforcement agents since the war on rum runners began, Prohibition Commissioner Haynes estimated today. Fewer than 50 bootleggers have been killed in the same time. Wounded among enforcement agents number more than 3,500 he asserted.

Says an advertisement of a new hymnal, "One fourth of all the hymns bear on the new world order"; i. e., on the social gospel. This is catching up to the old Psalms.

Progress is the test of living Christianity. There must always be "good news" of Christians if the gospel (good news) is to be believed still true.

"I am a Christian; I am an American; I am a Republican.—Miss Alice Robertson, Representative from Oklahoma. She is also unusual.

Seminary enrollment reported in the "Christian Register," was 1,299 in 1914 and 1,506 in 1921.

The "Christian" governments of Europe will now demonstrate to the Turk!