

America's Great Decision.

AUG 08 2001

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

REFORMED PRESBYTERIAN
THEOLOGICAL SEMINARY

Published Quarterly.

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Who Shall Control the Public Schools?

The control of the education of twenty-one million boys and girls is the issue which seems likely to make the question of religion in our Constitution the kind of question the American public is willing to notice, a practical matter. We, like the English, are noted for our ability to get along with what Constitution we have, stretching it, twisting it a bit, straining it most illogically but effectively enough to serve for a few years more. We still vote not for president but for electors to choose our president; and really the question of the candidate for whom the electors will vote is settled not by the people but in the great nominating conventions. The real electors, who exercise their own judgment and choose a candidate the party may and often may not like, are the delegates to the national conventions. Yet we have never amended the Constitution to make the system there what we really try to make it in practice. But if the people become finally convinced that they cannot get the men they really prefer without amending the Constitution, they will then amend the Constitution. Such a practical problem, a difficulty which seems getting worse and worse, is the question of commanding or forbidding the use of the Bible in the public schools.

Many things are forcing attention to this issue. First is moral conditions. A free country cannot exist except with moral citizens. But we, however well we may compare with other countries, are not a wonderfully moral and therefore law abiding nation. We are decidedly lawless. So educators, as they think of the eighteen million children who are said to receive no religious and moral instruction, are beginning to urge that the Bible be taught in the public schools for the good of the republic. The National Education Association in convention at Cleveland in 1908 declared: "We earnestly recommend to Boards of Education, Principals, and Teachers, the continuous training of pupils in MORALS and in business and professional ethics, to the end that the coming generation of men of affairs may have a well developed abhorrence of unfair dealing and discrimination. The National Education Association wishes to record its approval of the increasing appreciation among educators of the fact that the building of character is the real aim of the Schools—and we hope for such a change in public sentiment as will permit and encourage the reading and study of the English Bible."

The Iowa Teachers' Association has an official committee on the Bible in the Schools and they report annually. At present it is said one hundred schools have courses (five hours a week) in the Bible.

The Catholic Church, in its new aggressiveness with announced intention of making America Catholic, is provoking an opposition more willing to be less considerate of its unreasonableness. Any kind of organization proposing to resist the Catholics is almost certain of at least temporary support. The Catholics have been the chief force to keep the Bible out, or rather put it out, and sympathy for their position is growing less. They more and more invite the struggle.

But another factor is developing to compel attention to the problem. The State Universities, hitherto simply one part and by no means a dominant section of our college and university world, are rapidly taking forcible con-

The Bible In The Schools.

5 States require
32 States allow
11 States forbid

READ

What the National Education Association says on teaching morals.

What Catholics believe on public schools.

What one church body says on the Christian Amendment.

control of the whole college field. They prescribe standards for entrance to their graduating schools (which is their right), but also they are having such eligibility for entrance to the State graduate school made a State Board test of all college graduates' right to teach in any public high school, which means a monopoly in education. And the primary requisites enforced through College Associations, are material resources, money and equipment, and one other monopolistic factor, a certain number of teachers with Master's degrees which are chiefly obtainable ONLY AT STATE UNIVERSITIES. This gives State Universities control of college teachers in accredited colleges, and only graduates from such colleges can teach in public high schools. So our private universities and church col-

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Christian Amendment.

(Prepared and reported by Rev. J. H. Leeper.)

(Individual Memorial.)

Whereas, the Lord Jesus Christ is declared in the Inspired Word (Revelation 1:5) to be "The Prince of the Kings of the Earth; and

Whereas, Himself declares (Matt. 28:18) "All authority (R. V.) is given unto Me in Heaven and on Earth; and

Whereas, He also declares (John 5:22-23) "The Father judgeth not anyone, (ouden) but hath committed all judgment unto the Son; that all may honor the Son even as they honor the Father, who hath sent him, and

Whereas, there is no recognition of God the Father, nor the Lord Jesus Christ, nor the Inspired Word in our National Constitution, therefore:

We, members of the United Presbyterian Presbytery of Los Angeles; a subordinate Court of the United Presbyterian Church of North America, hereby memorialize the General Assembly of our Church to meet in BurMay, 1923, asking that a committee be appointed with instructions to ask of the Congress of the United States to submit to a vote of the State Legislatures, an Amendment to the National Constitution, changing its preamble so that it shall read:

"We, the people of the United States, acknowledging Almighty God as the Source of all authority, the Lord Jesus Christ as Universal Ruler and His inspired word, the Bible, as the basis of all just law."

Ministers:

J. H. Leeper	W. M. Jackson
J. G. Kennedy	J. G. Thompson
Milford Tidball	O. P. Bell
E. S. McKittrick	Ralph Atkinson
J. C. Pinkerton	R. A. Hutchinson
J. W. Ashwood	H. C. Marshall

Elders:

J. F. Hanna	N. H. Fullerton
Benjamin McIntosh	Wm. M. Culver
W. H. Graham (Lay)	J. S. Brittain

We endorse the above movement:

Pastors:

M. L. Pearson, First Presbyterian Church, Orange, Calif.
T. H. Walker, First Presbyterian Church, Anaheim, Calif.
W. M. Anderson, North United Presbyterian Church, Philadelphia, Pa.
H. Y. Leeper, Retired Ashville, North Carolina, Thirty-three years pastor United Presbyterian Church, Yellow Creek and con.
G. N. Greer, Pastor R. P. Church, Santa Ana, Calif.

Elders:

T. L. Faris	B. M. Thompson
T. V. McClurkin	

Other Church Courts are invited to join in the above movement.

America's Great Decision

America's Great Decision. A QUARTERLY.

GEO. S. COLEMAN, Editor.
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.

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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.

Christian Conscience and Political Criticism.

The first step toward political regeneration is sound political criticism. A keen intellect and a discriminating conscience must be applied to the whole contemporary political situation as a preliminary step to all forward movement. A campaign of education must precede the campaign of action. It is just a little disconcerting to find that the church is not more obviously capable in this matter of developing the type of men who apply the keenest sort of conscience to the problems of our political life. To be sure the church is not to become an efficiency expert in party organization. We are not forgetting the separation of church and state. But after all the church does furnish a set of standards and a set of ideals by which at last all life must be judged. And it ought to be sending out into political life all the while men who without a touch of ecclesiastic partisanship do see our whole political situation with eyes which have been cleansed and sharpened by the conscience of Jesus and who have clear and powerful words in which to appraise our activities in the name of those great insights which they have learned from the gospels. We have already produced an amazingly effective body of social criticism in this very fashion. But in the political field the church has seemed singularly sterile. If the new political leader is to come, the church must provide that nation-wide moral awareness regarding political affairs which will give him soil in which to work.—Christian Century.

In the Name of Religion!

At a recent special occasion called "President's Day," when President Merlín was present, Dr. Luther A. Weigle of Yale spoke as follows: "It is in the name of religion that religion has been taken out of the public schools of this country. Avowed infidels or secularists have had little or

nothing to do with it. Christians have done this in the interest of their own particular brand of Christianity (Catholic?). The practical exclusion of religion from the public schools of this country is fraught with danger. This situation will imperil, in time, the future of the nation itself. The principle of the separation of church and state is fundamental and precious. But it must not be so construed as to render the state A FOSTERER OF NON-RELIGION OR ATHEISM. It would seem to be necessary for the state to afford to religion (not to the church) such recognition as will help children to appreciate the true place of religion in human life."—Christian Century.

Does Prohibition Help Chicago?

While the bank clearings in 1921 were practically the same as in 1918, the total savings deposits increased from \$249,436,913 to \$509,086,968, a striking evidence of greater thrift upon the part of those of moderate means.

President Burton of Michigan University: The ultimate test of the state university is the moral and religious character of its graduates. (He himself was educated in a church college.)

Who Shall Control the Public Schools?

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leges are now brought into the real control of the State systems. Therefore, whatever is dominant in the State Universities will be taught the men who are to be professors in accredited colleges, and these professors in accredited colleges alone can teach the future teachers of our public high schools. It will take time for the results to show, but they will come fast.

WE WILL EITHER CHRISTIANIZE OUR STATE SYSTEMS OF EDUCATION BEGINNING WITH THE STATE UNIVERSITIES, OR THEY WILL DE-CHRISTIANIZE NOT ONLY THE LOWER PUBLIC SCHOOLS BUT THE CHURCH COLLEGES.

When Christians realize this, what will they do? Will they give up? As they remember how education on temperance in the public schools brought prohibition, will they say, "It is not important?" As they remember how Germany by education trained a generation willing to follow a ruthless State policy, will they say, We do not care about the teaching in the schools? By no means.

And what will they do when told that our Constitutions, knowing no religion, give no basis for the use of the Bible? THEN THEY WILL CHANGE THE CONSTITUTIONS.

The Bible Teaches Separation of Church and State.

The Bible has been used for many strange purposes. It was used to defend the divine right of kings, yet when kings were asked by the Israelites they were condemned and God said, "The have rejected me, that I should not reign over them." 1 Sam. 8:7. Just before the American Revolution many a sermon was preached denouncing from the Bible the supposed divine right of kings.

Again the Bible has been supposed to teach so certainly the union of Church and State, that people fear that to accept the Bible as a guide in civil affairs would result in bringing back that detested persecuting union.

The great lawgiver of the Bible was Moses. He set up the civil government and also laid down the rules of worship. This he did as the representative of God. But when the system was in running order Aaron acted as priest; and when Moses was dead Joshua succeeded him as head of the State and Eleazer became head of the worship.

The completeness of this division of official authority is emphasized again and again in the Bible story. The tendency to break over in the nations of ancient times was commonly for the State to control. This same tendency was shown in Jewish history. King Saul took it upon himself to offer a sacrifice like a priest, and Samuel declared, "Now thy kingdom shall not continue."—1 Sam. 13:14.

The same tendency with a like result is shown in the story of Uzziah who attempted to offer incense as a priest as told in II Chron. 26:16-21. He was struck with leprosy.

Both the tabernacle and the temple were built by voluntary contributions. The system of forced labor taken up by Solomon certainly seems not approved by God who sent the prophet Ahijah to tell Jeroboam, leader of the revolt against forced labor, that God would give him ten of the tribes of the nation.

The priests and Levites were supported by the tithes, which were not collected by civil officers and paid to the church workers, but were brought to the temple and administered there. When the people became careless religiously the priests left the temple for lack of support while the civil government continued in full power. Often kings took the lead in great religious revivals and priests took the lead in patriotic awakenings; but the two officialdoms were separate.

The system of Moses divided Church and State; both were subject to God. And we believe the system of Jesus Christ divides the two; but both are subject to Him. The one who preaches the gospel is "the ambassador of Christ," and the one who ad-

America's Great Decision

ministers justice is "the minister of God." Both are subject to Christ, neither should control the other. When either controls the other there is corruption. When either lacks religion for itself, there is corruption. The ideal is Church and State, independent of each other but both subject to Christ.

Roman Catholic Bloc.

There fell into our hands a day or two before election a printed "Special Notice to all Catholics" with an appeal for all voters in the Roman Catholic church in Chicago to vote for certain members of that church (34 in all) who were on the ballot. The notice stated: "Of the 44 County, Sanitary District and Judicial Candidates on the Democratic Ballot, 32 are prominent Catholics. Below are only some of their names and the office for which they aspire."

Following the names was the following:

As this ticket is seventy-five per cent Catholic, all Catholics should rally to its support and elect it on November 7th, because the Republican Party has been inadequate in its recognition of the Catholic Church and its members. Voters, we respectfully indorse the entire Catholic-Democratic Ticket.

It is significant that a majority of the names printed on that notice were elected. Is the Roman Catholic church in politics? Not in the sense that the Protestant churches are in politics. The latter are in to defeat their very own if they are not worthy of the support of Christian men. The Roman Catholic church is in politics for its own self-aggrandizement. In fact, it might not be amiss to speak of the Roman Catholic bloc. All of which creates a very dangerous situation in this land of a separate church and state.—Northwestern Christian Advocate.

Influence of Arms Conference on Japanese.

Dr. Sidney L. Gulick, well known authority of Japanese problems, is on a mission in Japan at the present time and in a letter to the Federal Council of Churches of Christ, he says reporting responsible observers, "Of the bewildering effects on the Japanese delegates to the Washington Arms Conference of Secretary Hughes' 'bolt from the blue' and ESPECIALLY OF THE OPENING PRAYER—which two episodes convinced them that they were in the presence of Christian America. One of the younger men said he came home a Christian because of what he saw and heard while in America."—N. C. Adv. Dec. 13, 1922.

WHOLE GOSPEL EVANGELISM

WE CANNOT MAKE A GOOD SOCIETY OUT OF BAD FOLKS

Date	Church Members	Per Cent	Population
1800	350,000	6	5,308,483
1837	1,627,520	10	17,069,453
1871	9,600,000	25	39,000,000
1920	43,000,000	41	105,000,000
1922	45,997,199	42	110,017,000
With Protestant children—			
	51,000,000	46	110,017,000
Roman Catholic population 18,000,000			
Not professed Christians - 59,000,000			

Wanted—A Converted Nation, to be won by God's Almighty Spirit through us.

Who Give?

The statistics on church giving in America are of a very encouraging sort. It is estimated that the salaries of ministers have been advanced twenty per cent since 1918, and in many denominations pension systems have been set in operation. The money given in America to religious work during 1922 was \$550,000,000, or more than five dollars for every man, woman and child in the land. (But it was the church members, or less than half the population, who gave this money.) In addition to religious giving, the benevolence of American citizens to certain large philanthropic projects was two billion dollars. This sum does not include grants by legislative bodies, but represents the philanthropy of the private citizen. The foreign mission budgets of the American denominations reach a total of forty million dollars during the past year. American Protestantism has never been more sacrificial in its spirit than during the recent years.—Chr. Century.

Savings in banks are \$16,000,000,000 in 28,000,000 accounts.

Was not Daniel Webster right when he argued that "the right to punish crime involves the duty to teach morals"?—Christian Statesman.

If you find an addressed envelope in your paper it means this is the last issue you will receive unless you renew. We hope to come oftener, six issues instead of four, as subscriptions increase to permit it. Send your subscription now.

Have We Correctly Represented the Catholic System?

The Pope alone has the right to define the limits of his own authority and the limits of the authority of the state—Cardinal Manning.

The will of the Pope is the supreme law of all lands.—Archbishop Ireland.

The Roman Catholic Citizen of the United States owes no allegiance to any of the principles of the government which is condemned by the Pope.—The Tablet.

Cursed be those who assert liberty of conscience and of worship, and such as maintain that the church may not employ force.—Pope Pius IX.

We hold education to be the function of the Church.—New York "Tablet."

Education outside of the (Roman) Catholic Church is damnable heresy.—Syllabus of Pope Pius IX.

Are the Catholics Gaining?

"The Roman Catholic Church is the church of the immigrant." In ten years (1906-1916) Catholicism's English-speaking churches grew only 1½ per cent while her foreign speaking churches increased in membership 22.1 per cent.—U. P. Jan. 5.

From 1906 to 1916 Catholicism claims 10.6 per cent increase, Protestant bodies increased from 28.2 per cent (highest group) to 17.4 per cent (lowest group). The whole population increased 17.1 per cent. Protestantism grew faster, Catholicism slower than the total population.—U. P. Based on census bureau figures.

The new immigration laws favor the Protestant countries. Before this law went into effect, 60 per cent of the immigrants to the U. S. were Roman Catholics.

700,000 Fewer Arrests.

This showing made by the larger cities is more than equaled by the smaller cities throughout the country. I have also collected the data for many of these. It is fair to say that the reduction in the total number of arrests for intoxication in the U. S. since the enactment of the prohibitory law runs over 700,000 persons annually.—From answer by Wm. N. Gemmill (on the Chicago Municipal Bench for 16 years) to Anti-Prohibition Association.

Over 15,000 suicides in the U. S. in 1921 according to consulting statistician of the Prudential Life Insurance Co. of America. Increase in 95 cities from 12.4 per 100,000 in 1920, to 15.7 in 1921. Highest: San Diego, 48.7; San Francisco, 37.3; Spokane, 32.5; Los Angeles, 27.9.

BIBLE SYSTEM

GOD

JESUS CHRIST

All authority is given unto ME in heaven and in earth

THE BIBLE

THE PEOPLE

As Church Members the people rule the

CHURCH

according to the Bible

Officials swear obedience to the Church but only "in the Lord"

Sabbath Schools

use the Bible for teaching Church doctrine

Voluntary church members ruled by persuasion alone by the denomination they voluntarily join.

SEPARATION of CHURCH and STATE

As Citizen voters the people rule the

GOVERNMENT

according to the Bible

Officials swear obedience to the Constitution which accepts the law of Christ

Public Schools

use the Bible for teaching public morals
All residents ruled as to outward acts by physical compulsion if required for public good

RELIGION in BOTH EACH FOR ITS OWN WORK
But No Established CHURCH

SECULAR Religion has nothing to do with **SYSTEM** in **STATE CONSTITUTIONS** Business and Politics **FEDERAL CONSTITUTION**

WE

The People

"DO ORDAIN"

"Grateful to Almighty God"
(31 State Constitutions)

No apparent thought of His LAW

Those entitled to vote are the legal rulers

Officials take oath to the Constitution as SUPREME with no safeguard of moral limitation. No appeal in the oath to God

Public Schools

The Bible more and more shut out as sectarian and not related to public affairs

All residents subject alike to laws

No Established RELIGION

Massachusetts was the last to disestablish the church, 1834

WE

The People

DO ORDAIN

Those permitted by the States to vote are the legal rulers

Officials take oath to the Constitution as SUPREME with no safeguard of moral limitation. No appeal in the oath to God

All residents subject to the laws

CONGRESS SHALL MAKE NO LAW RESPECTING THE ESTABLISHMENT OF RELIGION

—First Amendment, Dec. 15, 1791

CATHOLIC SYSTEM

Which led men to adopt the secular system

GOD

JESUS CHRIST

THE POPE

(The Vicar of Christ)

Elected by the Papal Hierarchy who are NOT elected by the people

CHURCH

PAPAL

AMBASSADOR

GOVERNMENT

ruled by the hierarchy according to church tradition

Supported by the GOVERNMENT

All officials subject to the Pope, alone Supreme

The Schools

Taught by the priests and nuns

Supported by the Government

Everyone bound to attend the church and obey, under civil penalties and FORCE

All residents EXCEPT THE CLERGY who obey only the CHURCH are subject to the civil laws

The People

never rule, they are ruled

UNION of CHURCH and STATE

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

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Published Quarterly.

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Volume 2. No. 2

WHITHER?

It is wonderful today what agreement there is about the need for some change. Usually there is a contented class, and a half-contented class, and a very discontented class. Today there is only one grand class, the very discontented.

But with all this unity there is one thing seriously lacking. We are like what was said a few years ago about the Irish, "They want what they want, and they want it right away; and they would take it, if they knew what it was."

The World War left the world very much shaken up, part of it like kings and kaisers very much shaken down. We do not see many people very certain about what it is best to tie to. That may itself prove shaky next. In fact, in an earthquake it is hard to find a secure hitching-post. We have had an earthquake.

Europe shook and kept on shaking. Asia shook, Africa shook. We looked on with interest, then with uneasiness. We felt like taking an extra grip on things though we thought America was a long distance from the disturbance. Then we shook. We had a \$24,000,000,000 shake. We have not paid for it all yet but we have had it. We are not just over it yet. We are still dizzy. We walk uncertainly. We lay hold of this and that and then let go again.

Apparently the American people were exceedingly decided in 1920 for by a 7,000,000 majority they voted for a new leader. Now, two years later, they have cancelled the majority. They have elected a Congress which that leader will not call as long as he can help it.

The people are not much clearer in mind now than they were before, except that they have tried one change and now they know that was not the right change. What the right move is they do not know.

That was exactly the condition in 1920, in spite of the seeming purposefulness of the 7,000,000 majority. That majority was not given for a man who had a clean cut program, but for a man who was proclaimed as having an open mind. He was elected with it open. He promised to consult "the best minds." He was indeed opposed to what the opposite party favored. Precisely what he favored he did not know. He hoped someone would tell him. So did the country. He does not dare to know yet. He was elected because he was not going to get very far in front, and he has fulfilled this, his chief promise, faithfully.

In fact, anyone who gets well out in front now is certain to provoke immense wrath. Discontent centers immediately on him. The people do not know how to get what they want comfortably, and any definite proposal only reveals something unpleasant, and draws forth condemnation. The blind leaders of the blind, aware of their condition, have had sense enough to try to stand still or at most jump up and down in the same spot; but we must move. We will move, but whither?

One guide remains, one who has clean-cut thorough plans, one who sees the end from the beginning, and that one is GOD. But people are not thronging the churches in unusual degree today. Christian leaders with remarkable unanimity have agreed on one thing the nation should do. But God is not in the

This Issue Discusses

the general discontent and the taxes, the irrepressible conflict as to who shall pay them; the distress of the farmers and the bankruptcy of Europe, their market; The League of Nations; enforcement of prohibition; the American tendency to talk about our "independence" and our "isolation" and our supreme and unlimited "sovereignty;" the general perplexity of people and leaders, "the blind leading the blind," and our unwillingness to follow the **One who knows the way, Jesus Christ.**

thoughts of many. People do not like His plans. Like the sick man who was asked if he did not wish to repent, we are "not that far gone yet."

When we are in sufficient trouble we will take the Bible advice: "In ALL thy ways acknowledge Him, and He WILL DIRECT thy paths."

The 67th Congress received in two years 14,475 bills, of which 1,763 were reported from the committees, and of those slightly over half, 931, passed.

Is Not Jesus Christ Secretary Also of the Treasury?

Today we hear and read much about the social message of Christianity. We read so much of it that one would almost suppose belief in it to be unanimous. But with all this vapor of writing and talking and all this agreement that Christianity must deliver a social message, the message seems very hazy. The clouds of good will ought to condense into a soaking rain of practical action.

What we need right now is some clear thinking on the subject of taxation. If Christianity has anything to offer, now is the hour. \$3,000,000,000 of Federal taxes is being collected each year in the United States; and, what is more serious, is going to be collected annually for a long time. If we think wrongly on taxation we are going to go wrong hard. If we think rightly on the subject we are going to be right with a billion dollar emphasis, which is strong emphasis even in these days of dizzying figures. Christianity collects \$500,000,000 for Church use each year in the U. S., and that is big business; but the Christian collection and expenditure of \$3,000,000,000, six times as much, is a still larger problem. Does it not need a distinctly Christian answer? That would indeed be practical Christianity.

Even more than this great annual sum of money is involved. The very form and structure of society, especially of industry, has been the hottest subject under discussion in the last twenty-five years and it is getting hotter. But the structure of society is under a hydraulic press right now and taxation will reshape it with not only immense power but annually repeated pressure. As the Supreme Court once said, "The power to tax is the power to destroy." They might have made it more general and have included building with destroying, and have said, "The power to tax is the power to shape."

If Christianity has anything to say about the form and structure of society, now is the time to speak. If a few should be rich and the multitude poor, we can lay the taxes to produce just that result increasingly. If it is desirable that men have "neither poverty nor riches," then we can lay taxes which will, in twenty years of three billion a year Federal and four billion a year State and Local taxation, produce just that general kind of result. If we wish to bring about a more even distribution of natural resources into the hands of all, as the old homestead act did, then this taxation can easily be made to do it by

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Plan of Campaign.

1. Labor, under God, for the complete conversion of every American to Jesus Christ, for private and for public life.
 2. Add to the oath, "Subject to the moral law of Jesus Christ, Ruler and Saviour of Nations." Then Christians can take it consistently.
 3. Then, and not before, send real practicing Christians, and no others, to take it.
 4. Put the Bible in the schools for future citizens.
 5. Apply Christ's moral law to our problems of labor and capital, education, race relations, international dealings.
 6. Put Christian reasoning into public argument, and Christian language into Thanksgiving proclamations and public prayer.
 7. NEVER STOP SHORT OF STATE AND FEDERAL CONSTITUTIONAL AMENDMENTS DECLARING OUR DECISION AND PURPOSE TO BE CHRISTIAN IN GOVERNMENT.
- Our motto is: Separation of Church and State, but religion in both.

Jesus was a Jew and we have no sympathy with anti-Jewish prejudice, but there are some Jews in this country that are an unmitigated curse to it. Incidentally, the motion picture industry, the greatest agency for forming the manners and thought of the nation's young people, is said to be absolutely controlled by Adolph Zukor, an Hungarian Jew, William Fox, an Hungarian Jew, Carle Laemmle, a German Jew, Jesse L. Lasky and Marcus Loew, American Jews.—Methodist "Voice." This will help to explain the attack on the Sabbath laws by the movie men.

Is Not Jesus Christ Secretary Also of the Treasury?

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bearing directly on great holdings of natural resources. If we think wealth should accumulate into few hands, which will then graciously control our education and our churches by large gifts, we can tax it rapidly into those hands.

Taxation is now going to shape society with a rapidity and power of pressure never before equaled all over the world. If there is a Christian shape, a Christian order, now is the time to seek it. In truth, Jesus Christ will sit by the treasury of the government as He did of the Temple, and He will judge society if the widow casts in all her living and the rich give large sums but yet only a small proportion of their abundance. Keep not a selfish, but a Christian eye on taxation.

What About Agriculture?

The commonest American is a farmer. Yes sir, in spite of the Census report that now over half of our population lives in incorporated villages or in cities, the fact remains yet that more Americans are farmers than any one other thing. The city-dwellers are divided into a multitude of lines of work. Even the railroads employ together only a very minor part of the city men. The one greatest single occupation in the United States today is farming and the farmer is the commonest American.

The commonest of our common people are complaining. With united voice, with a determination never equaled before, the workers in this most individualized occupation are proclaiming their wrongs and their purpose to right these wrongs together. This is not mere grumbling. Grumblers are too cranky to get together. This is systematic, organized, aggressive movement.

It has always been said that farmers were slow to move. But they are moving now. Literally they are moving. A report put out by the department of agriculture shows that nearly 1,150,000 farms, approximately one in five, had changed occupants in 1922. One in every four farmers moved in nine Southern States, one in ten in six New England States, and in the corn belt of the Western States the movement ranged from one farmer in seven to one in ten. As a writer says, "The farm is, or should be, the most stable of all the departments of industry. Change of ownership or tenancy on 20 per cent of the farms of America in one year is evidence of stability. * * * * There is something radically wrong when there is so much unsettlement on the farm. The farmer as a rule loves the soil. * * * * He is

slow to act. The processes of the farm are slow. The great changes shown by the survey are all the more impressive for these reasons."

But what effective thing has been done about it? The chief move was to prepare credit facilities for the farmers instead of cutting off suddenly what they had; as they feel was done by the Reserve Bank Board in the sharp move for deflation at the end of the War. Credit facilities, however, only mean a chance to get in debt, very desirable if it saves one from loss of everything but not an attractive thing to people who work as hard as anyone and see others getting good returns right now, when the farmer gets poor returns and often cannot get along without credit; that is, a chance to go into debt, not to expand but to get along.

The real trouble with agriculture is that her surplus market in Europe has been lost. We have however decided that we have nothing to do with Europe except to demand payment of our debts. Europe is not only not paying her debts, or even interest except England, but she is not even paying present expenses and is getting more in debt.

The only place Europe can save is by cutting down her armies, and that the nations dare not do. We have rejected the only plan proposed to lessen the need of armies and we have proposed no other plan. We opposed the League of Nations and declared for some kind of an Association of Nations which has not yet been set forth. We propose to risk nothing.

Meanwhile the farmers are to be given credit so they can wait for a market. How long will they wait?

Problem and Solution.

For every \$8,000 cleared through the banks last year, one dollar was stolen by forged or raised checks, the total loss being \$50,000,000. PUT THE BIBLE INTO EDUCATION.

Losses by theft in 1921 are estimated at \$302,799,000, not including losses by fraud. PUT THE BIBLE INTO EDUCATION.

One automobile out of each thirty registered in New York was stolen in 1920; one in each twenty-two in Chicago; one in each thirty-one in Detroit and Cleveland. PUT THE BIBLE INTO EDUCATION.

Pittsburg Jews, Catholics and Protestants joined in requesting the school authorities, according to the "Christian Century," to permit questioning the pupils as to their religious education. Of 86,000 pupils in the public schools, 30,000 are receiving no religious education of any sort. PUT THE BIBLE INTO EDUCATION.

Christ is Life. Christless Politics means Death

America's Great Decision

The Bible and a Super-Government of the World.

A Christian who studies his Bible ought to have certain clearly defined ideas on the general subject which has come up in connection with the League of Nations. He ought to know how the Bible views the tendencies of which the World War was a result.

Our recent war was simply the latest manifestation of an idea long persisting in the minds of both rulers and peoples. The Kaiser, whose title is simply another form of the ancient Caesar, was seeking control of Europe to control the world. He was imitating Napoleon who was imitating Louis XIV, who like Charles V, Emperor of the Holy Roman Empire in the time of Luther, was imitating Charles the Great or Charlemagne who formally revived the Empire of Rome in the year 800 A. D. When any nation or ruler on the continent of Europe gets very strong it has again the old dream of gaining Rome's universal dominion.

The Bible deals with this idea of universal dominion. In Daniel the second and seventh chapters are given two visions telling twice over of successive world empires, graded according to the degree of concentration of authority in government. The first or Babylonian was like gold, for it had its government in one man. The second, or Medo-Persian, was likened to silver, and we find its king ruling "according to the law of the Medes and Persians which altereth not." The third or Macedonian was likened to brass, and history tells how the soldiers of Alexander the Great dared protest to him. The fourth or Roman was likened to iron mingled with clay, and we know how in it the form at least had to be kept up that the Roman people had a voice in the government. From the exalted king of Babylon to the common people of Rome as a part of government was certainly a shifting of power fitly represented by a change from gold to the common clay. Even at Rome there were the patricians and the plebeians, one class like iron and the other like clay, and so governments have been to this day. Also, men and nations still have a Roman ambition for universal dominion on the old Roman basis of conquest by force of arms.

The Bible says there will be again a universal dominion. At last, in the vision, a stone was cut out of the mountain. It was not decomposed rock, clay, it was solid rock. It was cut out of the mountain without hands. There was something supernatural in its preparation. It smote the image of the past, the gold, the silver, the brass, the iron mingled with clay and broke all in pieces. Then

the stone that smote these past empires "filled the whole earth."

This of course is largely given in figurative language, and figurative language alone is a dangerous guide. But we have non-figurative language used in explanation, and it is plain enough. "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to THE PEOPLE of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."—Dan. 7:27. This fits perfectly with the plain language of Jesus Christ, "ALL authority hath been given unto ME in heaven and in earth."—Matt. 28:19, Rev. Version.

In short, this kingdom is to be Christian. Its citizens, compared with the pagan Romans, are to be as rock is to clay. Its king is to be the Invisible King in heaven. It is to be on earth, where Babylon, Medo-Persia, Greece, and Rome were; for it is to take their place. It is civil government because that was precisely what was being discussed.

All this has an immediate practical bearing on certain arguments used in the debate on the League of Nations. One thing which particularly pleased some people was to announce that "we want no super-government." But that is precisely what America needs to know and recognize. Jesus Christ exercises a super government over all the governments of the earth and it is well for us to remember that. It would be a good thing if it were so stated in the Federal Constitution. In all the current talk of "independence" and "isolation" and "sovereignty" there enters a good deal of the spirit of "Who's lord over us?" the spirit of defiance and selfishness. Both God and our fellowmen have some claims on us the consideration of which is not altogether optional.

The League of Nations is not necessarily the proper expression of the fact of a super-government over us; but that fact needs to be remembered and thought about. Visible or invisible, super-government exists. We are all subject to Christ's throne, to international public opinion, to more or less defined international law, presently there will be a world court, not always optional and some time Christianity will bring about the United States of the World. And the "people of the saints of the Most High" will rule. Not the conqueror but "the meek, shall inherit the earth."

The fifth Pan-American Conference assembled at Santiago de Chile on March 25th. International conferences multiply. It is a sign of the times.

The Irrepressible Conflict.

The outstanding fact in national affairs at present is the necessity of raising annually the immense sum of three billion dollars in taxes. The less realized fact is that we are to raise another four billion in State and local taxes, according to current estimates. This means an average of \$73.00 for each person of our 110,000,000 people. We will see when some of it is paid and we get a receipt, and we will be angry. We will not realize just when or how the rest of it is paid or we would be furious. At any rate, it must be paid; not once or twice but annually for years.

Inevitably the question will be raised whether this burden cannot be reduced. For answer, the estimated federal budget is given below and each person can judge for himself the prospect of any item being reduced.

	1923	1924
Interest on public debt	\$1,100,000,000	\$ 950,000,000
Sinking fund public debt	330,088,800	345,097,000
Veterans' Bureau (World War)	431,298,843	428,160,773
Pensions (other wars)	268,000,000	253,000,000
Post Office	573,079,833	584,872,991
Army	268,338,388	252,150,231
Navy	325,297,184	296,586,578
Shipping Board	100,459,000	50,411,500
Increased compensation	38,735,173	35,811,893
Roads	35,000,000	32,300,000
All else—Congress, judiciary, etc.	475,282,445	478,386,196
Total	\$3,940,579,667	\$3,706,777,163

The one hopeful element is the second item, the paying off of our debt. As you see, that alters the first line, the interest item, reducing it by \$150,000,000. The remainder offers no point of marked reduction. If the pensions for Civil War veterans go down with the death of old men, the pensions of the World War will probably take up all the change. The post office item should really be subtracted for the income largely pays back the outgo, and the appropriation is chiefly a matter of book-keeping. Even so over \$3,100,000,000 remains. And till the great debt is paid the total shows no great likelihood of being reduced.

All this leads to but one conclusion. If the money must be raised, some one must pay it. And an irrepressible conflict must result. The rich and poor, the farmer and laborer and the investor and the salaried, the railroads, the mines, the oil interests, the corporations, big business, little business, will strive and strive again. Congresses will be elected and not re-elected. But whatever other issues are pushed to the front, one issue will be a constant issue, often concealed, but by thinkers never forgotten. That issue will be WHO will pay these immense taxes?

The price of peace is obeying the Prince of Peace

America's Great Decision

Evidences of Enforcement.

Statistics relating to enforcement of the federal prohibition laws were made public January 16 by Attorney General Harry M. Daugherty. Among the facts disclosed are the following:

In the eighteen months, July 1, 1921, to Dec. 31, 1922, U. S. attorneys acting for the Department of Justice obtained 27,301 convictions with jail sentences; the collective jail penalties aggregated 2,045 years; fines assessed totaled more than \$5,220,000. There have been reported 58,800 cases during the eighteen months.

It is noted that courts in states that were dry before the coming of national prohibition have less crowded dockets than those in former wet states. The most crowded court dockets, as might be expected, were found to be in the southern district of New York, which includes New York city.

Is Literary Digest Catholic?

From the New World (Roman Catholic) we quote: "A good deal of ink is being spilled over the spread recently given by the Literary Digest to a defense of the Ku Klux Klan. Accusations are generously poured on the head of the enterprising editor, and a good deal of bad blood has come to the surface. * * * * It might be well for Catholics to be a little tolerant in meeting the advance of criticism, and even if this becomes, at times, worse, to answer the charges not by imputing evil motives, but by fair controversy. As it happens, the owner of the Literary Digest is a Catholic, and an exceedingly good one. To allege that the journal is anti-Catholic is not true. Already the wide diffusion of the defense of the Klan has done more to arouse hostility than any single agency so far."—Northwestern Christian Advocate.

Men are never so likely to settle a question rightly, as when they discuss it freely.—Macaulay.

"Discussion is the greatest of all reformers. It rationalizes everything it touches. It robs principles of all false sanctity and throws them back on their reasonableness. If they have no reasonableness, it ruthlessly crushes them out of existence and sets up its own conclusions in their stead."—Woodrow Wilson.

In the seven years, 1912-1918, there were 59,377 murders in the United States. American soldiers killed in battle in the World War numbered 50,327, or 9,505 less.

WHOLE GOSPEL

EVANGELISM

WE CANNOT MAKE A GOOD SOCIETY OUT OF BAD FOLKS

Date	Church Members	Per Cent	Population
1800	350,000	6	5,308,483
1837	1,627,520	10	17,069,453
1871	9,600,000	25	39,000,000
1920	43,000,000	41	105,000,000
1922	45,997,199	42	110,017,000
With Protestant children—			
	51,000,000	46	110,017,000
Roman Catholic population 18,000,000			
Not professed Christians - 59,000,000			

Wanted—A Converted Nation, to be won by God's Almighty Spirit through us.

Needed: Spiritual Revival.

Certain pseudo-prophets, lacking insight and vision, are busy repeating the discredited enchantment that the world can still be saved by science, education and philosophy alone. The great events of the last nine years have taught them nothing. With men and women, however, of all schools, who seek to penetrate the heart of things, it is a settled conviction, capable almost of a demonstration, that nothing less than a spiritual revival can recover us. It is in the spirit that man is sick; it is there that healing must come.—From Address at the National Free Church Council at Bristol, England, Feb. 27, 1923.

A New York paper reporter asks a man he meets on Broadway what is the matter with our mode of life? and the answer comes, "There are 65,000,000 of heathen in America. That alone answers the question." We do not know where he got his statistics, but the church has not only the unevangelized millions of non-Christian nations as her task, but millions here at home is one of the things that should make the Saviour's valuation of time our own. We must work while the day of the Lord is here.—Northwestern Christian Advocate.

The only personal liberty a man has is the choice of one of two courses both right in themselves and harmless to others.

Is Our Government Masonic?

We are all familiar with studies of our Congress as Democratic or Republican, as progressive or reactionary, and this paper presented in the October, 1922, issue the facts on whether it is professedly Christian or not. We now present another summary only a little less interesting.

The figures which are herewith presented are taken from a booklet by Gilbert O. Nations, editor of "The Protestant," a paper published in Washington, D. C.

The Senate, which has 96 members contains 54 Masons, which means six more than a majority. The House of Representatives, which has 435 members, contains 175 Masons or forty-three less than a majority. The total in Congress is 229 or 43 per cent of the 531 members.

If we may judge by figures given in the "New York World" Almanac, the Masons are about 8 per cent of the men of the nation. It therefore appears that these 8 per cent of the men of the country provide 43 per cent of the representatives in Congress.

It may be of interest to compare these figures with the corresponding ones on professing Christians. The professing Christian population was 41 per cent of the population, without counting in the children of professing Protestants, or 46 per cent by allowing for them. These elected 59 per cent of the members of the two Houses of Congress; that is, the past Congress, not the new one.

People may be curious as to how much these figures on Masonic Congressmen mean. For one thing, as Dr. Nations points out and as the record plainly proves, the figures are not a guide as to who will be anti-Catholic, for proposers of bills especially favored by the Catholics are often Masons, though in general Masons are not pro-Catholic, to say the least. For another thing, the fact of Masonry has very little to do with party, in fact nothing at all, apparently. But whatever it means the last Congress was 43 per cent Masonic.

If this has been regularly true of Congress, it gives one more indication why our government will not be called Christian, by those who wish to be accurate, but religious, for Masonry is such.

Of 531 Congressmen 138 were repudiated by their constituencies, which means a political death rate of 1 in 4.

The administration of criminal law in this country is a disgrace to our civilization.—Chief Justice Taft in 1908.

Peace 15 per cent

War 85 per cent

Fed. Depts., 15 per ct. Debt, 11 per ct. Interest, 28 per ct. Pensions, 25 per ct. Army and Navy, 17 per ct. War Adjustm'ts, 4 per ct

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America's Great Decision.

REFORMED PRESBYTERIAN
THEOLOGICAL SEMINARY

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

Published Quarterly.

Hopkinton, Iowa, July, 1923.

Volume 2. No. 3

A Flood of Infidelity.

Jesus Christ himself said, "The children of this world are in their generation wiser than the children of light." What would He say about the latest methods of the modified "Appeal to Reason" now called "The Haldeman-Julius Weekly?"

The Haldeman-Julius Company are now offering three millions copies of their Ten Cent Pocket Series at five cents a copy, a wonderful offer which reminds me as to both contents and price of the following items concerning the great infidel movement of over a century ago.

President Dwight of Yale said, "From France, Germany and Great Britain the dregs of infidelity were vomited upon us. From the 'System de la Nature' and the 'Philosophical Dictionary' down to the 'Political Justice' of Godwin and the 'Age of Reason,' the whole mass of pollution was emptied upon this country. The last two publications flowed in upon us as a deluge. AN ENORMOUS EDITION OF THE 'AGE OF REASON' WAS PUBLISHED IN FRANCE, AND SENT OVER TO AMERICA, TO BE SOLD AT A FEW PENCE PER COPY, AND, WHERE IT COULD NOT BE SOLD, TO BE GIVEN AWAY."

Or read this from the "American Quarterly Register of August, 1830, p. 33. "During the same period the infidels in Europe renewed their efforts to uphold their cause. Between 1817 and 1830 5,768,900 volumes of the works of Voltaire, Rousseau, and other infidel writers were circulated on the Continent."

Wrapped up in a safe list of Shakespeare and a number of merely literary works is a long and fairly complete list of the most noted specimens of infidel writings. Voltaire, Rousseau, Paine, Ingersoll and heathen philosophers hold chief place. Bryan's "Prince of Peace" is a surprise where the life of Christ is given under the hand of Ernest Renan. Two volumes of the words of Jesus, edited by Henry C. Vedder come between Rousseau Schopenhauer and Aristotle. The list starts with Ibsen and ends with Machiavelli.

Such energy in the cause of little concealed infidelity is at least worthy of emulation in a better cause.

The Bible Societies already surpass this by offering the Gospel according to John for one cent; but it would be splendid if a multitude of writings embodying true religion in story, essay, history and biography, were offered as widely and cheaply as the list of the old "Appeal to Reason" which in its often

just attack on present evils, including corrupt churches, does not distinguish the gospel of Christ from the worldliness of hypocrites.

The idea of the series is great, the application might be improved.

Facts without advocates are like seed corn on the drying rack, not very productive. "Truth crushed to earth will rise again." Yes, if there is a man to raise it.

The Bible Says Christ's Kingdom Is In the World but Not of It.

Christ's Kingdom.—My kingdom is not of this world....not from hence.—John 18:36.

Christ's People—These are in the world.—17:11....They are not of the world.—17:14.

Christ's Enemies.—Ye are of this world; I am not of this world.—8:23.

On Earth but of Heaven.

Our Father, which art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven.—Matt. 6:9-10.

Our Policy.

1. Labor, under God, for the complete conversion of every American to Jesus Christ, for private and for public life.
2. Add to the oath, "Subject to the moral law of Jesus Christ, Ruler and Savior of Nations." Then Christians can take it consistently.
3. Then, and not before, send real practicing Christians, and no others, to take it.
4. Put the Bible in the schools for future citizens.
5. Apply Christ's moral law to our problems of labor and capital, education, race relations, international dealings.
6. Put Christian reasoning into public argument, and Christian language into Thanksgiving proclamations and public prayer.
7. NEVER STOP SHORT OF STATE AND FEDERAL CONSTITUTIONAL AMENDMENTS DECLARING OUR DECISION AND PURPOSE TO BE CHRISTIAN IN GOVERNMENT.

Our motto is: Separation of Church and State, but religion in both.

The Prayer of 1779 for Independence.

The nearness of the Fourth of July and the present-day emphasis on 100 per cent Americanism ought to make a prayer of 1779, from the very days of the American Revolution, a matter of interest. It ought to be especially interesting as being taken from the original sources, not from some history full of the historian's opinions. It deserves attention as one of the things omitted from the school histories, those nice collections of facts meant to please everybody.

This prayer of 1779 ought to be interesting to two classes which are not always united: historians and Christians. The June "American Magazine" tells of one of the historians, Dr. Robinson of Columbia, who "has been the leading advocate in this country of the policy of giving a rational and sensible interpretation to historical facts. Both as a lecturer and a writer he has declared repeatedly that most of us DARE NOT to tell our children in the schools the things most important for them to know." Whether for lack of daring to displease the unbelieving or the Jews or the self-advertised broad minded or for lack of space or for shame at such o'd-fashioned ways, we do give our children little knowledge of religion in American history, except that for religion some colonists sought the New World and were splendid folks to start a new country but "too strict" altogether to set an example for us for keeping that country going when it has grown great (At the words "grown great" many persons reach round and pat themselves on the back and stop thinking.) The school histories get abundant emphasis on how great we have grown. But read the prayer of 1779 to learn how the Continental Congress thought greatness must come.

"Whereas it becomes us humbly to approach the throne of Almighty God, with gratitude and praise for the wonders which His Goodness has wrought IN CONDUCTING OUR FORE-FATHERS TO THIS WESTERN WORLD; for His protection to them and to their posterity amid difficulties and dangers; for raising us, their children, FROM DEEP DISTRESS TO BE NUMBERED AMONG THE NATIONS OF THE EARTH; and for arming the hands of just and mighty princes in our deliverance; and especially for that He hath been pleased to grant us the enjoyment of health, and so to order the revolving

(Turn to Page Two)

America's Great Decision

America's Great Decision.

A QUARTERLY.

GEO. S. COLEMAN, Editor.

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

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Free Speech.

The Editor of the Century Magazine, writing in the Northwestern Christian Advocate some time ago, gave the following practical argument on how broad are the safe limits of free speech:

"I have made quite a collection of radical, dangerous, reckless preachments in this country, the authors of which went unjailed and unrebuked, and all of which the public has survived, although I know of innumerable men who would have proved that had these been permitted, the whole country would have bene Bolshevized in thirty days."

He then presents three statements. As you read them, consider whether the speakers or writers would today be prosecuted for criminal syndicalism or attack on government.

First. "The spirit of resistance to government is so valuable on certain occasions that I wish it always to be kept alive. It will often be exercised wrong, but better so than not to be exercised at all."

Second. "Whenever they (the American people) grow weary of their existing government, they can exercise their constitutional right of amending it, or their revolutionary right to dismember or overthrow it."

Third. "The masters of the government of the United States are the combined capitalists and manufacturers of the United States. . . . We have restricted credit, we have restricted opportunity, we have controlled development, and we have come to be one of the worst ruled, and one of the most completely controlled and dominated governments in the civilized world—no longer a government by free opinion, no longer a government by conviction and the vote of the majority, but a government by the opinion and duress of small groups

of dominant men. I am not afraid of the American people getting up and doing something. I am only afraid they will not. . . . I believe that the weakness of the American character is that there are so few growlers and kickers among us. . . . We have forgotten the very principle of our origin if we have forgotten how to object, how to resist, how to agitate, how to pull down and build up, even to the extent of revolutionary practices, if it be necessary to readjust matters."

These three statements, all professing the Americanism of the right of revolution were made by three Presidents of the United States: Thomas Jefferson in a letter to Abigail Adams, Abraham Lincoln in his first inaugural, and Woodrow Wilson in his 1912 campaign.

It is to be remembered, of course, that none of the three actually was getting up armed revolution. No self-respecting government would stand that nor would honest revolutionists expect that. But they were arguing the right of armed revolution. If Jefferson, Lincoln and Wilson were criminal syndicalists at least they were also Presidents of the United States.

The Prayer of 1779.

(Concluded from Page One)

seasons, that the earth hath produced her increase in abundance, blessing the labors of the husbandmen, and spreading plenty through the land; that He hath prospered our arms and those of our ally; been a shield to our troops in the hour of danger, pointed their swords to victory and led them in triumph over the bulwarks of the foe (probably Wayne's victory at Stony Point); that He hath gone with those who went out into the wilderness against the savage tribes (doubtless Clark's Expedition which won the Northwest Territory); that He hath stayed the hand of the spoiler, and turned back his meditated destruction (Power of the Six Nations of Indians broken by Sullivan in western New York); that He hath prospered our commerce, and given success to those who sought the enemy on the face of the deep (John Paul Jones in the Bon Homme Richard against the Serapis); and ABOVE ALL, THAT HE HATH DIFFUSED THE GLORIOUS LIGHT OF THE GOSPEL, WHEREBY, THROUGH THE MERITS OF OUR GRACIOUS REDEEMER, WE MAY BECOME THE HEIRS OF HIS ETERNAL GLORY; therefore,

Resolved, That it be recommended to the several states to appoint Thursday, the 9th day of December next, to be a day of public and solemn thanksgiving to Almighty God for His mercies, and of prayer for the continuance of His

favor and protection to these United States; to beseech Him that He would be graciously pleased to influence our public councils, and bless them with wisdom from on high, with unanimity, firmness and success; that He go forth with our hosts and crown our armies with victory; that He would grant to His church the plentiful effusions of divine grace, and pour out His Holy Spirit on all ministers of the gospel; that He would bless and prosper the means of education, and spread the light of Christian knowledge through the remotest corners of the earth; that He would smile upon the labors of His people and cause the earth to bring forth her fruits in abundance; that we may with gratitude and gladness enjoy them; that He would take into His holy protection our illustrious ally, give him victory over his enemies, and render him signally great, as the father of his people and the protector of the rights of mankind; that He would be graciously pleased TO TURN THE HEARTS of our enemies, and to dispense the blessings of peace to contending nations; that He would in mercy look down upon us, pardon our sins and receive us into His favor, and FINALLY, THAT HE WOULD ESTABLISH THE INDEPENDENCE OF THESE UNITED STATES UPON THE BASIS OF RELIGION AND VIRTUE, and support and protect them in the enjoyment of peace, liberty and safety.—Done in Congress (the Continental Congress) the 20th day of October, 1779, and in the 4th year of the independence of the United States of America. Vol XV of their Journals, p. 1191. Committee reporting was Jesse Root, Samuel Holton, Frederick A. Muhlenberg, and Gouverneur Morris.

How important for us to remember on Independence Day that the men who led in the struggle for independence prayed! How important to notice that they frankly prayed like Christians! How worthy of remembrance that last final petition, "That He would establish the Independence of these United States UPON THE BASIS OF RELIGION AND VIRTUE!"

Yet it was only eight years later that Benjamin Franklin in vain urging prayer in the Constitution Convention, said, "In the beginning of the contest with Great Britain, when we were sensible of danger we had prayer IN THIS ROOM, for the divine protection—And have we now forgotten that powerful friend?" The Federal Constitution which they made without prayer remains to this day a monument of ingratitude, God not even mentioned

Well may Christian citizens on every Independence Day use the eloquent words of Lincoln: "We have grown in numbers, wealth, and power as no other nation has ever grown. But we have forgotten God. . . . Intoxicated with unbroken success, we have become too

America's Great Decision

self sufficient to feel the necessity or redeeming and preserving grace, too proud to pray to the GOD WHO MADE US."

Hear the prayer of 1779, "Finally, that HE WOULD ESTABLISH THE INDEPENDENCE of these United States UPON THE BASIS OF RELIGION AND VIRTUE.

Fairness in Judging Wages.

How many things work to cut down the earnings of the average industrial worker in the United States is suggested by compilation for the President's conference on unemployment, prepared and published by the bureau of labor statistics.

Industrial wage earners lose on the average 23½ per cent of their annual wages from unemployment, part time work, sickness, strikes and lockouts.

The average industrial worker loses 10 per cent from unemployment, ½ per cent from sickness, 10 per cent through part time employment, 1 per cent from strikes and lockouts. Those whose work is outdoors lose another 10 per cent by bad weather, and in most parts of the country even more.

Applying this we learn that the ordinary laborer who gets \$4 a day, averages when the whole year is counted, only \$3. The man who gets \$5 when he gets any, averages only \$3.87. Their year wages will be not \$1,200 and \$1,500 but only \$920 and \$1,150.

These are things we overlook when judging wage controversies. We need to inquire not only how good are the wages but how steady.

2,561,000 new automobiles were made in 1922. Life is speeding up. The question becomes all the more important whither we are going. Wherever it is, we are going fast.

There are about 100,000 blind people in the United States.—United Presbyterian. Startling! But how many are morally blind? And if there were not so many morally blind, there would be far fewer physically so.

Scientists can magnify the human voice 12,000 times, but they seem unable to do a darned thing for the voice of conscience.—Brockville (Ont.) Recorder, quoted in The Optimist. The scientists may fail; but a little Bible reading sometimes makes your conscience shout.

American life insurance companies wrote \$10,500,000,000 of life insurance in 1922 and paid out \$1,006,931,734. This seems about the largest of modern cooperative efforts. As for me, I am glad to share the burdens and let other people die and collect the benefits.

WHOLE GOSPEL

EVANGELISM

WE CANNOT MAKE A GOOD SOCIETY OUT OF BAD FOLKS

Date	Church Members	Per Cent	Population
1800	350,000	6	5,308,483
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With Protestant children—			
	51,000,000	46	110,017,000
Roman Catholic population 18,000,000			
Not professed Christians - 59,000,000			

Wanted—A Converted Nation, to be won by God's Almighty Spirit through us.

America's Real Progress.

Often those who labor for reform tend to exaggerate the evil which they attack and make no mention of progress in other respects. This is the partial justification of those who call reformers fanatics, for thus far they truly seem unbalanced, at least in the impression they give publicly. Consequently the reformer loses the confidence of men who see both good and evil. Yet a doctor talks of diseases, and Christ said, "I came not to call the righteous but sinners to repentance;" and reformers must, if they would persuade people to change, show them how bad things are.

But there is need, no matter how bad things are, to report some progress also, if possible. Otherwise the supporters of reform become discouraged and because past efforts apparently achieved nothing, cease to make any efforts at all. We need to review the triumphs, thank God, and take courage.

No Fourth of July is complete without calling to memory the principles and deeds of the first days of independence, without a frank recognition of the evils which now call for patriots to resolve with Lincoln "that this nation, under God, shall have a new birth of freedom;" but also it is not truly complete until we realize how the nation has been already "nobly advanced," and that our one hundred and forty-seventh national birthday is a good day. It is good in several ways.

1st We have vastly more heart religion. This statement is no mere guess. It is based on historical records. It conflicts indeed with the popular impression of past and present; but it agrees with the following facts.

Old New England is by common con-

sent considered the 100 per cent religious community of colonial days. Very well. But read this record from "Beginnings of the American People" p. 112 from the Riverside History Series: "Yet of the first settlers (in Massachusetts Bay Colony) more than half refused the covenant, thus renouncing the privileges of the ideal commonwealth without obtaining relief from its burdens." This among the Puritans! And Governor Bradford writes of how "the country became pestered with many unworthy persons, who, being come over, crept into one place or other." People went to church indeed, but take note! They were compelled by law.

Authority made religion look stronger than it really was in the people's hearts. At another time we hope to show this at large; but let one statement sum it up here. Religion was supposedly strong about 1800, it was still officially recognized in many States, there were religious oaths of office, but the mass of the people could not vote to make or change such laws, the mass of the people were not church members, the mass of the people were Sabbath-breakers, hard drinkers, often profane. There were only 350,000 Protestant church members among 5,308,483 people, or 6 per cent (See Dorchester's Problem of Religious Progress.) These 6 per cent had high social standing, accumulated property, had the vote, had the law. But they numbered one in fifteen! Today, under no authority, church members number one in two and a half.

2nd. We have better morals. "It is easy to praise the fathers of New England," said Theodore Parker, "easier to praise them for virtues they did not possess than to discriminate and fairly judge these remarkable men.... Let me mention a fact or two. It is recorded in the probate office that, in 1678, at the funeral of Mrs. Mary Norton, widow of the celebrated John Norton, one of the ministers of the first Church in Boston, fifty-one gallons and a half of the best Malaga wine were consumed by the 'mourners.'" Again, "Townsh provided intoxicating drink at the funeral of their paupers." Again, "Affairs had come to such a pass that, in 1742, the General Court (Mass. Legislature) forbid the use of wine and rum at funerals." He comments. "You may easily judge of the drunkenness and riot on occasions less solemn." Compare that with Federal Prohibition!

If this was Puritan New England, why take space in this small paper to describe less moral colonies?

3rd. We have less poverty. Today Christianity (rather the church) is challenged to meet the problems of industry or to admit itself worthless. The challenge is healthy for religion, though it often expresses an unjust spirit in the man who makes it. But read: "The Rev. George A. Calhoun, referring to the condition of things at the time of his

America's Great Decision

settlement, in 1810, at North Coventry, Conn., a fair sample of many inland towns at that time, said, "There were only four floors with carpets on them, but four houses painted white, and not more than ten four-wheeled vehicles. Even whitewash on the walls of rooms was very seldom used. Nor was the difference in the times merely. Real poverty was the cause." This was said in a sermon on his fortieth anniversary in the same town. Compare that with our rugs and linoleum, with our paints outside and paint and wall-paper inside, with our multitudinous Fords and thronged railroad traffic. Then study this sentence, "Pauperism generally increases and diminishes with the decline and advance of public morals."

4th. We have made this progress in the face of an enormous new population of backward development. The people who were in America in 1776 were almost entirely the descendants of early colonization. Benjamin Franklin stated in 1751 that the population then in the colonies, amounting to about 1,000,000, had been produced from an original immigration of less than 80,000. We read in R. Mayo Smith's "Emigration and Immigration," p. 17: "Considering the difficulties of getting to America and the dangers to be encountered there, it is probable that after the first settlement the increase was mainly natural (i. e., by children), supplemented by an intermittent flow of newcomers. . . . It is not improbable that the doubling period of twenty-three years represents the normal excess of births over deaths."

Our population continued to be chiefly the descendants of early colonists until after 1820. Smith writes further: "For the period from 1783 to 1820 we know the actual number of the population at the censuses of 1790, 1800, 1810, and 1820. But during this period we have no statistics of immigration. . . . The estimate that is commonly accepted, and the one that is published by the Bureau of Statistics, is that the number for the whole period was about 250,000." Actual count of immigrants began in 1820 and the first year totaled only 8,385! Even by 1831 the total in a year was only 22,633. Under our law of 1921 to restrict immigration, the 3 per cent law, the number allowed for a year is 355,825 over fifteen times the number of 1831 and forty-two times the number of 1820. The number who came in 1914 was 1,218,480, one year's immigration equal to one-third of the whole population of the first days of independence!

There are in the United States today 34,000,000 persons either foreign born or children of the foreign born.

In the face of the new work of transmitting to these newcomers the blessings which independence in 1776 was to give Americans, in the face of 1,218,480 in one year we have risen from 6 per

cent to 42 per cent of the population members in the churches; we have national prohibition; we do not yet admit the continental Sabbath of Europe to be American; and despite the poor who come, we have a marvelous percentage of population who have escaped poverty. God is delivering us from the power of darkness and is translating us into the kingdom of His dear Son.

On the 147th Independence Day all Christian Citizens have reason to thank God and take courage.

They Seek Jesus.

The most significant fact with regard to the new religious books of the year 1922-23 is the great number of volumes treating of the personality, life and works of Jesus. The publishers have felt the pulse of the serious reading public and the publication of these books is a result of that fact. The world was never so perplexed intellectually and spiritually as today. And men are wistfully turning, as never before—and more hopeful than ever before—to the "Lord of Thought" and of the heart.—Advertisement of new books on Jesus in the Christian Century.

Accept Jesus As King

Honor for Christ.

President Harding in his Denver speech does himself the honor of referring to the Golden Rule of the Man of Nazareth. He even commits himself to say, "With service which the Nazarene would approve are associated all our ideals and our finer aspirations."

Any reference to Christ in American public speech may be progress for which to be thankful; but we hope some day Christians will dare at least to say Jesus, better still, Christ. If it is offensive to say, "Our Lord," a Christian might say "My Master." We are gaining, but how cautiously! A hostile Jew says, "Nazarene."

Freedom or Emptiness?

Freedom in religion has resolved itself into a godless secularization. It has secularized the Bible out of the public schools rather than hurt anyone's sectarian feelings. It has secularized all meaning out of legal oaths, until perjury has come to be something of a commendable crime if committed to help a friend out of trouble. It has secularized God out of most of the great holidays, ("holy days" originally, if you please.)—From Common Sense Religion by the Rev. F. E. Wilson.

This paper favors the World Court straight without any respect for Henry Cabot Lodge. Henry is an old man. He and some other irreconcilables will very soon be stepping up before the Great White Throne and the will then accept a World Court. Eventually, why not now?

Lutherans are often considered all German and all opposed to prohibition. But are they? The Augustana Synod, meeting at Rockford, Illinois, declared on June 11th otherwise by calling on their 1,249 churches and 293,777 members to support the Volstead Act and by denouncing Governor Smith and his New York nullification act.

President Harding's chosen Bible verse when he was inaugurated was, "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." From the compromises and changes of purpose on the best positions he takes, such as on the world court, it would appear that President Harding is walking humbly all right, but not with God.

A few years ago statistics gathered in the city of Boston revealed the fact that about 80 per cent of the pastors and Christians workers in the churches of the four leading denominations of the city were born and reared in the country. . . . President Woolsey of Yale once said, "We must save the country town or we are lost as a nation."—From "The Future Leadership of the Church" by John R. Mott, p. 37.

"The Grand Fascista Council, at a meeting in Rome, requested its members to choose between Fascismo and Freemasonry. * * * * Mussolini, always against the Masons, has been drawing closer to the Catholic Party. He is becoming almost subservient to the Vatican. His policy of reintroducing religion (this does not mean the Bible) into the public schools as a favor to the Pope roused the ire of the Masons. The Premier, mindful of the support of the Catholics, told the Masons: "Fascisti cannot at the same time serve the cause of Masonry and that of the Nation."—Time, March 3, 1923.

America's Great Decision.

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

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REFORMED PRESBYTERIAN
THEOLOGICAL SEMINARY

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Hopkinton, Iowa, October, 1923.

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WHY

IS OUR GREAT COUNTRY FULL OF UNREST?

ANSWER:

Too much injustice. Both Poor and Rich are unjust.

But What is Justice?

OUR PLANS

Of Government, the Federal and state constitutions, show NO DECISION on a standard of Justice.

Too many citizens say Morals should have nothing to do with Politics. RESULT: INJUSTICE.

NEEDED:

A NATIONAL DECISION, Registered in the Federal and State Constitutions, for the MORAL STANDARD OF JESUS CHRIST.

MEANWHILE let AWAKENED CHRISTIANS (there are 51,000,00 Professing Christians, mostly Unawakened) add to the Oath This Standard: I Swear to Maintain and Support The Constitution of The U. S. and Laws Made in Pursuance Thereof SUBJECT TO THE MORAL LAW OF JESUS CHRIST, so Help Me God.

LET US DO CHRISTIAN JUSTICE.

Why Christianity fails Politically.

Today the churches are being fiercely called to account by members within and unbelievers without. The point of criticism is the fact that the mighty church exists in the same society with unjust industrial and political conditions and is apparently blind to the evil which everyone else sees. "Is that Christianity?" roars a discontented world?

But the accusers are often the very people who have lately shouted, "Religion has nothing to do with politics."

Christianity has not shown much power politically because Christians have been scared out of trying. When a preacher tried to apply the Bible to present day affairs, someone objected. "There should be no politics in the pulpit." When a candidate was criticised timidly by some Christians as not the right kind of man for Christians to support, someone answered, "We want no religious tests." If anyone told his neighbor that he as a Christian ought to support prohibition, the neighbor, another professing Christian, cried, "But what would become of the party!" showing he was first a Republican or Democrat and after that a Christian.

Christians could have brought prohibition long ago by being Christian in politics; but there were issues more important to them than being Christian. Read this: "So far as I am myself concerned, therefore, I can never consent to have a question of local option MADE AN ISSUE between political parties in this state. My judgment is very clear in this matter. I do not believe that PARTY programs of the HIGHEST consequence to the political life of the state and nation ought to be thrust on one side and hopelessly embarrassed for long periods together by making A POLITICAL ISSUE of a great question which is essentially NON-political, NON-partisan, MORAL and social in its nature." So said Woodrow Wilson in a letter under date of May 8, 1911. How can Christianity take hold. Moral questions however great are non-political and must not interfere with non-moral party programs which are "of highest consequence." Woodrow Wilson, here states the common view.

Yet as to political wisdom what issue is today more thoroughly decided than the one he sought to thrust aside?

When moral issues are those which divide parties, when moral issues are admittedly of "highest consequence," when all issues are first considered from a moral viewpoint; then and not till then will we get speed in public progress. Throw our Christian power into

Prepare for Peace.

Under this title the bulletin of the Rochester church federation, Dr. O. T. Price, executive secretary, says:

"Our government is doing much to prepare the country for war. Propaganda is in the movies, in the press and in the air. What is Washington doing to educate for peace? Does any one know of anything? Eighty-six per cent of our federal budget is going for past and future wars, and 2 per cent for education, and somebody is blocking the way to every sort of international co-operation, the only hope for peace. How much longer is the church going to stand by while politicians shout, "Hands off! International relations are political issues, let the church keep out."

Is not the time nearly ripe for a religious crusade for peace, amity, international friendship, the World Court and the League of Nations?

And still one party does nothing lest glory come to another party. "God give us men" in Washington who will put humanity and country before party."—The Baptist.

Harding And His Lord.

In the July issue prepared in June, our late President was referred to as mentioning Christ by those names which might be acceptable to Christ's enemies. The "Christian Herald" of July 14th gives an extract from some speech in which Jesus is called the Christ. Though the editor of this paper has not seen that speech, he is glad to believe that Mr. Harding advanced in this as in some other things. Certainly his address sent to the Knights Templar just before his death spoke of Jesus as the Christ more plainly than on previous occasions. "The Herald" reference is given moreover, as in an address to the general public, which means more.

Our national life is suffering for want of those keen moral sensibilities that are fostered alone by pure religion of the home. A nation-wide call should go up from pastors and praying people generally, urging that the family altar be set up in every Christian home.—The Christian Educator.

gear. It will not fail. Out of gear it turns nothing.

Hurrah for the critics! Whenever it has been said Christianity was a failure, if a certain evil continued, the evil has always had cause to regret the challenge. Thank Providence for the challenge.

America's Great Decision

America's Great Decision.

A QUARTERLY.

GEO. S. COLEMAN, Editor.

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

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Shall Democracy Succeed?

Mere democracy is not enough. Men are dangerous to themselves; they are oppressors of one another. Our democracy may fight another democracy. Absolute monarchy has failed. Limited and Constitutional monarchy has failed. Rule of the propertied or educated few has failed. Shall democracy succeed? We the people, have gotten our chance through Jesus Christ. Can we retain it without Him?

Social Unrest and the Church.

There is a marked demand in the public libraries of the country for books and magazine articles discussing the industrial unrest which is the most conspicuous fact marking our time, and the propaganda which urges a reorganization of the existing social order. Dr. Howard Agnew Johnston, president of the Chicago Church Federation, says: Moreover, it is significant that a large majority of the people seeking this material are not found in the membership of the church. This is one of the weaknesses of the church.—The Baptist.

Application Hurts, But Wins.

What the church of the twentieth century must do is to make real the Christian virtues of love, service, righteousness and justice by applying them to existing economic conditions. The world is crying out for a religion which has in it the ring of reality.

No one thought much about the social creed of the churches until an attempt was made to apply this creed to the steel industry, then forsooth, some church leaders, both ministers and laymen, raised the objection that the church was meddling.

Natural or Redeemed Government?

The commonest, and the most generous, argument against accepting the authority of Jesus Christ and His moral standard in our constitutions and politics is based on a fear that some one will be denied some of his rights. So people who admit the need of Christianizing politics but do not wish to trouble anyone, hope to get the work done without directly doing it. This is like having prohibition but not wishing anyone to be kept from drinking what he pleases. It is like hoping to make everyone comfortable without insisting that they go to work. But this rather soft-headed kind of talk has the excuse that it is often honestly soft-hearted.

It is true that government has usually erred by using too much and not too little force. We have had plenty of violent persecution. It is the part of wisdom to be afraid of oppressing others. But suppose we let wrong go on. Then we all go to ruin together, though we talk of forbearance and love.

There are three right objects of love: God, our neighbor, ourselves. If anyone of these is slighted, another one, overreaching, gets more than its rights and starts on the way to destruction, for we cannot exist healthily without all three.

Is it a wrong to our unchristian neighbor to try to make our government as frankly Christian as it is now frankly republican, both in spirit of the people and in form in the Constitution?

When the Massachusetts Convention, elected to decide on accepting or rejecting the Federal Constitution, was debating the lack of Christianity in the Constitution one delegate, a minister, the Rev. Mr. Shute, asked: "Who shall be excluded from NATURAL trusts? Whatever answer bigotry may suggest, the dictates of candor and equity, I conceive, will be, None. Far from limiting my charity and confidence to men of my own denomination in religion, I believe there are worthy characters among men of every denomination—among Quakers, Baptists, the Church of England, the Papists, and even among those who have no other guide in the way to virtue and heaven, than the dictates of natural religion."

That certainly sounds generous, no limiting of charity and confidence even as to the worthy character of those who have no other guide than natural religion.

The specific question about such worthy character is not the simple one of giving such men freedom, but whether they are worthy to be given authority. There's the rub.

The would-be tolerant Massachusetts Puritan based his willingness to give such men authority on the specific ground that office in civil government is a "natural trust."

Jesus Christ was at direct issue with such a theory as to government. Jesus said "All power (or, as the American Revised Bible says, All authority) is given unto me in heaven and in earth." All anti-christians and many who as to private, family, and church life profess Christianity, say this is untrue, and civil office is a natural trust, not a matter for the Redeemer.

When people had been suffering under kings who claimed to rule "by the grace of God," I do not wonder that people swung to the opposite extreme. When the ministers of established churches taught passive obedience, telling the people they must submit to any oppression, and did that in the name of the Christian religion, I do not think it strange that men turned heathen again and fled to so-called natural religion for arguments in behalf of liberty. They might better have read the Bible a little closer and used it to kill the divine-right-of-kings idea by the Bible itself; but men usually go to extremes. So multitudes, in the churches and out, swung from the divine right of kings to the natural rights of all.

But how is "natural government" working? While this country was struggling in civil war Abraham Lincoln, who had himself been once a believer in only natural religion and very little of that, wrote, "But we have forgotten God 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." He was eager for less natural and more redeemed government.

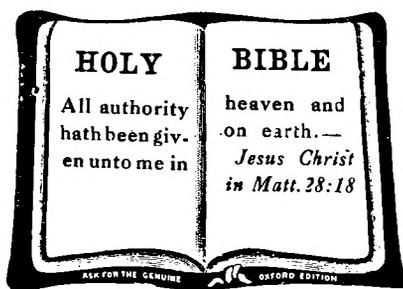
Senator Harlan of Iowa had submitted and the Senate had passed a resolution asking the President to designate a day of prayer to seek God "according to His appointed way. THROUGH JESUS CHRIST. They were wishing for less nature and more grace.

Have recent years seemed to prove that natural government is safe government? Have we such confidence in all men that we will put them in authority? Freedom is one thing, Authority is another. All who respect the rights of others should have freedom, but have they any "right" to authority over Christ's people?

If Christ was right, all the authority of the people comes from Christ and all just government is subjected to His moral law and there is no office which is a "natural trust," and no man who denies Christ and Christ's law should be chosen by Christian people for authority. Caesar might rule and Christians submit but who would say Christians should elect him?

Japanese earthquake casualties according to "Time:" Tokio: 77,823 dead, 120,000 missing. Yokohama: 33,767 dead. Remember that \$1 for relief may prevent \$100 tax some day for war.

America's Great Decision



Christ Over All, Including Civil Government.

One of the strangest doctrines for Christians to hold is that Christ, "who is over all" (Rom. 9:5) has nothing to do with civil government. It is natural enough for human nature to insist that in some part of life man can save himself; but Christians are supposed to have gotten over that proud belief. It is natural enough for unbelieving men to wish to have God referred to in public life only in the most general terms such as might suit almost any religion; but why should Christians prefer to say "God" and "The Almighty" or "The Creator" or "The Supreme Architect of the Universe" rather than say "Jesus Christ" or "Christ the King?"

Christians ought to be convinced by reading, Luke 10:22. "All things are delivered to me of my Father." What does 1 Cor. 15:27 leave out? "For he hath put all things under his feet." And is it any honor to the Almighty to disobey Him when He has ordered the praise to come through His Son? Read Phil. 2:9-11. "God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

We hear much today of the Fatherhood of God and the brotherhood of man. It is splendid that men are so talking. But how do we find God as a Father? Jesus said in John 14:6, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." And as for the brotherhood of man, Paul writes, Eph. 2:18, "For through Him we both have access by one spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone."

We need brotherhood in government today. But will we get it by calling God "the Almighty" instead of "Father," and by ignoring Jesus Christ through whom we have access? Brotherhood will not be advanced without Christ. The world had thousands of years to work

out brotherhood without a Savior. It did not find brotherhood. Jesus alone brings it, in government as well as in church. Unbelievers might doubt it, but why do Christians.

What does "all" mean? Nothing? Or does it mean what we please? Many Christians seem to be pleased to reserve politics for worldliness, so to them "all" must mean all but politics. But does it not mean government, too, when Jesus said, "All authority hath been given unto me in heaven and on earth?" Let Church and State be separate, but Christ supreme in both.

President Coolidge's Religion.

President Coolidge is not a member of any church, but he regularly attends the Congregational church. His wife and two sons belong to the Congregational church and when in Washington Mr. Coolidge and his family attend the First Congregational church. The president is not a member of any secret fraternal organizations.—Pathfinder.

The true civic center of our municipalities will be found not in some towering edifice, with stately approaches, nor in broad avenues flanked by magnificent mansions, but around the family altar of the American home, the source of that strength which has marked our national character, where above all else is cherished a faith in the things not seen.—Vice-President (now President) Calvin Coolidge, in Leslie's Weekly.

What Baptists Believe.

Baptists believe that the state is ordained of God.....The supreme loyalty of all men is to God. Disobedience to the state therefore, is never justified except when the state usurps the place of God in trying to compel the conscience in religious matters, or when it becomes a transgressor of the law of God in requiring what is in violation of divine commands.....Christ's law of service is the key to all human progress. Nations as well as individuals are bound by that law.—From a Message of the Baptist World Alliance to the Baptist Brotherhood, to other Christian Brethren, and to the World. Stockholm, Sweden, July, 1923.

When Congress meets, write to your Congressman and Senator in support of Senator Capper's amendment authorizing Congress to enact uniform laws for the whole country on marriage and divorce.

Of the two thousand strikes each year labor and capital win approximately one-third each, the other third are draws. And the public loses them all.

Punishment Stops Crime.

The American Bar Association recently reported at length on the prevalence of crime in this country, the fact, the reasons, and possible remedies. As to the fact, it may be sufficient to say that there were 7,850 murders committed in the United States in 1922, while there were 63 in England and Wales. New York City had 260 murders and punished three of the murderers. London had 17 murders and caught and convicted all of the guilty parties. As to causes, the Bar Association blames both our system of criminal procedure and the state of public opinion, and the remedies must of course be applied at both of these points.—The Christian Century.

We are coddling the murderer and therefore we are coddling murder. The shameful record is without a parallel in the civilized world. Nine thousand homicides a year and not more than 5 per cent of the killers are brought to an adequate punishment! By ineffectiveness, by cowardice, by venality in some cases, the officers of the law are putting in jeopardy the life of every law-abiding citizen in the country.—Christian Statesman.

"Burglaries have increased 1200 per cent in the last ten years. Burglary insurance losses have increased 543 per cent in the last five years." Our officials need to get more of the idea that they are the ministers of God and that the Bible says they are not to bear the sword in vain. Most of them never think of being "ministers of God." And they certainly bear the sword often in vain. Chief Justice Taft should repeat his statement of 1908: "The administration of criminal law in this country is a disgrace to our civilization."

Bandit Idea From American Film.

The Canton Daily News, Thursday, June 7, 1923.—One of the coolies employed in taking supplies to Pao Tzu Ku (the bandits fortress where their captives have quartered) gives a curious explanation as to why the train was derailed by taking the fish plates off the lines.

He told the relief workers at Tsao-chuang that the bandits told him that they got the idea from an American film. The film apparently one of the serial shockers, gave a detailed picture of the wrecking of an express, and one or more of bandits remembered how it was done.

That it worked perfectly is unfortunately too well known.

There may be those who scoff at the explanation, but it is not likely that a coolie would have sufficient ingenuity to invent such a story.

America's Great Decision

Getting Down to Brass Tacks.

Almost anyone now can write an article about Christianity being the only answer to our social problems. But few writers get down to brass tacks.

Take a rather pressing problem. What about the farmers' situation? They work. They do not demand an eight hours day. They do not strike. And now, we read that Canada has produced four times the wheat she did before the War and we have too much wheat in the world for the American farmer to get a price to pay for labor already expended. Now apply Christianity. Get down to brass tacks.

First of all, for a Christian start, who says, we have too much wheat in the world?

Next, if there is too much wheat, is there too much bread? Would there be too much bread if the price came down? We have still some people poor enough to appreciate more bread, if the price were down. And Europe would be glad to hear of cheaper wheat and too much bread. Has God been too bountiful?

Further, if the farmer gets less for his wheat, is that the end? When the farmer feeds everybody cheaper, ought not everybody to have less need to charge the farmer so much for what he buys? Ought not his fewer dollars to buy more goods?

Now for a brass tack. What keeps up the price of the manufactured goods the farmer buys? Answer—We adopted a tariff which was to protect manufacturers in keeping prices up. And it works. Is it Christian to growl because the tariff we made does what it was planned to do?

Is it Christian to complain about large crops when what we need is for those who get lower prices for wheat to pay lower prices in turn for what they must buy? What keeps up the prices of what the farmer wants?

Too much wheat! Sure enough. Also too many autos and too cheap. Also too much clothing and too cheap. Too much of everything and too cheap.

The farmers must organize, let the wheat come out at one spout, and not let any wheat out at a low price until everybody else reduces prices first. Everyone else is organized, and now it is up to the farmers.

But will God join the organization and obey the rules? When the farmers reduce the acreage, God might send too good a season. And suppose, when the acreage was reduced, God should give a bad season! Will God pay attention when the farmers' board of directors decide on a plan?

The truth is that millions of farmers cannot compete in organization. They can never work as exactly together as a few thousand manufacturers or a hundred railroad presidents. To be effective they must use publicity, while their rivals plot in secret. They can change plans once a year, the others can close

down over night. The farmers can organize enough to market their crop evenly and steadily, but never meanly. To do it they would have to tell everybody about it.

Moral: Knock the spouts off some of these businesses if more goods do not come out at a fair price. Make them Christian. Do not turn heathen.

When nations have no more tariff between them than we have between states, then there will be hope for peace.

2,000,000 school children without seats to sit in! "Time" ascribes this, not to a nation-wide blunder of school authorities but to prosperity, in the cities.

The profit on a Ford car was cut this year from \$90 to \$43, and the company produced 1,833,812 cars, trucks, tractors and Lincolns as against 1,080,000 the preceding year. Now if the carmen would adopt the Ford policy we could be happy both summer and winter.

Ku Klux Klan on the Down Grade.

Signs are gathering that the Ku Klux Klan is disintegrating at its source. Information brought us is to the effect that it is steadily growing more unpopular in the southeastern states, and that in Texas, where it was most rampant a year ago, it is now sucering increasing disfavor. Indiana seems now to be its most flourishing territory and its growth in Ohio brings the prophecy from its partisans that that state will be in the first rank tomorrow. It is growing in new territory and losing in old. Like a prairie fire, it sweeps on, but devours itself in its own flames.—From the Christian Century.

A Suggestion For Fosdick.

The opera house is open—why not be honest enough to go there when one has ceased to believe nearly everything for which historical Christianity stands? What is a "crook," if not the man who preaches one kind of doctrine and accepts another kind of pay? If the attempt to promulgate pagan philosophy in Christian pulpits is not dishonest, what would constitute dishonesty?—D. H. Woodward, Edmeston, N. Y.

Before returning to America, Al. Jolson, well-known comedian, is reported to have said, "I'll joke about anything but prohibition in the future. Prohibition is the best thing that has ever happened to America.—The Baptist.

It is also astonishing to learn that in St. Louis five (church) members are gained annually for every member who is retained permanently.—Christian Century. Not much stay-bility.

They Say.

Mr. Call-me-tolerant Christian.—Never use the name of Christ in public life.

Mr. Private-life-only Christian.—Certainly not. Religion and politics are like oil and water. They do not mix. And business is business.

Call-me-tolerant.—I deplore questioning whether a candidate is a Christian. There should be no difference.

Private-life-only.—That is, if he is for our interests, of course.

Call-me-tolerant.—Men should not argue about laws, either, on moral grounds but should discuss expediency, in politics.

Private-life-only.—That's it. Talk prosperity. Money is the aim of business and politics.

Call-me-tolerant.—What if a man is not a Christian? I am proud that we have all sorts in our party.

Private-life-only.—The point is, Get the votes. Keep in office. WIN.

Mr. Blunt Unbeliever.—Queer religion that. If Christianity makes no more difference than that, deliver me.

Total membership of the Y. M. C. A.'s of North America is now past the 900,000 mark.—Time.

Lawyers in the nation, 122,519. Ministers religious census, 191,796. With which class are you best acquainted?

75,000 new members joined the Knights of Columbus during the past year, bringing the total membership up to 800,000.—Time.

Joe McCormick of Cedar Rapids, Iowa secretary of the K. of C. said, "There are 8,738 Catholic educational institutions in the United States with an attendance of about 2,000,000.—Des Moines Register.

In 1920 the number of baptized Lutherans was only 3,775,810. If the number of Lutheran adherents (estimated from a study of immigration) was 19,454,457, then the number of Lutherans outside the church was 15,698,647, or 81 per cent. That is, out of every five of our own, we have lost four. Some of these are now within the Reformed Church, most of them are without any church connection.—The Lutheran.

ENOUGH TO PAY HER INTEREST.

We have it on good authority that the gambling bill of Great Britain is at present one hundred million pounds or nearly five hundred million dollars a year. In the United States it is probably about two hundred million dollars. It is said that while gambling has increased 50 per cent in England during the last 25 years, gambling among women has increased fifty fold.—Methodist Voice.