

America's Great Decision

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

REFORMED PRESBYTERIAN
THEOLOGICAL SEMINARY

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Coolidge's Religion.

Some people say that it is nobody's business what a public man's religion is. Some other people think a man's religion is one strong indication of his character; and that the public, before entrusting power and place to a man, is entitled to the evidence which indicates character. Still other people say religion does not affect character. Only the second class need finish this item.

On Aug. 2, 1923, Warren G. Harding, President, died from a stroke of cerebral apoplexy. He was only 57 years old.

On Aug. 3, 1923, Calvin Coolidge was sworn in as President at Plymouth, Vt., at 2:43 a. m. He was 51 years old.

On Sabbath, Aug. 5, 1923, Calvin Coolidge took communion at the First Congregational Church in Washington, the denomination to which his wife and two sons belonged.

On Oct. 17 he was elected honorary moderator of the Congregational National Assembly.

On October 18 the pastor, attending the Conference at Springfield, Mass., was notified by telegram that earlier that evening Mr. Coolidge had been officially accepted as a member of the church and the time of his joining dated back to August 5th.

The Rev. Mr. Pierce gave a personal statement to the press in which he said that President Coolidge wanted to join the church at the time he took the communion but feared his motives would be misunderstood.

Anyone who considers the events of August 2nd and 3rd, can understand the act of August 5th. May he know the constant presence and guidance of Jesus Christ, America's Invisible King.

To Reduce Taxes Reduce Danger of War.

Budget, for July 1, 1924-June 30, 1925.

War Department, including	
Panama Canal	\$314,190,650
Navy	311,020,050

Total

.....\$625,210,700
This may all be necessary with present danger of war; but it is a six hundred million dollar argument for an international court. We could lose a good many cases and still be better off than spending 600 million A YEAR. If you like taxes, oppose measures to make nations go to court instead of going to war.

Church Protest Stops Sunday Maneuvers.

Army maneuvers have recently been held on Sunday at Ebbets field, Brooklyn, to the disturbance of adjacent churches. The Brooklyn Federation of churches made a protest to the war department and Secretary Weeks promptly stopped the Sunday work for the army men. Some war games were also to be staged on Sundays and these have been changed to Saturday afternoon by order of the department. The point made by the churches was that Sunday desecration was being officially approved by the United States government.

Child Labor.

The voice of the church will be heard in the lobbies of congress again this winter when an effort will be made to secure a change of the constitution prohibiting child labor. Rev. H. E. Woolley, writing from Washington, says: "Let it be repeated, 'nine states have no laws prohibiting children under fourteen from working in both factories and stores,' but no section of the land is free from this crime against childhood! The Pacific and northwest states have the least of it, but in many states of the south it would appear that child labor has been substituted for slave labor. In Alabama, Mississippi and South Carolina, one out of every four children under sixteen years of age is a child laborer, and Georgia works 88,934 of her children, or one out of every four. In old New England, Rhode Island is the worst offender, employing one out of every eight of her future citizens, and Connecticut and Massachusetts, one out of every twelve, the latter state having 33,723 children employed, less than a thousand of whom work on her farms. New York, Pennsylvania and New Jersey do not depend so largely upon the little hands to do their labor. Only one out of every twenty children are put under the yoke, but the total number so employed in these states is 131,541 or more than the number of able-bodied men in the regular army of the nation today."—Christian Century.

Whose business is it that 1,060,858 boys and girls are robbed of their rights in the United States? Who bears responsibility in this matter.—The Baptist.

President Coolidge: We ought to provide, by constitutional amendment and appropriate legislation, for a limitation of child labor.

Have you written to your Representative and Senators on this amendment?

Find the Christian Vote.

The editor of this paper had a talk one night about three years ago with John G. Woolley, formerly Prohibition candidate for President, later a worker for the Anti-Saloon League. Mr. Woolley had just given an address on the need of law enforcement, for prohibition was by that time established by Constitutional Amendment. He had had a small audience that night, though in a church town, and out of many such experiences he stated what he considered the central problem in reforming American politics. He said the puzzle was how to make the person who was a Christian in personal life vote Christian in public life.

He was right. Look over American political records and find, if you can, the Christian vote. One has some definite ideas about the liquor vote, the farmer vote, the banker vote, the negro vote, the pro-German vote, the Irish vote, the Jewish vote, the soldier vote, the woman vote, the red radical vote; but who ever hears of the Christian vote?

Would the 16,143,358 Republican voters of 1920 say theirs was the Christian vote? If so, millions of non-Christians joined in. Most Republicans would answer that Christianity had nothing to do with it. Then there were 9,141,165 Democratic voters. Think over the ones you know. Does Christianity figure in making them Democratic? Do not the very scalawags seem to divide between the two parties rather indiscriminately just like the more respectable?

What then did the election decide in a Christian way? The great issue recognized privately by Christians today is prohibition. But neither large party was decided enough on that to win the support of the Prohibition Party which polled 177,957 votes, or as otherwise reported, 201,297, generally credited as cast by Christian people. The party offered support to either major candidate who would declare himself plainly, but neither responded.

Some persons claim that the Socialist Party is most Christian. It cast 910,477 votes. But by reputation it certainly is not supposed to draw many Christian votes. And the Farmer-Laborites with 280,488 could not cover them.

Where were the Christians? Apparently they were evenly spread around with the non-Christians. Apparently Christians and non-Christians wanted about the same things. But did the non-Christians come up to the Christians or did the Christians get down to the non-Christian desires? Politics makes strange companions.

America's Great Decision

Are Americans Getting Better or Worse?

At the end of this paragraph you will find the date of an interesting quotation. It will give an interesting light on the question as to whether we are changing much. Read for yourself. "Among the evils to which we as a nation are peculiarly exposed are the lust of gain—the love of excitement—lawlessness—superstition—skepticism, under the mask of philosophical liberalism, but filled with intense hatred to Bible Christianity.....The development of the resources of the country—the success, or the eventual triumph of any one political party—the increase of population—or the extension of territorial domain—cannot work out emancipation from sin".—From the 1845 report of the Baptist Publication Society.

Look up the history of 1845. That year Polk was inaugurated. Florida was admitted, Texas annexed. The next year Iowa became a state. Chicago was not yet connected by an all rail route with the east. The public school system was just becoming established. The telegraph was invented the previous year, the sewing machine the following year. The McCormick reaper was greatly improved, revolutionizing industry in the west. The one Whig administration in twenty years had come to an end and the Democrats returned to their seemingly unbreakable predominance. The number of immigrants was about to double because of the potato famine in Ireland and attempted revolution in Germany. That was 1845.

Now read the list of evils "to which we as a nation are peculiarly exposed. Are they evils of 1845 or 1923? Machinery, territory, development of resources seem to make little difference. Human nature is the problem, emancipation from sin, the report says.

Let the Baptist report conclude. "From these evils physical means cannot save us. We may construct canals and railroads, and increase the facilities of intercommunication—our commerce may whiten every sea—caloric may drive our machinery—the forked lightning may convey intelligence to every city of the land—science may open all the stores of nature, and yet the nation may sink with its own depravity.

Education cannot save us. Colleges may be multiplied—schools for the intellect may exist in every hamlet—and literature may pour its treasures at our

1845 did not dream of the immigrant flood about to begin. The total was 114,371 in 1845. It doubled in two years later with Irish and Germans. In 1882 the Russian Jews came because of the Russian May laws, four times as many Jews as a year before. Then came Italian, then Austro-Hungarian, then Polish, and Slavic, 14,000,000 from 1889 to 1921.

But the Baptists had the answer. "And yet the means of our preservation and salvation are within reach. They are to be found in the simple principles of the gospel of Christ."

How large a part of the 58 per cent who are not in the churches are in the 34,000,000 foreign born and their children. Today the home missionary needs not so much to go West as to go to the huddled foreign quarters where the unchurched masses are, bitter from old-world memories, scornful of the old-world compulsory churches, conscious only of the unchristian side of our tangled civilization, unacquainted with the best. The problem is to carry to the other half of our people "the simple principles of the gospel of Christ."

The evils of 1845 are very much like those of 1923 (except slavery and saloon are gone, somehow.) But besides, outside the comparison, we have a vast company of entirely new folks to consider today. As Americans they are not so much better or worse, but NEW.



Not One Nation Christian

Raymond Robbins says, "There is not in all the world a really Christian community, or city, or nation. Yet two thousand years of history has shown us that nothing can save the community, or city, or nation, but Christ in the whole life.

C. W. Brent, Protestant Episcopal Bishop of Western New York, says in the closing address of the Council of the Federal Council of Churches, "The Christianizing of nations has largely ceased to be a conscious endeavor of the Churches, with the unhappy consequence that leaves the world today without a single Christian nation, rightly so-called, unless in our charity we recognize the Armenians as being so loyal to Christ that almost to a man, or to a child, they are ready to die rather than renounce Him.

Charles Gallaudet Trumbull in a "Sun-

Here the men who emphasize social service agree with the man who as a fundamentalist emphasized only personal conversion, that there is not a single Christian nation. What they would propose to do about it would differ; but they agree as to the fact, not a single Christian nation. We call them Christian only because they contain Christians.

Negroes Want Justice.

Quite universally the migration of the southern Negroes to the north is analyzed as the expression of a "desire for liberty and justice." It is acknowledged that the matter of wages has a bearing, but generally denied that the economic motive is weightiest. "Prices of labor have always been better in the north than in the south. But, all facts considered, it is not dollars and cents that is taking the southern Negro from his old landmark."

He (a Mr. Pickens) protests the attempt in certain northern states to prevent Negro youths from entrance to high schools and junior colleges. Many editorials of like temper are appearing in various journals and these bring to the front a vital problem in the migration of Negroes from the south to the north.

.....There are now published in America more than five hundred Negro Journals. A survey of a large number of them, both editorial and news pages, convinces one that the leading motif is that of a keen feeling of race injustice. The news pages contain many "leaders" on incidents of race mistreatment over the country. It is to the shame of both the nation and the white race that there is such a plethora of this sort of material.—Christian Century.

The migration of the negroes from South to the cities of the North is creating a problem for our churches. It is also creating a problem for the states from which they are coming. The Georgia Bankers Association declared in a recent statement that Sherman's march to the sea cost that state no greater loss than the loss of its labor. It is reported that there are 46,674 vacant farm houses and the state faces an estimated loss this year of \$27,000,000.—The Baptist.

President Coolidge: Congress ought to exercise all its powers of prevention and punishment against the hideous crime of lynching, of which the negroes are by no means the sole sufferers, but for which they furnish a majority of the victims.

America's Great Decision

The Religion of Our Presidents.

(From The Baptist.)

The sudden death of the beloved and honored President Harding which shocked and saddened the world, intimately affecting the destinies of all nations, comes very close to the hearts of our denomination, for it has removed a brother Baptist.

In the earlier days of the republic—in fact, to the Civil War and beyond—our presidents were not usually active church members. It almost seemed to be taken for granted that no one so active in political life as to be a candidate for the high office could be at the same time a member of a church. There was, of course, no legal pronouncement on the subject and perhaps not even discussion of it. Some of the presidents were nominal members of some church, and others like Lincoln and Grant while in office gave evidence of an acceptance of religious principles. Grant at the close of his life was received into the Methodist Episcopal church, and some other early presidents were consistent Christians as well as church members; but for more than forty years now no president has been elected who was not a member of a church, save one and he subsequently united with the church.

It is a significant thing, that with no requirement affecting the subject and, as before, without even a discussion of the subject as far as is known, the nation has, without infringing on its great constitutional guaranty of absolute religious liberty, come for nearly a half-century to choose for its highest office men openly belonging to some religious body. Garfield had been a minister and a college president, Harrison was a Presbyterian elder and Bible-class teacher, Cleveland was a minister's son, McKinley was a Methodist, Roosevelt and Taft were both active church members, as were Wilson and Harding. President Coolidge is said to be an example of the typical New England conscience and almost of Puritanism, and to be a staunch Congregationalist.

Still more significant is it that recent presidents have repeatedly preached sermons, from the pulpit and other platforms, worthy of any minister of the gospel. Roosevelt, Wilson and most recently President Harding have repeatedly done this. It is a touching memory of our lamented late president that more than one of the utterances on what proved to be his last journey were practically and sometimes avowedly, brief sermons, though sometimes delivered from the rear of a car platform. More and more our presidents have come to feel that the religion of Jesus Christ is the supreme need of the nation. Doubtless, also, the fact that since the civil war three of our presidents have been assassinated and an attempt made on Roosevelt's life, while the enormous burdens of the office have broken or

shortened the life of every one who has held the high office, has deepened the serious feeling of the presidents themselves and made them look to God both for themselves and for the people.

One of the beautiful and touching things connected with the life of President Harding was the fact that when, shortly before his inauguration, his own pastor was stricken with paralysis and unable to perform the duties of his pastorate, so that the church was compelled to secure an associate pastor, President Harding himself assumed the support of the invalid pastor, whose death preceded that of the president by a few days only.

Our country may take hope in the fact, that moved by some great common impulse, the people have long been choosing for its highest office men of God.

Roosevelt's Religion.

The Rev. Christian F. Reisner at the Chelsea Methodist Episcopal Church last night, criticized the memorial ser-

CHARACTER

and



CONFIDENCE D GO TOGETHER D

vices with which Roosevelt House, the restored birthplace of the late President, at 28 East Twentieth Street, was opened as a shrine of American patriotism Saturday afternoon, because none of the speakers attributed Roosevelt's success to his religious training.

"Roosevelt's religion was the source of his strength, the inspirer of his actions and the author of his visions," said Dr. Reisner. "He wore and sustained his religious life so naturally that when I began to interview his old friends to secure material for my book, 'Roosevelt's Religion,' some of them thought they had no evidence.

"Some of his noted opponents still insist that he gave little evidence of being a follower of the Lowly Nazarene. But from the time he began his religious education at 'Aunt Gracie's' knee, thru the days when he studied the Bible in the Maine woods as a lad, the days of his active attendance upon church services, and while acting as a Sunday School teacher, which he did for seven years, up to the time when he took solemn communion the next morning after hearing of Quentin Roosevelt's death, Mr. Roosevelt was a diligent, sincere and loyal disciple of Jesus of Galilee.

Source of His Strength.

"We rightly glorify Mr. Roosevelt's ideals, but most of his friends do so in an abstract way and fail to enforce the fact that they were the outgrowth of his vital religious life. Under the false plea of breadth and liberalism, many

who exalt the name of Roosevelt in speech and program cover up the real source of his strength, and thus do an irreparable injury to his influence and continued usefulness.

"How few emphasized the fact at the dedication of the old home on Saturday that 'Teddy' was brought up at a Christian mother's knee, joined with his father daily in family prayers never, missed church or Sunday school, and so constantly breathed a clearly defined religious atmosphere that all his finest possibilities were fed into mastership. Not a single address was delivered on Mr. Roosevelt's religious life.

This modern habit of America which covers up the religion of our leaders is a dangerous habit which is eating out the strength of future generations.

An Interesting Story.

During the days when the covenant of the League of Nations was being drafted I wrote as follows to President Wilson:

"If, in the proposed draft of the League of Nations, there is no clause indicating God's purpose to bind all nations into one, could not something of the sort be inserted, even if it were only a single sentence? The more I have thought of the attempt which we are making to create world order, the more I have concluded its hopelessness to be, without looking to God to do the work, above and beyond as well as through us, which is necessary for anything permanent. I merely throw this out as a suggestion, and believe that it would tend to stabilize our idealism, if the first mention of unity were referred to as the product and purpose of God's mind."

To which the President replied:

"I need not tell you that the suggestion your letter contains appeals to my heart, but I am afraid, with the peculiar make-up of our Commission on the League of Nations, it would be useless to propose such a sentence as you suggest for the covenant of the League."

I recognize the implication and justice of the President's reply. A phrase could be only an empty phrase unless it represented the mind of those who made it their own. The blame lay at the door of the Christian Church. Its work had been so faulty in Christianizing the nations that their representatives were not in a position honestly to maintain the elementary truth that they were working out God's great and beneficent purpose for the race, instead of weaving a fabric out of their own diplomatic imagination. I believe that the Churches of our shattered Christendom are slowly waking up.—Bishop Brent of the Episcopal Church.

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A QUARTERLY.

GEO. S. COLEMAN, Editor.

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

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Religion, Morals, and Politics.

Those three words: religion, morals and politics, each alone present interesting matter for thought; but when you put any two of them together you have the greatest of problems.

Several of the articles in this paper bring up these issues. For example, in "The Religion of Our Presidents" quoted from the "Baptist" it is stated that "Our country may take hope in the fact that, moved by some great common impulse, the people have long been choosing for its highest office men of God." Is this an accident? Is it the result of purpose on the part of the people? Did they know what they were doing? Is it right?

The Constitution says, "No religious test shall ever be required as a qualification to any office or public trust under the United States," and after some years almost all State Constitutions copied this provision and applied it to State offices.

If this provision is right, what then are we to think of citizens who "moved by some great common impulse" have

stitution to take away its implied condemnation of such "great common impulse" to make privately and individually such a test of candidates? We could make the Constitution say, "No test but an oath to this Constitution shall ever be required as a qualification to any office or public trust under the United States." At present, the spirit of the Constitution seems to forbid, what we, along with "The Baptist" think is a good tendency of the people; namely, to make a very general religious test of candidates.

The reason for making a very general religious test of candidates by the voters appears in another article, "Roosevelt's Religion." Dr. Reissner says, "We rightly glorify Mr. Roosevelt's ideals, but most of his friends do so in an abstract way and fail to enforce the fact that they were the outgrowth of his vital religious life. Under the false plea of breadth and liberalism, many who exalt the name of Roosevelt in speech and program cover up the real source of his strength."

In short, Dr. Reissner thinks religion makes morals. This raises the great question, How can we get morals into politics if we forbid in spirit all mention of religion?

A greater than Dr. Reissner once stated the same connection between morals and religion. George Washington in his famous Farewell Address said, "Let us with caution indulge the supposition that morality can be maintained without religion. Reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle." Yet the spirit of the "no religious test" clause is against private citizens judging candidates before election by a standard which is forbidden after election when the man is entering office.

The problem arises in another living issue of today. We are all stirred over the need of moral training for our future citizens. We ought to be, as a story in "Fifty-two Bible Stories for Children" illustrates.

"I have heard of a thief who went into a church—not to pray—but to steal. He meant to put his hand into people's pockets, and take away their handkerchiefs and their money. But before he began to steal, he looked up and saw the ten laws written up at one end of the church. One of them is

THOU SHALT NOT STEAL.

The thief had never heard this law before. He felt frightened, and he did not dare to put his hand into anybody's pocket. He went home, repented of his sins, and believed in Jesus."

That is very interesting for children

wrong to teach them not to steal, is it right to jail them when they, untaught, do steal?

Another article, quoted in this paper, brings out the difficulty here. "Yet our constitutional provision secured largely through Baptist leadership, makes mingling in any way of secular and religious teaching in our schools a difficult matter and especially so for our own denomination." Yet they object to parochial schools such as the Catholics and Lutherans use, and still wish religious instruction. This shows how the "no religious test" clause in the Constitution has had an influence beyond its specific provision and probably beyond the intent of those who urged it. It not only prevents a religious oath for officials as its words state; but in spirit it condemns any raising of the subject of religion in connection with politics or the activity of government as in education.

Again we ask, why not make it read, "No other test than an oath to this Constitution shall ever be required." Then put a declaration for the moral standard of Jesus Christ, Ruler of nations, into the Constitution as the basis of our laws. Put the Bible into the schools. And cultivate that "great common impulse" to choose "men of God" for office.

Is it not inconsistent to wish all these things, to work for them as individual citizens, to rejoice over them when they happen, and yet to go on in public theory declaring that religion, morals and politics have nothing to do with each other. (EXCEPT WHAT WE CAN INDIRECTLY MANAGE.)

One Measure of Progress.

A Forty-Page pamphlet on China today has been prepared by the American Bankers Association. From this we quote: "If we had to hire coolie carriers to carry freight, not to mention the 1,000,000,000 passengers which our American railways hauled in 1921, it would take twice the present estimated population of China, or 800,000,000 men, each man carrying 100 pounds 15 miles a day for 365 working days. It is also calculated that the motive power we are now using, steam and electricity, gives us the equivalent of five energy servants for every man, woman and child in the United States."

Botsford's History of Greece says, "Slavery was an essential condition of the Athenian democracy, as it gave the citizen leisure for attending to public affairs; yet it was a monstrous evil.

America's Great Decision

What Does Freedom Mean?

No contest among men has been free from juggling with words, and one of the most frequently juggled is the word "freedom." Freedom of religion or freedom of worship has been one of the most fixed American demands from the day New England was first settled. Today the same words are still used but they are stretched to cover vastly different ideas. Under freedom of religion has come to be included such a different meaning that religion has been banished from political life so far as possible, and is threatened in church life. What is this freedom?

Originally it meant freedom from coercion in worship and belief, so that a man could not be condemned by a church and then punished by the government. Such freedom is today absolutely unquestioned in the United States except by some Catholics. This has also been extended to include, as it should, that not only is one free himself as to his own worship and belief, but that he should not be compelled to support anyone else's worship. It is true that churches today are untaxed and so far are supported in being given protection of property and of good order; but so are schools, hospitals, orphanages and all charitable institutions because they are not founded to make money, and pay more than taxes in working for public good. If church or charitable property enters into business and competes with taxpayers, such business ought to be taxed. There is freedom of worship and belief complete today in the United States in every man being allowed his own worship or belief, and not being compelled to aid any other worship or belief.

But far more than this has been demanded and obtained in the name of such freedom. It is claimed that the government must not only not establish a church and not make church membership a political test, which is right enough; but that it must make no test of its own as to a man's belief or acceptance of a moral standard. Men are to trust him with their lives and property without knowing whether he fears God, or what moral code he professes to follow in public life. This freedom is not freedom from coercion but freedom from being known or being required to know.

It is remarkable what growth this demand for freedom from knowledge as to religion has made in American government.

1. The Bible has largely been put out of the public schools on the ground that children should not be compelled to know that there is such a book or what is in it. A knowledge of the dead religions of Greece and Rome is required. One has to learn the Latin language and Greek and Roman history and study English literature with its many references to pagan religion. One must know about Mt. Olympus where Jove and Juno and Apollo and Venus and Mars lived according to Greek religion; but it would

be a crime against freedom to hear or read about our Father who is in heaven or Jesus Christ whom Christians believe to be there. He must learn how the Romans consulted the augurs about the flight of birds or about the entrails of sacrificed cattle or about the appetite of the sacred chickens, before beginning any public action, so that beginning was called in-augur-ating. He must learn about Mars, the heathen god of war; but it is a crime against freedom to compel him to be even informed of the Prince of Peace. He must learn dead languages and dead religion and about dead nations. If he does not learn these things he cannot graduate, yet dead religion makes dead nations; and it will take living religion to make a living nation.

2. The Bible has been put out of political argument. Of course, since Bible rhetoric surpasses all other known rhetoric, one is allowed to use a Bible phrase to point a sentence. Lincoln said, "A house divided against itself cannot stand." Roosevelt said, "We stand at Armageddon and we battle for the Lord." But these are exceptional, and at that are limited references. In fact, the Church, which is supposed still to be allowed to teach religion, is forbidden by multitudes to teach anything on any specific political issue. The Church is ordered to stick to principles and keep still about applications. Then the very same persons in the next speech denounce the Church for not Christianizing our industrial life.

3. Moral issues are not even to be considered in politics. Woodrow Wilson only states the common political view when, in a letter under date of May 8, 1911, he wrote, "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-partisan, MORAL and social in its nature." So there you have it stated by one of the most progressive Americans: Party programs of the highest consequence in a nation commonly called Christian do not include MORAL issues, as such. Today the two major parties drive ahead ignoring so far as they can the issue of prohibition.

Freedom of worship and of belief today is made to mean freedom from knowledge in public life that religion exists. Freedom from coercion is made to mean freedom from influence. After demanding this, unbelievers and many foolish Christians turn right around and wish to know why Christianity does not end war and purge politics. When you get freedom from religion you naturally get freedom from religion. And war will continue as long as children learn about Mars and not about the Prince of Peace.

And politics will not be purified while the very mention of Jesus Christ is counted an offense against freedom.

4. Now Churches, in order to be tolerant and allow freedom in the pulpit, are supposed by multitudes to be bound to let men be ordained and receive standing as ministers of a church whose declared principles they reject.

Do we worship the God of order and justice or the God of anarchy? For sweet freedom's sake the enemies of the Church are to be kept in the Church!

How some men hate all authority but their individual desire! There would be more freedom in the pulpit if men would get only into the right pulpit. "O Liberty, what crimes have been committed in thy name!"

An Aid to Peace.

The "Christian Science Monitor" in its issue of Nov. 15, advances editorially its proposal for ending war, or at least greatly lessening its likelihood: "The adoption of a constitutional amendment substantially as follows: In the event of a declaration of war, the property, equally with the persons, lives and liberties of all citizens shall be subject to conscription for the defense of the nation, and it shall be the duty of the president to propose and of Congress to enact the legislation necessary to give effect to this amendment. In accordance with this constitutional requirement, legislation would be enacted by which at a stroke the whole nation would be set to work to attain national victory. All possibility of personal profit would be eliminated. The hardy youth would still be subject, as now, to conscription for military service. But no longer would a fortunate class of persons employed in 'essential industries' exist. The riveter in the shipyard, the munitions maker in the factory would not, as in 1917, make preposterous wages in safety while his brother suffered and died in the trenches for a pittance. Labor would be conscripted equally with military service. But mere labor would not be working for the ordinary soldiers' pay in order that employers and investors of capital might reap golden profits. For profits equally with service would be conscripted. Capital equally with labor would be subject to the imperative demand of the state. The revolting theory that the state might command the lives of its youths, but that the money of the prosperous should be sacred, would be repudiated."

The Young Women's Christian Association reports an income of \$25,000,000. The membership has grown from 150,000 to 525,000.

The total membership of the North American Y. M. C. A. associations has passed the 900,000 mark, and while the year's increase was only 20,000, it is significant that there was an increase.

America's Great Decision



Land Speculation.

While we are talking about losses to farmers from speculation in farm products, we should not forget that the land speculator takes tremendous tolls from him.

The Joint Congressional Agricultural Inquiry Commission estimated that although the Census Bureau reports that the increase in the selling price of farm lands from 1910 to 1920 was in round figures \$26,400,000,000, the increase in the values of farm lands due to the investment of the owners was only \$3,017,000,000. This speculation in farm lands has placed a very heavy burden upon farmers.

We must tax the speculator's land to the limit and reduce taxation for the actual home owner and land user, and otherwise discourage this kind of speculation.—Farm Labor Union News.

Cost of Existing.

The September cost of living expenditures, as compared with the 1913 average, show the following increases by it as follows: Food 49.3 per cent, clothing 76.5, housing 64.4, fuel and light 81.3, furniture and furnishings 122.4 and miscellaneous 101.1 per cent. But cheer up! There was a drop of 20 per cent in the last three years.

Professor Fisher's Price Index.

	Per Cent of pre-war level	Pur. Power of the dollar
Year average, 1923	158	\$0.634
Oct-Dec., 1923	153	\$0.654
December	151	\$0.664
Last week of Dec.	151	\$0.663

So it was best at the end of the year.

Besides Doctor Bills.

According to the figures presented at a recent meeting of the American Hospital Association there are 6,000 hospitals in the United States with a bed capacity of 600,000 and a property value of \$1,800,000,000. The sum of \$525,000,000 is required annually to maintain these hospitals while new construction and equipment takes an additional sum of \$350,000,000 per year. It's expensive business, this being sick.

Reducing Whose Taxes?

The issue today is not on reducing taxes. The issue is, Whose taxes. Report says the total reduction proposed is about \$375,000,000. Representative Garner, Democrat, says, "Congress could repeal the entire income taxes of the 6,136,000 individuals with incomes of \$5,000 or less, which would involve a revenue loss of only \$92,790,000." Since these are not to be repealed, the reduction to this class must be much less than \$92,000,000. Mr. Garner concludes, "Thereby leaving the 525,000 large income surtax payers as the chief beneficiaries."

8.5 per cent of the owner farmers have lost their farms through foreclosure or by agreement with their creditors; and 15 percent hold their farms only on account of the leniency of their creditors.—U. S. Dept. of Agriculture.

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.

Regulating Prices.

It is said that our government can do nothing to regulate prices of farm products; that besides it is dangerous for the government to begin to try to control prices. That is really true, perhaps. But what is the tariff for?

Is not the President empowered to raise or lower the tariff 50 per cent to balance the change in difference of cost of production at home and abroad? So the government does try to control prices, a little.

The price of manufactured goods is now out of balance with the price of agricultural products. Would lowering the tariff on manufactured goods lower their price?

Of course, as we are told, it is dangerous for the government to try to control prices. All I ask is, "What is the tariff for?"

Some Notables.

Former Governor Harding of Iowa estimates that there are more than 2,000,000 laws and ordinances in effect in the United States.

Luther Burbank, in an article in Ford's Dearborn Independent entitled, "Tobacco, Tombstones and Profits," said: I never met a tobacco user who did not regret that he had formed the habit; I never met a non-smoker who was sorry he did not smoke. Isn't that significant?

Mrs. Pinchot, wife of Gov. Pinchot of Pennsylvania, said: "Religion can not exist divorced from citizenship. Prohibition can not be solved by temporary means alone. It is a moral problem. Unless we put religious and moral fervor behind it we can not make any progress."

Mr. William Jennings Bryan has given his endorsement to a movement for "an association of orthodox colleges," according to the Moody Monthly. In his letter Mr. Bryan says: "I suggest that the two purposes emphasized in addition to the ordinary college studies should be applied Christianity and improved citizenship."

The Eastern Methodist is authority for the statement that Mr. Edison at the bier of his friend President Harding gave utterance to sentiments that are in entire accord with the Christian view of things. The words quoted by the Methodist paper are: "There is a great Directing Head of things and people, a Supreme Being who looks after the destiny of the world. I have faith in a Supreme Being and all my thoughts are regarding the life after death—where the soul goes, what form it takes and its relation to those now living. The body without the soul is real clay, as all orthodox Christians believe. I still believe in the religion of our Lord and Master."

Religion in the Schools?

Perhaps the chief difficulty is in the adjustment of this type of religious education to our American ideas. Since the state took over the education of the children, education is made not only the privilege of all but compulsory to all. Yet our constitutional provision secured largely through Baptist leadership, makes the mingling in any way of secular and religious teaching in our schools a difficult matter and especially so for our own denomination. The Catholics, and to some extent others, meet the difficulty by establishing parochial schools, but it does not seem possible or desirable to take general education for American citizenship out of the hands of the government. The need of religious education has therefore led to various forms of utilization of the public school machinery to meet the need, without infringing on religious freedom.—The Baptist.

America's Great Decision

Cigarette Advertising.

Cigarette advertising is to be discontinued in the Saturday Evening Post, according to a recent announcement. This decision upon the part of the Post will cause a loss in income of \$300,000. It is further proposed to edit out of both pictures and reading matter all reference to the cigarette. There must be some good reason for this action upon the part of this great journal. Can you guess what it is?

Decline in Lynchings.

Tuskegee, Ala., Jan. 1.—(Associated Press)—Lynchings in the United States decreased more than 50 per cent during 1923, as compared with 1922, according to figures made public by the Tuskegee Normal and Industrial institute. During 1923 there were twenty-eight lynchings, as compared with fifty-seven for the preceding year, these figures showed. Twenty-six of the number were Negroes and two were white. Two women were among the victims of mobs. The Tuskegee report says there were forty-six instances during the year in which officers of the law prevented lynchings.

Knights are Losing.

It is said that the Knights of Columbus organization has shown a loss of membership during the last year of 3,226. The figures submitted at the last convention, held at Montreal, show a total membership of 779,074. Serious consideration is said to have been given to the whole situation and a special committee organized to devise plans for promoting the work in each diocese.—Northwestern Christian Advocate.

The Unofficial Congress.

The whole national legislative machinery is not housed in the Capitol. We have counted 394 national and international organizations that have headquarters or a representative in Washington with the object in view of helping Congress (from their point of view) do the right thing.

From a billboard in front of old First Church, Boston: "The line of least resistance is as mischievous with a man as with a river; it makes both crooked."

This issue is double the regular size. With sufficient interest manifested it may become regular. We request constructive suggestions and criticisms.

RENEW NOW

Look at the date on your address. Price of subscriptions changed Jan. 31, 1924.

Fines Nearly Pay For Dry Law Enforcement.

Washington, Nov. 30.—(Associated Press)—During the fiscal year ending June 30, last, the prohibition bureau turned into the treasury \$5,142,526. The figures do not include fines assessed in state courts.

The appropriation for prohibition enforcement last year was only \$8,350,000. Statistics of the bureau also show that for the five-year period ending June 30 an actual profit of \$3,008,108 over and above the cost of administration of the Harrison narcotic law was returned to the government. The narcotic appropriation has been \$750,000 each year since it became effective.

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.

Which Thief?

On one occasion, when Dr. H. J. Montgomery was warning his people of the danger of procrastination, a man in the crowd shouted out, "What about the thief on the cross?" The preacher at once replied "Which thief?" but there was no answer. Which thief? There were two thieves, and one of them was ruined by believing tomorrow's vicious lies.

The Federation of Churches of Rochester, N. Y., is securing written prayers from three hundred prominent churchmen of the country for use in the Rochester Times-Union. This newspaper with a daily circulation of 68,000 says that there is a demand from their readers for this feature. The prayers will be syndicated, and will be sent to several hundred newspapers of the country.

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 51,000,000 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.

America's Great Decision

Primer of American Political Religious History.



Two Main American history develops in two main lines, that of Virginia and that of Massachusetts. They expressed in America the majority and minority of English life.

Virginia Led At the first census in 1790 Virginia was first by far with 747,610, Pennsylvania second with 434,373, and Massachusetts third with 378,787.



Virginians wrote the first Bill of Rights, the Declaration of Independence, led the Revolutionary army, led in making our Constitution, and except for one Massachusetts man for one term were alone Presidents from 1789 to 1825 when another Massachusetts man succeeded.

Alike And Different Both had representative government, but limited. Only from one-sixth to one-tenth could vote because voters had to have property. But Virginia's wealthy were planters who had many slaves and despised labor; and their wealth, gotten by raising tobacco, failed. Many planters sided with England in the Revolution, which hastened their loss of influence to the more democratic frontier counties. Massachusetts' wealthy class were merchants, they respected and had the respect of labor, their wealth was growing, they led the patriots in the Revolution and continued to lead afterwards.

Episcopalian Virginia Revolutionized Both colonies had tax-supported churches. But the Episcopal Church in Va. had generally pro-English parsons, not always respected by their parishes; it caused the imprisonment of Baptist preachers whom Patrick Henry and James Madison, themselves Episcopalian, aided. Widely unpopular the church was dis-established in 1785 and the Bill for Religious Freedom passed. The Episcopal Church is NOW seventh in Va., and the Baptist first in numbers.

Puritan Massachusetts Persisted The tax-supported church of Massachu-

gregational. It was intensely patriotic, its ministers, highly educated and respected, remained leaders. It ceased to be tax-supported in 1833 but remains, except for the immigrant Catholics, the largest denomination of the State.

Making The Federal Constitution When, in 1787, delegates met to frame a new Constitution in place of the Articles of Confederation, Virginia, which had proposed the Convention, presented the general plan of what was later adopted. James Madison is called the Father of the Constitution. It favored slavery. Virginian delegates denounced slavery, but wished to enlarge the representation of their state by counting slaves. The Constitution forbade any religious test, in accordance with the religious revolution in Virginia a year and a half before.

Religion and The Continental Independence Congress had been regularly opened with prayer, proposed by Massachusetts men who however nominated an Episcopal clergyman. Fast-day and Thanksgiving proclamations had been issued. Massachu-



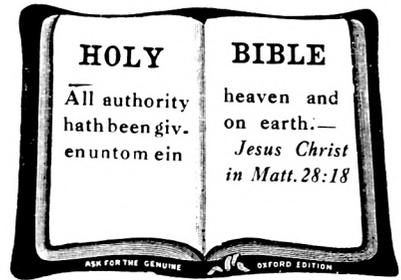
The First Prayer in Congress sets men usually moved for these proclamations. One proclamation had said, "Finally, that He would establish the independence of these United States upon the basis of religion and virtue." Independence was won.

Religion and The Constitution In the Constitutional Convention there was no prayer. Trouble arose. Delegates threatened to leave the convention if demands were not granted. Benjamin Franklin spoke "In the beginning of the contest with Great Britain, when we were sensible of danger we had daily prayer IN THIS ROOM.....and have we now forgotten that powerful friend?"



But Virginia was just then ruling religion out of her own public life, and Virginia led in the same direction nationally. After many attempts to adjourn, the motion was finally avoided by adjournment. There was no prayer.

Making It Sure. The Virginia anti-First Amendment church-establishment leaders were not satisfied, "Upon consultation with Mr. Madison the (Baptist) committee deter-

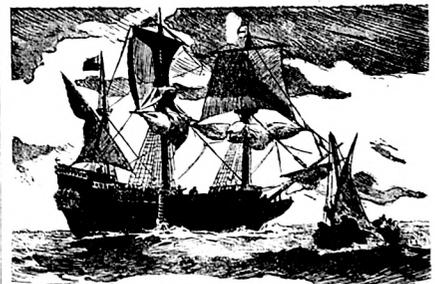


New York, New Hampshire, Virginia and North Carolina wished stronger safeguard for religious liberty. In 1789 the first amendment proposed by James Madison in Congress, promptly ratified, began, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof. This ended the Church in government. But what about MORALS?"

Morals or Interests? The question of the importing of slaves brought up the subject of political standards. One man said, "Religion and humanity had nothing to do with this question. Interest alone is the governing principle of nations." One evaded thus, "The morality or wisdom of slavery are considerations belonging to the States themselves." Another proposed what actually happened: "These things (slavery and regulation of commerce) may form a BARGAIN among the Northern and Southern States." They forgot that morals are finally the greatest interests.

Massachusetts And The West Meanwhile in 1787, the Congress of the Confederation had passed the great Northwest Ordinance. Under New England influence the clauses for liberty of conscience and no slavery appeared with the famous declaration, "Religion, morality, and knowledge, being necessary to good government and the happiness of mankind, schools and the means of education shall be forever encouraged." Massachusetts, still clinging till 1833 to a tax-supported church, and so far wrong, had great ideals. If an established church is wrong, MORALITY is still needed. The story was not yet ended. Massachusetts was yet to lead.

The Mayflower



America's Great Decision

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

REFORMED PRESBYTER THEOLOGICAL SEMINARY

Published Quarterly.

Hopkinton, Iowa, April, 1924.

Volume 3. No. 2

Presidential Candidates, Religion and Morals.

It is a cheering experience to get hold of a paper which talks about presidential candidates on the basis of religion and morals. Such a paper is one just the size of this quarterly, "The Methodist Voice" of the Board of Temperance, Prohibition and Public Morals of the Methodist Episcopal Church, North. And this, in short, is what it says.

Coolidge has spoken for prohibition enforcement, but enforcement has not been good. He is a Congregationalist.

Johnson is said to have no chance, and that is well. His professing any religion is not mentioned.

McAdoo is praised as the only prominent candidate who has denounced the wine and beer plan for lowering prohibition. He answered representatives of the Association against the Prohibition Amendment who said they were dissatisfied with his stand on prohibition, "You may as well understand one thing: I am dry." A story is told of how a Republican was kept in office under the Prohibition Commissioner subject to McAdoo as Secretary of the Treasury because he was faithful in suppressing the liquor traffic among the Indians. Under Mellon and Blair the same Republican was nearly discharged because they thought he could not be a good Republican, if the Democrats had appointed him. The Methodist Board had asked his appointment.

McAdoo's being brought into the oil investigation is described as bearing marks of a put-up-job. His work for Doheny is not defended but it is remarked "The fact that he has been stung this time might be a useful experience, however."

McAdoo is an Episcopalian. Mr. Doheny is a Roman Catholic.

Senator Ralston is a dry, an all-around good man, a Presbyterian, but old.

Josephus Daniels is commended as the man who made the navy dry, refused to give away the navy's oil, and proved efficient as a Secretary. He is a Southern Methodist.

Senator Copeland is son of a prohibition father and W. C. T. U. mother. He was dry till Tammany ran him on a wine and beer platform. Since then he has avoided that subject. "The Voice" thinks that on a vote he would vote dry. He is a Methodist. When he was elected "The Voice" publicly demanded that he make his church connection and his liquor position fit better.

Senator Underwood is wet. A man of ability and integrity, but wet. He is an Episcopalian.

Governor Al Smith of New York is described humorously for his wetness about which he has lately said much less. He is a Roman Catholic.

It is a good thing that at last many are beginning to rank men by their professing to be Christian, by their actual position and practice in morals, as well as by their ability and their position on economic questions. It is a better thing that this is being done before election, instead of after election. It is best to choose a good man rather than choose merely some one who pleases the politicians, and then later try to doctor up some kind of religious connection. In taking care to avoid mere hypocrites and formal Christians there is no need to disregard a man's religion and morals, or to choose the indifferent and loose-living in order to show our tolerance.

27,806,715 Non-Voters 1920.

Eligible to vote	54,421,832
Voted	26,615,117
Non-voters	27,806,715

Why? Woman's suffrage!

Eligible, 1912	23,259,239
Not counting women.	
Voted in 1912	15,036,542
Non-voters	8,222,697
Do YOU vote? Do YOU not vote?	

WHY?

In the July issue; How to Get the Moral Vote to the Polls.

What Farmers Think.

Forty-two per cent of the farmers feel that their financial difficulties are due to low prices of farm products, the United States department of agriculture says. Seventeen per cent attribute their condition to high taxes; 11 per cent to high costs for farm labor; 10 per cent to high interest rates; 6 per cent to reckless expenditures during the boom period, and 4 per cent to too much credit.

Answered in This Issue:

What is McAdoo's religion?
A reason why Fall fell.
What 16 Presidents said.
What Churches Congressmen belong to.
How illiterate high school students are.

Corruption in Washington.

The reports from Washington may be interesting to all citizens; but they ought especially to awaken Christian people. "Morals have nothing to do with politics" does not look nice in practice; but one fact stands out in it all for a Christian observer.

Who in the cabinet was alone reported not a church member? It was Fall. What man is most marked as a church member? Is it not Henry Wallace? And has not he been counted most faithful, most honest, most progressive?



True, Daugherty is called a church member. But was he the prayer meeting sort of church member? How did he spend his Sabbath days?

It does seem as if, in spite of the hypocrites in all churches, a church member is a better risk for honesty in high place than a man who thinks nothing of Jesus Christ.

The great three, Washington, Lincoln and Wilson, were two of them markedly church men and the other, Lincoln, gave more recognition to religion than any other President, and was most nearly elected on a moral issue.

Do we wish great Presidents? Take moral issues and choose outspoken professing Christians. "able men, such as fear God, men of truth, hating covetousness.

Death and Wages.

The U. S. Children's Bureau learned from a special study in Gary, Indiana, that there is a close relation between a family's income and the living or dying of the family's children.

Wages	Infant Death rate.
Up to \$1,050	137.8
\$1,050-1,850	127.1
\$1,850 up	89.4

The Catholic Citizen of Milwaukee, in protest over the foolish kind of publicity over the making of two American cardinals, says, "Let us not talk of 'princes of the church' in this free land of democratic institutions and let us curb the secular reporter in his man-milliner chatter about the Cardinal's robes."

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.

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

Subscription rates: One year, 20c; two subscriptions or one for two years, 35c; three, 50c; eight, \$1.00, twenty, \$2.00 to one or separate addresses.

Bundle rates: Ten for one year to one address, \$1.00; twenty-five, \$2.00, all additional, 8c each. Copies of a single issue, while they last, ten for 25c, to one address.

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.

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.

Renewals, Take Notice!

The January issue came out late in the month so that there was insufficient time till Jan. 31st before the change of prices. The subscription blanks enclosed for all who have not renewed offer the old prices. Act immediately. A quarterly does not come every day to remind you.

Do It Now!

Some features of Religious movement in 1923: Response to international calls for charity; great amount of church and religious building. Evangelism by mass efforts, emotionalism, tabernacle type, seem to be giving place to a more intelligent, educational, cooperative type, of evangelism. Growing interest in religious education in connection with public schools and state universities. Daily press giving more space to religious news. Two modern speech versions of the New Testament. Unification of religious bodies: three Lutheran sections, two Evangelical, three bodies in Canada, northern and southern sections of Methodists and Presbyterians getting ready. Many interdenominational bodies. Sense of responsibility for enforcement of prohibition. Rising purpose against war; greater readiness for U. S. to enter World Court. Sharper defining of issues in corrupted churches.

It might be right to take the ballot away from all who have not attended the public school. Then let the people choose. It certainly is wrong to expect moral citizens to come out of the schools if the Bible is not let into those schools. Think it over.

Premier MacDonald of Great Britain, addressing the English National Council of Evangelical Free Churches said: A year or two after a war are the most precious years in the life of a nation desirous to follow moral ways. Three or four years go by and you go back to the old ways, the old fears, the old lack of a sense of security. You are driven back again by the evil hounds that have driven you up to now, and the years go with inevitable certainty and the evils accumulate AND ANOTHER WAR BECOMES AS INEVITABLE AS THE WAR THAT PRECEDED IT. The time for changing is the time that elapses between the end of a war, when the peoples are exhausted and wise, and the time when peoples begin to recover and have no sure guide as to how their recovery is going to be further secured.

What about Peace? What of the World Court? Get Action!

The first point in the Bible System, as here outlined, is discussed on the opposite page. The whole outline will be taken up point by point in later issues.

BIBLE SYSTEM

Followed Nowhere Yet

GOD

JESUS CHRIST

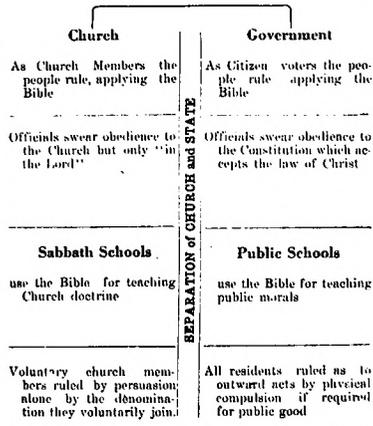
"All authority is given unto ME in heaven and in earth"

THE MORAL LAW OF CHRIST

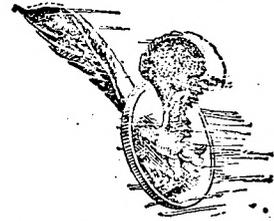
(in the Bible)

THE PEOPLE

(Supreme Human Interpreters of the Bible)



RELIGION in BOTH
EACH FOR ITS OWN WORK
BUT NO ESTABLISHED CHURCH



AT THE SIGN OF THE WINGED DOLLAR.

Tobacco	\$ 1,740,000,000
Gambling	1,000,000,000
Hospital bills	525,000,000
Fire loss	500,000,000
Police army	82,000
Marshals, sheriffs, etc	32,000
Watchmen	115,500
Prisons	?
Theft	?
Strikes and lockouts	?

Send in figures, if you find any.

A Prediction About Europe.

The man who is called the foremost historian of Europe, Guglieimo Ferrero, has written as follows.

The more time passes, the more it becomes evident that I was not deceived when, in 1919, I foresaw that the collapse of the most potent dynasties of Europe which occurred in 1917 and 1918 would precipitate the old world into a long period of disorder.

Democracy is a form of government superior to monarchy, but just on this account it is more difficult to improvise a democracy than a monarchy.

The sceptre has fallen into the peoples' hands without preparation or training. With a monarchy overthrown or weakened and the people still incapable of governing themselves the government becomes a derelict. Always in such a situation a small armed and audacious group will seize power by force, fattening on the rancors, the illusions, the delusions and desperations left in the minds of people by war.

Half Europe no longer knows how to govern itself, because it does not believe in ANY PRINCIPLE OF AUTHORITY, neither in the monarchy nor in democracy. The peoples oscillate between the most opposed doctrines, overthrowing today that which they adored the day before, to kneel before something new tomorrow.

An apparent increase of 38.6 per cent in child labor within the first six months of 1923 was reported by the U. S. Children's Bureau. The cause was supposed to be the Supreme Court's declaration that the Federal Child Labor Law was unconstitutional.

"You can learn more about human nature by reading the Bible than by living in New York.—Prof. W. L. Phelps, Yale.

America's Great Decision

God Over Government.

Ps. 24:1. The earth is the Lord's and the fulness thereof; the world, and they that dwell therein.

This sweeping statement of God's ownership is the primary truth of the whole Bible, that book which has stood the test of thirty centuries. It is plain proof to the mind of anyone who respects the Bible teaching at all that God is over civil government. Take away this idea that the world and all that it contains belongs to God, and the Bible becomes worthless.

But if the Bible were not our guide yet if we have faith in the men who have been Presidents of our own government, we would find their teaching, too, like the Bible teaching, that God is over government, over our own in particular. Let us call the roll.

Washington—It would be peculiarly improper to omit in this FIRST OFFICIAL ACT my fervent supplications to that Almighty Being who rules over the universe, who presides in the councils of nations, and whose providential aids can supply every human defect, that His benediction may consecrate to the liberties and happiness of the people of the United States a Government instituted by themselves for these essential purposes. . . . In tendering this homage to the Great Author of every public and private good, I assure myself that it expresses your sentiment not less than my own, nor those of my fellow-citizens at large less than either.—Messages of the Presidents, Volume 1, page 52.

Adams—And may that Being who is supreme over all, the Patron of Order, the Fountain of Justice, and the Protector in all ages of the world of virtuous liberty, continue His blessing upon this nation and its Government and give it all possible success and duration consistent with the ends of His providence. p. 232.

Supreme Dispenser of National Blessings. p. 233.

Jefferson—And may that Infinite Power which rules the destinies of the universe lead our councils to what is best. p. 324.

Madison—That Almighty Being whose power regulates the destiny of nations, whose blessings have been so conspicuously dispensed to this rising Republic. p. 468.

Monroe—The great perfection of our most excellent system of government, the powerful instrument in the hands of an All-merciful Creator in securing to us these blessings. Vol. II, p. 75.

John Quincy Adams—But moral, political, intellectual improvement are duties assigned by the Author of Our Existence to social no less than to individual man. p. 311. The tenure of power by man is, in the moral purposes of his Creator, upon condition that it shall be exercised to ends of beneficence. p. 316. A superadded obligation even higher than that of human authority will com-

pel the Executive of the United States to enforce the laws. p. 373.

Jackson—May He who holds in His hands the destinies of nations make you worthy of the favors He has bestowed. Vol III, p. 308.

Van Buren—Invoking the guidance and aid of the Supreme Ruler of Nations. p. 346.

Harrison—I deem the present occasion sufficiently important and solemn to justify me in expressing to my fellow-citizens a profound reverence for the Christian religion and a thorough conviction that sound morals, religious liberty and a just sense of religious responsibility are essentially connected with all true and lasting happiness; and to that good

There is a story among Covenanters that Lincoln once said: I know these Covenanters. They demand two things of this nation, first that it free the slaves; and second, that it acknowledge God. One of these has been obtained in my first administration; the other may be in my second. He was willing.



At a cabinet meeting, December 3, 1864, Lincoln read his proposed Message to Congress. "One paragraph proposing an amendment to the Constitution recognizing the Deity in that instrument met with no favorable response from any one member of the cabinet. The President, before reading it, expressed his own doubts, in regard to it, but it had been urged by religionists.—Diary of Gideon Welles, Volume II, p. 190. Reference from Prof. P. Hoekstra, Grand Rapids, Mich.

Being who has blessed us by the gifts of civil and religious freedom, who watched over and protected the labors of our fathers and has hitherto preserved to us institutions far exceeding in excellence those of any other people, let us unite in fervently commending every interest of our beloved country in all future time. Vol. IV, p. 20.

Tyler—When a Christian people feel themselves to be overtaken by a great public calamity (death of President Harrison), it behoves them to humble themselves under the dispensations of Divine Providence, to recognize His righteous government over the children of men. p. 32.

From the first settlement of our forefathers on this continent.—in the wis-

dom which led to the adoption of the existing forms of republican government, ———— in the strength and durability conferred on political institutions emanating from the people and sustained by their will, the superintendence of an over-ruling Providence has been plainly visible. p. 257.

Polk—In assuming responsibilities so vast I fervently invoke the aid of that Almighty Ruler of the Universe in whose hands are the destinies of nations and of men to guard this Heaven-favored land. p. 373.

Taylor—With a sedulous inculcation of that respect and love for the Union of the States which our fathers cherished and enjoined upon their children, and with the aid of that overruling Providence which has so long and so kindly guarded our liberties and institutions, we may reasonably expect to transmit them, with their innumerable blessings, to the remotest posterity. Vol. V, p. 24.

Fillmore—The great law of morality ought to have a national as well as a personal and individual application. p. 78. Join me in humble and devout thanks to the Great Ruler of Nations. p. 93.

Pierce—It must be felt that there is no national security but in the nation's humble, acknowledged dependence upon God and His overruling Providence. p. 203. It is well that a consciousness of rapid advancement and increasing strength be habitually associated with an abiding sense of dependence upon Him who holds in His hands the destiny of men and nations. Recognizing the wisdom of the broad principle of absolute religious toleration proclaimed in our fundamental law, and rejoicing in the benign influence which it has exerted upon our social and political condition, I should shrink from a clear duty did I fail to express my deepest conviction that we can place no secure reliance upon any apparent progress if it be not sustained by national integrity, resting upon the great truths affirmed and illustrated by divine revelation. p. 207.

Buchanan—These (evils from disunion) I shall not attempt to portray, because I feel an humble confidence that the kind Providence which inspired our fathers with wisdom to frame the most perfect form of government and union ever devised by man will not suffer it to perish until it shall have been peacefully instrumental by its example in the extension of civil and religious liberty throughout the world. p. 433.

Lincoln—Whereas it is the duty of nations as well as men to own their dependence upon the overruling power of God. . . . By His divine law nations, like individuals are subjected to punishments in this world. . . . It behoves us, then, to humble ourselves before the offended Power, to confess our national sins. Vol. VI, p. 164.

THESE ARE SELECTIONS FROM 264 REFERENCES in the Messages and of-

America's Great Decision

ficial papers of the Presidents up to 1865. In 1863 Lincoln had begun the practice of an annual Thanksgiving Proclamation which has since caused at least one reference to God as over civil government by each President each year. Limitations of space prevent further quotation. Enough have been given to show that American Presidents believed, and considered it popular to express, the idea that God is over civil governments, our own in particular.

The Preamble of the Constitution of the United States reads: We, the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America.

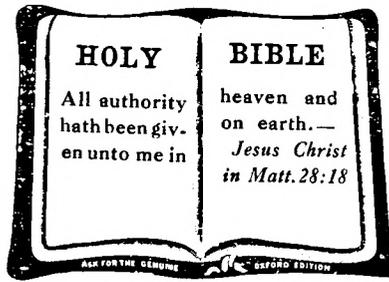
But the Messages of the Presidents say that God does all these things, and that the people gain them only under God's Providence. Why do we not say so in the Constitution in place of that self-confident, 'W' ordain." It is effective only under God. When will we acknowledge this?

Why is there no such acknowledgment of God in the Constitution? It seems to be a part of our unwritten constitution. It certainly is the teaching of the Bible. It is the teaching of history. In fact, is it not the truth?

Religion in Colleges.

The United Presbyterian has given out some very interesting facts concerning the religious life of our colleges which we reprint without comment. The statements made are impressive enough. Statistics from eighty state institutions in 1921 show that out of a total student enrollment of 152,461 students, 130,486 had religious affiliations, while 21,975 made no statement regarding their religious life. This is very encouraging when compared with our early history, when even though the colleges were church institutions, practically all the students were outside the church. In Princeton from 1778 to 1782 there was but one professor of religion. At Bowdoin College in 1807 there was only one Christian. At Yale for four years there was but one, and but four or five in other years about the beginning of the century. Many of the students assumed the names of leading infidels and atheists. Often every student was a professed infidel, or at least outside of the church. Bishop Meade of Virginia said, in 1811 that William and Mary College was a hotbed of French infidelity and that for many years in every educated young man whom he met, he expected to find an infidel.

The Turkish National Assembly has revoked prohibition.—Notify New York.



High School Bible Illiteracy.

Dr. George R. Crissman, superintendent of the teacher-training school of the Central Missouri State Teachers' College reports the results of testing 1800 Missouri high school students on the Bible. He found denser ignorance than in most such tests, even.

In a summary of the results these facts appear: "Sixteen per cent of the high school students neither knew where Christ was born nor the name of his mother. Seventy per cent did not know what to call the Sermon on the Mount. Sixty per cent did not know what Christ said about loving one's neighbor. Twelve per cent did not know the first clause of the Lord's Prayer. Sixty-five per cent did not know the Golden Rule. Forty per cent thought Paul 'a book of the Bible.' Twelve per cent thought Pilate 'a book of the Bible.' Twenty-five per cent thought Pilate 'an author of the Bible.' Forty-five per cent thought Galilee 'a river.' Seven per cent thought Agrippa 'an apostle.' Thirty per cent thought Jude 'a king.' Nine per cent thought Samaria 'an author.' Twelve per cent thought Peter 'a king.' Nine per cent thought Peter 'a priest.' Six per cent per cent thought Ephesians 'a province.' Six per cent thought Martha 'a book of the Bible.'

Little Rock, Ark., April 3.—(Associated Press)—The Arkansas house of representatives today adopted by acclamation a resolution recommending that some portion of the Bible be read in every public school and college in Arkansas each day the school is in session. An amendment incorporated in the resolution provides that the reading be "without comment or discussion."

The State of Kentucky has passed a law requiring Bible reading in the public schools.

The Iowa Senate passed 33 to 9 and the Iowa House defeated 54 to 42 a bill requiring Bible reading without comment in the public schools.

Gain in Protestant church membership reported for 1923 by H. K. Carroll is 493,161. The greatest compared with membership are two Disciple bodies, 5.4 per cent; nine Presbyterian, 2.5 per cent; fourteen Baptist, 2 per cent; and fifteen Methodist, 1 per cent.

Professing Christians in Congress.

The Methodist Voice is authority for the following figures concerning the church connections of the members of the Senate and House of Representatives at Washington.

Inquiry was made of the "Voice" as to whether men merely attendant were ranked as church members; for the figures are so different from those of the last Congress. No answer has been received. The article speaks of the difference between membership and active friendliness, so the figures may be for actual membership. But no number is stated of those only affiliated, not members.

If the figures are for direct official memberships, then there has been either a remarkable change in the men elected, or they have become much more frank in telling their church connections. Prohibition might make a great change in the class of persons elected. And certainly the increase of attention by the churches to moral issues in politics is making a difference in whether men think it wise or not to mention their allegiance to Jesus Christ.

	Senate	House
Methodist	22	96
Episcopal	18	56
Presbyterian	14	59
Baptist	3	45
Roman Catholic	5	38
Congregational	5	26
Christian Disciple	1	16
Lutheran	2	12
Jewish		9
Unitarian	1	4
Dutch Reformed		3
Quaker	1	3
United Brethren		1
Mormon	2	1
Mennonite		1
Christian Scientist		1
Evangelical		1
Universalist		1
Vacancy		1
No religious affiliation	17	41
Not ascertained	5	20

96 435

House Church Members, 67th Congress 72 per cent; 68th Congress 83 per cent.

Senate Church Members, 67th Congress 60 per cent; 68th Congress 77 per cent.

The Jews and Mormons are counted in these figures because they were not separately known in the figures for the 67th Congress.

The Methodists, Episcopalians and Presbyterians ought to get to work. They control.

WHAT HAVE YOU FORGOTTEN

? TO RENEW ?

Published Quarterly.

Hopkinton, Iowa, July, 1924.

Volume 3. No. 3

Outlawing War.

Methodists, North.

War is not inevitable.....Governments which ignore the Christian conscience of men in time of peace, cannot justly claim the lives of men in time of war. Secret diplomacy and political partisanship must not draw men into the dilemma of deciding between support of country and loyalty to Christ.....Conscription of wealth and labor must be the counterpart of any future conscription of human life.....The protection of special privilege secured by investors in foreign lands has too often imperiled the peace of nations.....We set ourselves to create organization for peace.....Another conference of the nations.....a conference of the religious forces of the world.

Presbyterians, North.

The Presbyterian church of the U. S. A. pledges all its energies to the outlawing of war.....We invite the cooperation of all Christendom in a determined effort to devise such complete machinery for peace as shall insure the settlement of ALL international controversies by reason instead of force. To this end we favor participation of our nation with other nations in the Court of International Justice and (1) the submission for JUDICIAL settlement, or (2) the ARBITRATION of disputes, and (3) the INVESTIGATION before resort to arms, of ALL DIFFERENCES which cannot be (1) adjudicated or (2) arbitrated, (and then, showing that this investigation is not counted sure to settle all) RESERVING the right to control our own destiny and to determine whether or not and when WE SHALL DECLARE WAR.

(But in spite of this reservation, war is not to be allowed even then to come easily.) We should endeavor to secure a joint agreement for international disarmament (so that there will be few weapons ready for hasty war) and also for a referendum on war EXCEPT IN CASE OF THREATENED INVASION.

Evangelical Synod.

The Indiana District does, herewith, declare war to be outlawed and urge our government in international conference to seek and strive after and encourage the outlawry of ALL WAR through international agreement and law.

Baptists, Northern.

War is neither inevitable nor necessary.

Congregationalists.

Some church resolutions show clear-cut distinctions. The Massachusetts Association say: That in the condemning

war system we do NOT go on record as disapproving the use of force under all conditions. We distinguish between the war system, which means a competitive preparation by nations for conflicts which are deemed inevitable, and a police system which means the cooperative effort of all nations to preserve the peace of the world.

Further they assert: That it is the duty of the Christian CHURCH to scrutinize and adequately criticize all secular or public policies that make for war.

Illinois Association: It (the war system) must be outlawed the same as slavery and the liquor traffic.

New Hampshire Association: In another war, conscription if used at all, to apply to labor and wealth as well as man power.

Vermont Association: We urge upon our government to take the initiative in proposing THROUGH INTERNATIONAL ORGANIZATION to put war under the ban of outlawry, to make war henceforth a crime to be visited with PENALTIES befitting so great a crime in the person of that nation or of individuals within a nation that may be guilty of instigating it.

It will be evident of most churches that as the Wisconsin Congregationalists say: "We are not unconditional pacifists" in the churches; but as the Wisconsin men say, "We pledge our utmost efforts to cause America TO TAKE THE LEAD in outlawing war, in agreement with other nations. We demand that our public servants provide, without delay ADEQUATE INTERNATIONAL MACHINERY which men of good will CAN USE to secure and maintain world peace."

One suggestion is offered for putting the whole peace movement on the basis of the real power which is making men work for peace. The Reformed Presbyterian Synod not only requests the government to take "immediate steps toward the outlawing of war as a legal and justifiable method of settling international disputes" and urges "the steps necessary to make this country a member of the permanent court of international justice and the League of Nations" but adds, "We favor this action however with this qualification, that we deplore the failure of these instruments to embody a specific acknowledgement of the authority and law of Jesus Christ, the Ruler of Nations, and urge that this defect be speedily remedied."

It seems almost mere common sense that any League for peace should be under the Prince of Peace, frankly and fully, if it is to succeed.

HOW to outlaw war is discussed on page 4, and party platforms on war and peace are given.

How to Get Out the Moral Vote.

To vote or not to vote! That was the question before 54,421,832 Americans and the decision was, not to vote, by a majority of 1,191,598, as the following figures show. 26,615,117 voted in the 1920 presidential election and 27,806,715 did not vote.

This was true though a writer in "Harper's Magazine" in Nov. 1922 on the non-voter, and Dr. Gosnell, author of a forthcoming book, "Non-Voting," agree in saying that presidential elections always bring out the largest vote.

The first fact to be remembered is that millions of adult citizens really cannot vote. Dr. Gosnell estimates that 3,800,000 negroes are disfranchised by the suffrage requirements of the Southern States. Negroes report that where they could meet the requirements they were warned not to vote. The writer in Harper's after mentioning that many women who had newly received the franchise had not had time yet to register, many persons were over seventy years of age and unlikely to get out, many persons are in penal institutions, and there is a great moving population which cannot establish a legal voting residence, suggested 10,000,000 as thus disqualified. That would still leave nearly 18,000,000 who, though supposedly able to vote, actually did not.

The subject of the non-voter is getting lively. An article in "The Christian Century" of May 15, 1924, declares the native born, 100 per cent Americans, have abdicated. The city solicitor of Pittsburgh is reported as saying a certain district had 34,000 eligible, 16,000 registered, and 6,000 who voted; while foreign sections had been known to cast 150 per cent of their legal vote, under the control of professional politicians. And a borough known as "the holy city" for its schools and churches, supposedly the seat of the most moral vote, is accused, on authority of its school superintendent, of casting only a 25 per cent vote. So Gov. Pinchot was not elected delegate to the Republican Convention.

"The Christian Work" for June 28, 1924 tells how a reprint from an editorial in "The Homiletic Review" on "The Church and the Voter" was sent to statesmen, educators, and ministers with a request for cooperation in urging Christian men and women to vote, and for suggestions and plans of work. The statesmen did not answer, the educators and ministers did. Dr. Burton of Michigan University, who nominated Coolidge at Cleveland, thinks this idea

(Turn to Page Two.)

America's Great Decision.

A QUARTERLY.

GEO. S. COLEMAN, Editor.

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

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How to Get Out the Moral Vote.

(Concluded from Page One.)

significant for our country; President Emeritus Eliot believes exhortations addressed exclusively to Christian voters might have a bad effect on the millions of voters who take no interest in what you call Christianity; Dr. Joseph Fort Newton thinks that if the present neglect goes on it will mean the bankruptcy of democracy; Dr. Bitting would be utterly opposed to any organization of a so-called Christian vote. The suggestions range from a Citizenship Sunday to an early morning church service on election day to a public welfare association for each church or a system of groups of fives. The general opinion is that ministers should not tell their people how to vote; but should most emphatically tell them to vote.

Now two professors of Chicago have made a special survey of non-voting in Chicago and a book, "Non-Voting" is to set forth an actual investigation. And one of the authors, Dr. Gosnell, in answer to inquiry writes, "There are many native whites of native parentage living in the best residential sections of the city where there are many Protestant churches, who do not vote, largely for the following reasons: absence from city, illness, general indifference, neglect, disgust with politics.....It is our estimate that about 10 per cent of the non-voters believe that one vote counts for nothing."

It seems to be a general opinion that the non-voters with a capitalized NON are notably what are called the moral element.

Why do people, moral or otherwise, not vote? Does the cause lie in circumstances, is it peculiar to our times, or is it common to human nature?

A bit of history often helps one to get an impartial view. And it is interesting to learn from Dr. McKinley's "The Suffrage Franchise in the Thirteen English colonies in "America" that in Boston (note the place) in 1745 to 1754 the number of voters averaged THREE per cent of the population. But this was partially due to the fact that many duly qualified voters were ordinarily inactive for on one occasion at least six and one-half per cent took part in an election. Now one might suppose that when only one in sixteen could vote they would do it. But then as in 1920 half of those who could vote failed to do so.

A bit more history. The common people, the very common people, whom Lincoln suggested the Lord must like because He made so many of them, demanded the right to vote. Before the Revolution the ones who could vote were only one-sixth to one-fiftieth of the population, by Dr. McKinley's estimate

The American Revolution against England saw the growth of another revolution right at home. Vermont, the first state after the original thirteen to be admitted to the Union, gave manhood suffrage in 1791. Ohio in 1803 gave only taxpayers the vote, but she was the last to make restrictions; for all later new states gave manhood suffrage. The older states, to hold their population, had to yield. Penna., where before the Revolution only eight percent in the country and just TWO percent in Philadelphia could vote, in 1820 gave manhood suffrage; New York took up the reform in 1821, Virginia resisted till 1850, North Carolina till 1857, and Rhode Island (whose country Senate has recently fled the State to prevent a city controlled government from adjusting representation) gave in after touches of almost civil war only in 1888.

But have men voted when they finally got the vote? They have not. In 1912, before woman's suffrage reached the more populous East, 15,036,542 voted while another 8,222,697 mostly men, supposed to have the right did not vote.

The fact is, most of them had not struggled for the vote. And when they got it they did not use it.

So it proved with the women. Considering how few of them really struggled to get the ballot, it is remarkable how many voted when the right was yielded. Those who struggled even mildly for it, doubtless used it when they got the chance. The number of voters increased in 1920 over 1912 by 11,000,000 and the number of non-voters by 19,000,000. The women did well, considering the number who made any struggle to gain the vote.

Dr. Gosnell writes, "The largest proportion of population voting was in Germany in 1920 when 48 percent of all persons in the country voted. They had a sense of struggle there.

A presidential election brings out the largest vote. It is unusually dramatic. It is the greatest single decision to

be made by one vote. It gets the attention even of the city-folk in all their bustle and stir, and the struggle of business comes nearest to yielding to the sense that here is a greater struggle. In a small town, like that where the writer lives, a very high percentage of the possible vote is more frequently cast. An election is more of an event. It is easier to get a sense of struggle here.

But a vast multitude have a strong idea that what they favor is going to win anyhow, for husband or the neighborhood or the party machine are considered certain to see that the vote goes right. It is like the election of a new pastor. Often the moral vote is not all out then, for there may be no great difference between the preachers considered, and the vote is known to be going probably for a certain man, anyhow, and a considerable part of the congregation does not attend. There is no sense of struggle.

So it was in New England 170 years ago. Six per cent could vote, three per cent did. The second three percent had a shrewd idea how the other three percent would divide and felt nearly enough satisfied not to take so much trouble as to go to the polls.

HOW CAN THE MORAL VOTE BE BROUGHT TO THE POLLS TODAY? Give them a sense of moral struggle. Make the election a Christian issue. Let them know that the things for which Christ died are at stake right now, and that multitudes more might be won to Him if only His professed followers would rise in spiritual devotion and show an intense purpose to bring economic justice to the poor and find a way to make visible in a war-cursed world that the Prince of Peace does rule even if some long-loved but now nerveless old party's old leaders do have to get out of the way. Plain moral issues stir the moral vote.

But what! That would be bringing religion into politics! That would be contrary to the spirit of the Constitution! Well then, CHANGE THE CONSTITUTION! It is high time that it cease to be a political crime to talk about Jesus Christ and His moral standards in connection with the government of what men insist on calling a Christian nation!

Give us a chance to vote for a straightforward Christian government.

But as long as no such opportunity is offered, while the oath remains a blind oath to the morally unlimited supremacy of the people, when there is no moral standard in the Constitution to which the men elected will take oath, while the greatest issues (which are the moral issues) are, if mentioned, kept in the background to please the un-Christian voter on the belief that the Christian will go along, the greatest thing one can do to force moral issues, which will bring out the moral vote to VOTE MORALLY, is to REFUSE TO GO ALONG. The moral vote has gone to the polls often enough to vote IMMORALLY.

MAR 24 2011

America's Great Decision

Results! The Modern Cry.

RESULTS! RESULTS! The Modern Cry Time was in our America when the chief thoughts of men about their government were the very reverse of their demands today. When the Colonies declared their independence of the English King and Parliament, the chief thought was about the tyranny of government, the great need was restraint of power, the great word was "liberty." Even when independence was won, when the government was that chosen by the governed, still the chief thought was to limit the legislators, the judges and especially the executive. And when the Federal Constitution was being debated, it was ratified in State after State by dangerously narrow majorities. North Carolina and Rhode Island were not in the Union in time to have any part in Washington's election as President, and Rhode Island was at last voted in only by 34 votes to 32. All this was because the States feared too strong a government. How times have changed!

Today the only difficulty is to tell all the things men wish the government to do. Once the government was not to interfere, now it is to protect industries by tariffs, encourage ships by subsidies, education by Federal aid, roads by more Federal aid, agriculture by government investigations and experiments or by loans or a commission to sell wheat, and the Socialists wish it to take over everything used in the production of wealth. All these are not necessarily wrong; but the attitude toward government manifested in them is certainly different.

It is like a man accustomed to using horses and urged to buy an auto. He objects because the auto has too much power and if it ever does the wrong thing does it terribly fast, perhaps fatally. But when at last he buys a machine, when presently he gets rid of the instructor and himself becomes accustomed to the means of control, he begins to long for a more powerful engine.

Today citizens have comparatively lost their fear of government. What they think of chiefly is the need for more power, more speed, more results. Once the attitude toward government was negative, men, feared for freedom: now the spirit of citizens is positive, men demand results.

This fact has a special significance, with regard to religion in governmental affairs. In the negative days of first escape from tyranny, men proposed to be safe and they came dangerously near to excluding Christ from political thought.

They had or had had established churches in some of the colonies, and they feared one great one would be set up over all the colonies. Each person who did favor an established church feared some other church would be established over his own church. They played safe in the matter and forbade Congress to make any establish-

ment of religion, though some States still had theirs. They left God out of the President's oath, forbade all religious tests under the Federal government; they even broke their custom, retained to this day in a great majority of State constitutions, of acknowledging God's providence. They were so anxious to be safe that they were in danger of being irreligious and immoral. It became a tradition that God and certainly Christ must never be mentioned in public life, and moral arguments in politics were treated as out of place. "Morals have nothing to do with politics," became almost a proverb. And politics showed the consequences.

Today there are no established churches in any State. The conviction against them is stronger than ever; but the fear of their actually coming back has largely gone. Men's minds are no longer so much on making sure of getting religion (in the form of established churches) out; but of getting morality, the product of all worth-while religion, into politics. In these positive days when results are insistently demanded men are calling for the application of Christianity in public problems. Christianity has marvelously transformed private life; but seems strangely out of gear with public morals. So men are calling for Christ in industry and in national life. Truly times have changed, and for the better.

Is This Farmers' Imagination?

	Failures of Nat. Banks	State Banks
1893	65	261
1894	21	71
1907-08 ((2 yrs.))	31	166
1921	28	330
1922	33	364
1923	37	237

July 1, 1923 to May 7, 1924, (10 mo.) 122 389

In transmitting these figures to Senator Gooding the controller of currency made this significant observation: Not all of the states have reported the failures of their state banks since the first of July, 1923.

To test the theory that "any bright criminal could prove himself insane and thus escape punishment for his crimes," a Des Moines, Iowa, newspaper reporter played the part of the insane man, was officially adjudged insane by the sanity commission, which remanded him to the state hospital at Clarinda, all in such fine order that the young reporter had difficulty in extricating himself.—Dearborn Independent.

The U. S. Census Bureau gives the number of mentally diseased, feeble-minded and epileptic persons in institutions in this country as 354,153. Much of this is preventable. Prohibition should help.

Appalling, If True.

The Knights of Luther handbook says that 31 states now have Catholic Democratic committees and 22 states have Catholic Republican committees. It further states that 20,000 public schools now have one-half Catholic teachers, despite the opposition of the Roman church to public education, that 88 per cent of all the policemen in towns of 10,000 or more are Catholic, that Rome is in control of the city councils of 15,000 cities and towns in the United States. We do not know whether these figures are correct or not. In some particulars they must simply be estimates but they are sufficiently near to being correct to impress a majority of the people with the truth that Rome is struggling for political control, control of the avenues of information and agencies of education, and that it is using this control wherever achieved with ruthless disregard of the rights of Protestant people.—Methodist Voice.

Suspicion.

All secret societies are a cause of suspicion to those outside, whether in politics, in business, in schools, or in society. Some are suspicious of the Ku-Klux, some of the Knights of Columbus, some of the Masons. The question that will not down is, Why secret? and no answer satisfies while the secrecy system goes on. Here is an example:

Arthur Brisbane, \$100,000 editor of Hearst publications, is credited with saying, "The Knights of Columbus, so recently organized, are probably the most powerful single organization in the United States; far more powerful because more closely united in action than free masons." We believe this to be true and we believe that its power can be traced in the news columns of most of the papers of the country. Our advice is: when some things are discussed, **believe what you know to be true and nothing else.**—Methodist Voice.

If you want to know why the "predatory interests"—so named by Theodore Roosevelt—have an undue influence with your government perhaps a statement made by Senator Lodge of Massachusetts in the Senate on May 21, 1924, will enlighten you. You will find it on page 9293 of the Congressional Record, which should be on file in your local library.

Senator Lodge, who is the Republican leader in the Senate, was discussing campaign contributions with Senator Robinson of Arkansas, the Democratic leader.

"I think I am putting it **moderately,**" said Senator Lodge, "when I say that **nine-tenths** of the money expended on behalf of the party of the Senator from Arkansas, as well as mine, is raised in New York."—Labor.

America's Great Decision

How Outlaw War?

Resolutions such as these, tend to use strong words but avoid definite plans. But the frequency with which international organization is mentioned shows that the "outlawing of war" is meant by those using these words to imply no mere sentimental declaration but a real international system able not only to declare war outside the law of nations, but also equipped to administer international law so that war will not be needed.

This need of efficient organization is emphasized in the statement of Bishop Brent (Episcopal) in the "Federal Council Bulletin" for May-June: "For what is PACIFISM, as popularly understood but the condemnation of war WITHOUT A DEFINITE SUBSTITUTE for war as the arbiter in international disputes?"

The actions of the churches rightly state principles, and in suggesting means rightly state proposals in terms of the kind of thing to be done, not a naming of the number of officials and their specific duties. Or they indorse specific proposals already worked out by governmental agencies. More than this it is hardly the province of churches to do.

The Presbyterian statement goes farthest in suggesting the kind of plan needed. The Methodist statement goes farthest in suggesting the next step needed. Most resolutions just "urge the government." The Methodists say, without specifying parties or men: "We hold the cause of peace dearer than party allegiance, and we shall tolerate no dilatory or evasive attitudes on the part of those who represent us.....We shall elect men to public office pledged to secure these ends. The ballot and other direct processes of democracy must now be employed in securing a warless world."

Do they, and all these churches, really mean business?

Political Parties' Platforms.

WAR.—The Republican Party reaffirms its stand for agreement among the nations to prevent war and preserve peace.

The Democratic party pledges all its energies to the outlawing of the whole war system. We refuse to believe that the wholesale slaughter of human beings on the battlefield is any more necessary to man's highest development than in killing by individuals.

THE LEAGUE OF NATIONS.—Republican: This government has definitely refused membership in the league of nations and to assume ANY obligations under the covenant of the league. On this we stand.

Democratic: The only hope for world peace and for economic recovery lies in the ORGANIZED efforts of sovereign

nations co-operating to remove the causes of war and to substitute law and order for violence. Under democratic leadership a practical plan was devised under which fifty-four nations are now operating, and which has for its fundamental purpose the free co-operation of all nations in the work of peace.

THE WORLD COURT. Republican:—As an immediate step in this direction (agreement among nations to prevent war) we indorse the permanent court of international justice and favor the adherence of the United States to this tribunal as recommended by President Coolidge.

Democratic: It is of supreme importance to civilization and to mankind that America be placed and kept on the right side of the GREATEST MORAL QUESTION of all time, and therefore the Democratic party renews its declaration of confidence in the ideal of world peace the League of Nations and the world court of justice as together constituting the supreme effort of the statesmanship and religious conviction of our time to organize the world for peace.

FURTHER LIMITATION OF ARMAMENT.—Republican: We firmly advocate the calling of a conference on the LIMITATION of LAND FORCES as proposed by President Coolidge, when through the adoption of a permanent reparations plan the condition in Europe will make negotiations and co-operation opportune and possible.

Democratic: Our government should secure a point agreement with all nations for world DISARMAMENT and also for a referendum on war, except in case of actual or threatened attack.

ARMY AND NAVY.—Republican. There must be no further weakening of our regular army and we advocate appropriations sufficient to provide for the training of all members of the national guard, the citizens' military training camps, the reserve officers' training camps and the reserves who may offer themselves for service. We pledge ourselves to ROUND OUT and maintain the navy to the FULL strength provided the United States by the letter and spirit of the limitation of armament conference.

Democratic: We demand a strict and sweeping reduction of armaments by land and sea, so that there shall be no competitive military program or naval building. Until international agreements to this end have been made, we advocate an army and navy adequate for our national safety. Our government should secure a joint agreement with all nations for world DISARMAMENT and also for a referendum of war, except in case of actual or threatened attack.

CONSCRIPTION OF WEALTH AND LABOR.—Republican: We believe that in time of war the nation should draft for its defense not only its citizens but also every resource which may contribute to success. The country demands that should the United States ever again be called upon to defend itself by arms

the president be empowered to draft such material resources and such service as may be required, and to STABILIZE the prices of services and essential commodities, whether used in actual warfare or private activities.

Democratic: War is a relic of barbarism and it is justifiable only as a measure of defence. In the event of war in which the man power of the nation is drafted, all other resources should likewise be drafted. This will tend to discourage war by DEPRIVING it of its profits.

War and Peace.

Our Little Navy.

In order that the American people may appreciate what it has cost them to follow the advice of the "experts" the following table has been compiled showing the sums we have annually expended on our navy during the last ten years:

1914	.....	\$ 136,858,301.07
1915	.....	142,959,092.11
1916	.....	152,821,540.67
1917	.....	261,403,176.52
1918	.....	1,214,995,767.01
1919	.....	1,915,155,835.39
1920	.....	1,078,099,485.70
1921	.....	697,687,633.94
1922	.....	443,980,577.83
1923	.....	309,242,765.87

Total \$6,353,204,176.16

No other country has spent as much on its navy during the period mentioned.

If our navy is not the equal of any afloat what have the experts done with our money? June 7, 1924, Labor.

More Navy.

Add to the above figures the budget of 1924 amount of 311,020,050. But notice now. That is not all.

Both House and Senate passed a special Navy Bill providing for \$150,000,000 more to modernize six battleships, especially to make them oil-burners, and to build eight new scout cruisers and six river-gunboats. Excuse? We need twenty-two scout cruisers to bring us up to the 5-5-3 ratio with England and Japan. And "Time," June 9, says "If the bill for the eight new cruisers is passed, the President (it is believed) would call a new arms limitation conference to set limits on lighter vessels and air-craft. With eight new 10,000 ton cruisers authorized, we could go to such a conference prepared to bargain by giving up something.

And this economy administration shot a bill for \$150,000,000 through joyfully for more navy when all sorts of little things like farmers and former soldiers and postal workers heard plenty about economy. But a motion to reconsider was made on this last half-day-speeded bill and adjournment caught it. It is remarkable what we can afford and what we cannot.

America's Great Decision.

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

Published Quarterly.

Hopkinton, Iowa, October, 1924.

Volume 3. No. 4

No Religious Test?

The no religious test clause in the Constitution has received marked attention recently.

Who raised this issue and who is opposing against the spirit of the Constitution? Is it the anti-Catholic or the Catholic? It appears to be the anti-Catholic; but is it?

Anti-Catholics (I will not say "Protestants" for many who oppose the Catholics have no religion except hatred of Catholics. They are not in favor of churches at all. They are just against the Catholics.) Anti-Catholics pick out Catholics who wish to run for office and oppose them because they are Catholics. But have not Catholics first picked out Catholics and supported them because they are Catholics, first and foremost?

The Northwestern Christian Advocate told of a handbill distributed in Chicago within recent years bluntly stating that a certain party had not given due recognition to Catholics and that almost all the candidates of the other party were Catholics and should be supported by Catholics. Who first made a religious test? Was it not the Catholics, who supported men on the basis of a religious test.

Now this is commonly believed to be common Catholic practice. And the men who oppose it are really defenders of the no religious test clause.

Not all Catholics act so. One cannot but respect Senator Walsh who might have been Democratic candidate for vice-president but refused. For he said he was offered the place not as a man but as a Catholic, and he held his religion too sacred to have it so used, not in real reverence to Catholicism but for mere political advantage.

For my own part I believe the Constitution should be frankly Christian, limit the oath by the moral law of Jesus Christ, and require no religious test other than an oath to such a Constitution. Many Christians today make this kind of a test in their own minds, yet protest that they believe in no religious test at all. They rejoice that presidents are professing Christians but claim not to consider that in choosing them. Better be frank.

(Note: All secret societies are questionable. Some are dangerous. They destroy confidence among citizens and equality before the law. This includes both the Ku Klux Klan and the Knights of Columbus. Open discussion is the way to truth and liberty.)

Proper Church Influence.

Dr. Raymond V. Johnson, field secretary of the Board of Temperance, Prohibition and Public Morals is reported by the Assoc. Press as saying at Fairfield, Ia., that the Methodist Episcopal Church would continue to direct its energy against the liquor traffic and that all enemies of moral reform would find the church their unrelenting foe. "Methodism never has and never will ask for itself political preference or prestige. It desires only to help this, the greatest nation on earth, to become thoroughly Christian in all its behavior at home and abroad and to this end it will always give itself unsparingly and unselfishly."

The feeling against the Catholic Church is because it is accused of seeking office for its own members as such.

NO CHRISTIAN
can consistently vote

UNCHRISTIANLY

THINK

before you vote

WHAT

WOULD JESUS DO?

Is LaFollette Wet?

It is declared that La Follette alone of the major candidates, is wet. Wheeler his running mate wrote on this question as follows.

Senator LaFollette and I have done, we feel, much towards showing up the corruption in Washington. We stand foursquare for law enforcement against bootleggers as well as others. Senator La Follette voted for the Eighteenth Amendment. It is the law of the land and should be rigidly enforced.

Mrs. Wheeler also wrote as follows: I couldn't support Senator La Follette or anyone else unless I felt absolutely certain that he would enforce our prohibition law. I wouldn't even support my husband if he were not right on that.

What Are The Issues?

There are four issues in the present election: enforcement of prohibition, action toward peace, how \$3,000,000,000 a year taxes are to be placed in the next four years, and who are to be helped by law to make money.

Calvin Coolidge is for enforcement of prohibition except where Secretary Mellon does not wish it. He is for the world court with reservations and against the League of Nations. He favors shifting taxes to more backs instead of the stronger backs, and he favors a protective tariff which will by law enrich the manufacturer. He says the issue is economy. But federal taxes with all economy will still be three billions. We cannot economize much. We have already spent the money, we have the debts. Who will pay is the greater question.

John W. Davis is for law enforcement except where Tammany or the Brennan democracy may object. He is for the world court and the league, after a referendum. He favors maintaining the high income tax rates on the war millionaires till the war debts are paid. He favors a tariff for revenue.

Robert LaFollette says nothing about prohibition for he wishes Milwaukee backing. He says nothing about the world court or the league of nations for he wishes the old anti-Wilson vote, commonly called pro-German. He is strongest against the poor paying the three billion taxes and he thinks the bankers and manufacturers have been helped by law enough and farmers should have a turn.

Coolidge is probably best on prohibition, Davis on peace, and LaFollette on breaking the rule of the rich. Take your choice. There is none good. I do not think the Lord Jesus would endorse any of them, considering the company they keep.

Do We Appeal to God?

The Associated Press reports that President Coolidge addressing the Holy Name Society at their Washington convention, said on Sept. 21, 1924: "The foundation of our independence and our government rests upon our basic religious convictions. Back of the authority of our laws is the authority of the supreme judge of the world, to whom we still appeal for their final justification." We only wish the Constitution gave us solid legal basis for making this assertion.

America's Great Decision

The Greatest Issue.

The greatest issue is whether men will obey Jesus Christ. But however much that ought to be before the minds of men and nations, it is not being directly considered. The question immediately rises in a Christian's mind as to what issue which men admit to be an issue comes nearest to Christ and His Kingdom.

The question has its difficulties. Issues do not arise one by one. They come all mixed up with other issues. Often one will not wait till another is thoroughly settled. Slavery and the liquor business were discussed at once. The slavery issue pushed back the temperance issue. The slavery issue was settled; but only in its acute form. The issue of negro rights remained and will long remain. While the race problem remained the temperance problem became acute. Men passed prohibition though the rights of negroes were not fully settled.

These facts need to be remembered when we ask what is the chief issue today. For we have all at once the issues of prohibition, peace, taxes, and government influence on business, and none of these will politely wait on the others. The issues of life are never simple. Life, like the Bible, has always about ten commandments, which sometimes contend in importance.

But if a man's children were sick, four of them sick, what would he do? Would he not give chief attention to the sickest, yet object to being accused of not loving each of the others?

So with the issues of 1924. The prohibition issue is on the way to a fairly settled state. No national platform, no national candidate cares to denounce prohibition or promise non-enforcement.

So it is with taxes and government influence on business. Both are old questions and the country is not going to swing much to either side soon. Both are money questions, besides; and we have a bigger money question still. Besides, it is acute.

War has just caused us a debt of twenty-five billions. War preparation is costing us two hundred million dollars more each year than in 1913. The twenty-five billion, instead of relieving us for a while of war costs, leaves us worse than before it was spent. We owe the doctor twenty-one billions, suffered besides, and are worse now than before. We must get rid of war or war will get rid of us.

The greatest issue today is organization for peace. The man, the party which stands most for that is facing the greatest issue. This is the next step toward Christ.

Prayers in both House and Senate now frequently end, "Through Jesus Christ our Lord. Amen." One more sign of a new day.

The Three Candidates.

Coolidge is first of all an organization man. After that he is honest. But he means to be president. He vetoed the postal employees salary increase bill for economy; but now he assures them he will consider a "scientifically drawn bill." He is for the world court, personally he was for the league. But he means to be president and he says little on peace or anything. He dislikes corruption doubtless; he says he will prosecute. But he does not denounce even in general. Isn't he indignant! Yes, at investigators. Oh, he stands by the organization. He intends to be president.

Davis? Bah! He intends to be president himself. One Bryan denounced him and he chose the other Bryan to run with him. He is conservative but he tries bravely to be progressive, for did not the McAdoo progressives show marvelous power at the convention? He is not on fire. He is not being himself and he dare not let himself go. He means to be elected.

Then there is La Follette. At last here is a man who is pronounced. He is, indeed. He is most pronounced in favor of—himself. This is the man who when Roosevelt stole the progressive leadership from him, stayed with Taft and the reactionaries in 1912, and Wilson carried Wisconsin. In effect a progressive won. But in staying with Taft, La Follette was selfish. He had reason to resent Roosevelt's snatching the results of his work; but was not his work greater than either himself or Roosevelt? But he deserted the work to spite Roosevelt. Yet alone among the candidates he shows courage. He even had courage when he stayed with the standpatters in 1912. And except that once he has faithfully stood for the economic rights of the many against the few.

Coolidge is best on prohibition. But does he make it an outstanding issue? No. He is "silent Cal." Law and order need a champion and get a whisper.

Davis believes in world organization for peace. And the world is in agony from war past and war threatening. Peace needs a champion and gets pleasant mention in very good grammar.

LaFollette dodges prohibition and world organization for peace, but he does speak out for what he now believes and always has believed. The confused multitudes need a champion against the well organized and grasping few. And LaFollette speaks up. His sons speak up. His wife speaks up.

Jesus Christ is for prohibition and for peace and for the poor. But the party that comes nearest to facing all and dodging none is hardly mentioned and not enough people know the candidate's name to vote for him. Who is the old Prohibition Party's candidate, anyhow?

Coolidge, Davis, La Follette. All are nice men. But will any of them be president? Is not Congress going to be president? That may sound foolish. Everyone talks about how Congress may elect the president. But the signs are that whoever is elected and called president, Congress is going to be president. And Congress is going to be progressive.

Behind the Candidates.

When candidates dodge issues, there is one thing left to do. That is to go behind the candidates and see the organizations they represent. Dodgers usually are dominated by some power from behind. What is behind the candidates?

The most impartial and the most interesting comment on the conventions which the two major parties chose to decide on candidates is that of Fred B. Smith of the editorial council of "The Christian Work." He attended both conventions and described them by comparison in the July 5th issue. He thought the two marvelously alike in their words; but evidently found something different in their spirit, for he declares: "There are a few contrasts which did help my bewildered mind so that I still hope to remember which is which when November comes."

I will condense as much as possible, yet aim to retain even his language. First the Republicans were like old ladies playing Mah Jong, the Democrats like a class rush. One had dignity, the other noise.

Second, "While the two parties are saying about the same thing concerning internationalism, the Republicans at Cleveland said it in an undertone so audible (!) that nobody was expected to hear, and from all the knowledge I have, I don't think they intend that anybody shall notice it except when a few critics assail them, and then, of course, they will take out their platform and read the plank on the World Court. But it was a minor question with them at Cleveland and it will be in November.

"The Democrats in New York said about the same things, but they shouted it out. They acted as though they wanted it heard."

Entrance into the League was left to a later referendum. But the Democrats' hearty favor for international organization for peace was evident.

Third, on the wet and dry issue it was perfectly obvious that the Republicans were for enforcement of law. When Burton mentioned it his voice rang out and applause followed. At New York Harrison's voice dropped at that point. "I am quite sure that not a hundred and fifty people of the estimated 12,000 heard it, and they kept quiet." Nevertheless, Al Smith's booster dinner for three thousand was dry and Hylan served "tea" at his reception.

Fourth, the interracial and religious

America's Great Decision

problems were no problem at Cleveland. Though many negroes were officially present, their enemy, the Klan was passed over. But at New York, many Catholics were present, and their enemy, the Klan, was hotly discussed in a debate which has "probably not been equalled in any political convention since 1860." (The Republican Party is taking care of the negroes enough to keep them quiet. The Democratic Party is taking care of the Catholics, but not enough to satisfy them.)

Fifth, the Republicans talk about loving the laboring man and the farmer, but "they mumbled their words when they got on this question, but spoke with clear, resonant, concise vocabulary when they talked of the preservation of the business interests of the country." The Democrats rather got mixed up in trying to discuss economic questions; but it was evident they were tremendously sure which side they favored. "The platforms read about the same but when the social and industrial is involved the Republicans used low tones, but the Democrats reached to the height of their vocal powers."

Sixth, "the vulgarity of the Smith-Hylan-Enright stuff"

He calls attention to two remarkable facts. One is the problem "how in the name of all common sense and reason do those in the political parties continue to hold together such diversified elements as they have in them?" The other is that William Jennings Bryan "was the center of attraction at Cleveland. By all comparison he was the most sought man there. Republicans vied with one another to get near enough to shake hands with him. The crowd followed him and applauded him. The same thing was true in the Democratic Convention."

He does not discuss the Progressive meeting. But we all know somewhat what is behind LaFollette.

Behind La Follette are the indignant poor. Some of them are frenzied. But then the Bible says, "Surely oppression maketh a wise man mad." The Socialists, rather disorganized since the War, follow him.

Puzzle: where are the Christians? Answer: they do not know themselves.

Is the World Growing Better?

Whatever one may say about the uselessness of discussing this question, in one thing all agree. We all keep right on discussing it.

The answer one gives depends on the standard by which he judges. So agreeing on the answer depends on agreeing on the standard by which to judge.

If people agree on a simple standard, if they take one single thing as a test; the answer may be, "The world is growing better" or "The world is growing worse." But if people decide that no single thing is a sufficient test, then

the answer must often be that of the watchman who was asked, "What of the night." He answered, "The morning cometh, and also the night." Judging by any but a simple test we must usually answer, "We are making progress, but 'n some things beat retreat."

The truth is that the issues of life are never simple. But most of us at any particular time judge by some one thing. So we disagree. For one person judges by one thing and another by another.

Sometimes we judge by money, usually the money we ourselves have. Some very, very good people judge by the money their crowd have, farmers by farmers' prosperity, wage-earners by wage-earners, manufacturers by manufacturers. Some tender-hearted people judge by the amount of money the poorest of the people have, the poorer half, or third or the "submerged tenth." The United States is not so progressive yet as not to have it submerged class. Is it a tenth?

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

Christ's Kingdom.—My kingdom is not of this world....no 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.

We have many of us, other single-test standards. Is the Republican Party winning? Halleluia! Republicans rejoice. Or is the Baptist Church the fastest growing denomination? The world looks better to Baptists.

We have many single tests, which give varying results. Is Sabbath observance improving? No. What then is the world coming to? But is not prohibition better enforced? Look at Chicago or Philadelphia or at the treaty with England to allow catching rum-runners not three but twelve miles out from shore. And did not the wets lose in the Democratic convention? Good. Who said we are going to the dogs? But what about religious education? Spiritual illiteracy is frightful. Eighteen million children without religious teaching! Heathen darkness in America? Yes, in our churches. Whither do we tend?

Some persons judge by the conditions of institutions. These are not simple

and so their condition gives a more comprehensive test. What of the church or the government or the family?

The churches have too many preachers who publicly deny what in their ordination vows they professed. True, but the churches are facing social facts as never before, and some of the very preachers who are in the wrong pulpits are nevertheless doing much of the good work, and some who still preach justification by faith forget that sanctification must be insisted on as its consequence. The sanctification guarantees the purity of the faith, "none genuine without this signature." Church conditions are both good and bad.

And the government? Well, all the conservatives are telling how progressive they are. All favor honesty. But some honest men are keeping some outrageously dishonest company.

The family? Women are getting their rights. Progress! But they use them as if there were not a Master in heaven as well as none on earth. And the children? Do they honor father and mother who make this the "children's age"? They forget that commandment, if they ever knew it. But the parents forget the God who gave the commandment. The children may well say, "No God then, no commandment."

Yet the Oxford University Press says that last year "the circulation of the Scriptures in the United States was almost doubled." If so, there will be a change in a multitude of people presently.

We offer a test that includes much. It is easily calculated. It is free from juggling by our prejudices. What about long life? One may indeed live long on account of a good constitution in spite of sins; but when the average of life increases over a period of several generations is there not a great summing up of obediences toward natural and moral law outweighing former obedience? Does not the inspired Psalm say:

"What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it." "For length of days, and long life, and peace, shall they add to thee," says Solomon.

Judged by this standard of length of life, is the world growing better or worse?

"The average length of life in the civilized world increased 4 years in the 1600's, 4 years in the 1700's, 5½ in the first half of the 1800's and 8½ in the second half, and at 1900 was still increasing." 873,000 lives were saved in the U. S. from the previous normal death rate in the first four prohibition years. And men hate war, the violent destroyer of life, as never before.

We believe that all in all, Christ and His kingdom were never so well understood nor so much sought after as now.

America's Great Decision

America's Great Decision.

A QUARTERLY.

GEO. S. COLEMAN, Editor.

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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.

Does Spirit Not Need Words?

The surest argument to be heard when one talks of a Christian Amendment to the Constitution is the one against a supposed union of Church and State; but a close second is that such an amendment is a mere matter of words. "What we need," good men say, "is not the mention of Christ and His law in the Constitution, but His spirit in our political life." So speaks an editorial in "The Christian Century" for July 3.

That sounds all right, only it is not practical. When one argues for the spirit of Jesus in opposition to the war system what do we learn in the very columns of "The Christian Century" but that a great daily "promptly denounced the Methodist conference for its alleged attempt to establish control of the church over the state."

What is the chief hindrance to Christian influence in government? Is it not the demand which arises, every time a moral issue comes up, for the church of say nothing, not even mention the matter, once it comes up politically?

The March-April "Federal Council Bulletin" has a two-page article headed: Has the Church a Right to Speak on Public Questions? Because Congressman Tinkham, of Mayflower stock, seems to think that citizens are no longer citizens and lose all right of petition to the government if they happen to be in a religious meeting. The Federal Council had urged the moral idea that the agreement with Japan should not be cancelled without conference. Is it not a practical matter to make such petitions obviously allowable by the "mention of Christ and His law in the Constitution" which "The Christian Century" calls a mere matter of words.

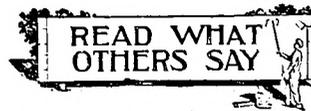
Even "The Christian Century" finds words a necessity to convey spirit.

"The Christian Century" reports that the annual convention of the Episcopal diocese of Pennsylvania went on record, 162 to 65 against all violation of the 18th amendment and the prohibition laws. What did the opposition say? Certain delegates tried to prevent action by raising the question of church interference in state affairs, but "The Christian Century" says, "the convention was in no mood for that sort of dodging."

But that dodge is the grand American dodge on moral issues. Not only discussion in churches is banned. Individuals are told they must not use moral arguments on political questions.

The fact is that real union of Church and State means official connection. Real union of Church and State gives church authority to civil officers, or civil authority to church officers. The first amendment to the Constitution forbids that, rightly. Authority may well be forbidden, but influence is inevitable.

What we need is to put morals into politics, first by declaring that constitutional. The Great Decision Amendment is the cure for the grand dodge on moral discussion of political issues. You cannot get the spirit of Jesus into politics until you dare mention His name without hearing the shout, "Unconstitutional! Unconstitutional!" You cannot get the spirit of Jesus into politics if the people who know most about that spirit are compelled to shut up.



Is This a Christian Nation?

"Wherefore should the nations say, Where is their God?"—Psalm 79:10.

As a nation how much opportunity do we give to the enemy to blaspheme? When we speak of "Americanization," do we point with pride to the samples presented on front page oil scandals as our representative Americans? * * *

If this be God's new best promised land, there remaineth yet much land to be possessed for Jesus Christ. There never was a moment in the history of this country that gave greater opportunity to her enemies to say, "Where is now their God?"—Northwestern Christian Advocate.

Can the Student Volunteer Movement assume that America is a Christian land without making ourselves a jest in Asia? Is it a part of its province to help make the home lands definitely Christlike?—Christian Century.

Conditions as they relate to the foreign students in this country, of whom there are in the neighborhood of 10,000 are extremely serious. Only about forty per cent of the foreign student body in America are even nominally Christian.

The remainder are either adherents of the non-Christian faiths or have rejected all belief. But of this forty per cent of Christians, not a few lose their faith here in America and go back as living examples of the failure of Christianity to hold those it has acquired when they come to the one nation above all others held to be Christian.

It is stated that out of 100 picked Christian students from one foreign missionary school who were sent to American universities—most of them Eastern—forty returned to their native land with their faith shattered. A missionary leader told us recently that missionary leaders in our foreign countries at least have ceased sending their native students to the United States because of the terrific dangers involved.—Northwestern Christian Advocate.

Heathen America Hinders Missions.

Once, when a missionary went to foreign lands, he alone represented almost all that was known of his home land. "Today the missionary stands, not starkly alone, but almost lost against a vast and variegated background, which threatens to lose him in its complexity. He struggles to release himself from this background, to assure his audience that his message has nothing essentially to do with the background..... It is this effort to work despite the handicaps imposed by our western NON-CHRISTIAN civilization that makes the missionary task one of increasing difficulty."—Christian Century.

Japan's Feelings.

The new immigration act does not mention the Japanese. They are simply classed with other Asiatics. Chinese are excluded. Siamese are excluded. Koreans are excluded. Why are so many people agitated because the Japanese are not excepted specifically from the terms of the exclusion section of the act? Is it possible that the agitation is due entirely to the fact that the Japanese alone are able to make their resentment felt?—Elbert H. Clarke in "The Christian Century."

Premier Kato, quoted in "Time:" Japan will not consent to or sign any treaty which does not give her national PREFERENTIAL rights OVER ALL OTHER ASIATIC RACES. She has definitely stated that she is entitled to such recognition in view of her rise to a world power and her position as THE GREAT POWER OF ASIA." ("Christian nations" taught this fighting test of rank.)

Japan does not object to being shut out of America so much as to being classed with other Asiatics. That is the point.

America's Great Decision

On Our Letters.

Many American postoffices are cancelling stamps with these words: "Let's go! Citizen's military training camps." Canada is cancelling letters with the words: "Seek to make our country greater by teaching someone to read and write free of charge." The U. S. reports more applications for the camps than be accommodated. The latter reports 7,000 volunteer teachers in two years.—Facts from Christian Century.

Book Review.

We have received a copy of "A Character Test for Political Candidates" by Arthur J. Bissinger, M. A. This is a paper bound booklet of 40 pages presenting a list of twenty questions for candidates to answer. They concern everything from a man's education to his specific campaign promises. The point among them most interesting to this paper is the inquiry into a candidate's practical religion. The questions are certainly interesting.

Next to the list of questions in interest is the fact and the story of its actual use in a Nebraska county.

Persons curious for more information can obtain the Candidate's Response sheet for six cents from the author at College Springs, Ia. The book costs \$.75 postpaid.

That year (1923) 200 corporations made profits of \$334,000,000 against profits of only \$634,000,000 in 1919, and 1919 was a highly prosperous year for the big industries. These figures are reported by the New York federal reserve bank.—Capper's Weekly.

Those who would excuse high prices talk of high labor costs as if that were the answer. A better answer is to be found in the profit figures of the industries which supply us with everything we use from steel and pork to clothing and autos. The labor cost of a pair of \$15 shoes comes to \$1.47, a senate committee learned.

The Methodist Episcopal Church North declared last May: We hold the cause of peace dearer than party allegiance, and shall tolerate no dilatory or evasive attitudes on the part of those who represent us—We shall elect men to public office pledged to secure these ends. The ballot and other direct processes of democracy must now be employed in securing a warless world.

One is curious whether this means business.

A page advertisement in "Collier's" by the Metropolitan Life Insurance Company, biggest in the world, attacks Child Labor. It quotes the Census that 378,063 children 10 to 14 years old are at

work, and 682,795 others 14 to 16 years old. Surely it is not radicalism when the president of such a company writes: "Apparently the only thing that can stop it everywhere and at once is the Child Labor Amendment to the Federal Constitution.....Be ready to do your part to have it sanctioned by the Legislature of your state."

A speaker denouncing any change in the powers of the Supreme Court said it had declared laws unconstitutional only forty-nine times. Only!

The Iowa State Department of Health reports for 1923 an increase of 3.4 per cent in marriages and 12 percent in divorces. There were 23,516 marriages and 4,327 divorces or five to one.

In London the police go unarmed. In all the great city of seven millions, fewer than one hundred civilians are licensed to carry pistols. Even burglars are rarely found to have guns. No wonder murders are few.

The sharpest remark on recent corruption in Washington was by the speaker who said that the last time the Republican Party was in power they had the Ballinger scandal. After eight years they got back in and had the Fall scandal. All they ask is another chance. Chance for what?

"If Christians go to war they ought to do it in their capacity as citizens and not as Christians."—James J. Crain, formerly chaplain, U. S. Army.

Well. And if while in war they died would they go to heaven in their capacity as citizens or as Christians? Why not be Christian citizens, Christian first, last and all the time?

Marked attention has been paid to the death of John J. Eagan of Atlanta, President of the American Cast Iron Pipe Co. He was a Southern Presbyterian who took great part in the effort for industrial Christianity. Through him a profit-sharing plan was started which provided that after a full living wage was paid to the workers and six percent dividend paid to the stockholders the remaining profits should be equally divided between management and employees.

It is estimated that 3,038,283 veterans will be entitled to the insurance policies provided by the soldier bonus bill, enacted into law today, while 389,583 will be paid cash of \$50 or less.—New York Times.

Well, one could hardly call that concentration of wealth. We have plenty of laws tending in that direction. Of the two kinds, which is worse? Is not the veterans' bonus bill as good as the manufacturers' bonus bill? What is the tariff?

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 51,000,000 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.

America's Great Decision

What About Christ? Silence?

A page was given in our April, 1924 issue to presenting at least one statement from every president down to Lincoln acknowledging that God is over all civil government and over our own in particular. Lest any reader should no longer have a copy of that issue the quotations are repeated here without the discussion then given. But we repeat this material in order that our readers may study for themselves the fitness of the remarks now to be made on the astounding absence of reference to Jesus Christ, our Lord.

Read over again what each president wrote. They speak of an "Almighty Being, Great Author, Patron of Order, Fountain of Justice, Protector, Supreme Dispenser, Infinite Power, All-merciful Creator, Supreme Ruler of Nations." But of the Lord, our Savior? Silence!

It is true that in the references given Christianity or Christian people are referred to by Harrison and Tyler. Jackson once mentioned the Christian religion. It was known to exist. But generally that was all. Beyond that, silence.

In the Revolution.

Nobody thought of it? Do not be deceived. In the old days of the Revolution the proclamation for a fast day one month and eighteen days before the Declaration of Independence reads: "Through the merits and mediation of Jesus Christ." Thomas Jefferson might write only of "Nature's God" but the Continental Congress was not satisfied with that. They not only put "supreme judge of the world" and "divine providence" into the Declaration but their proclamations read again and again, "Jesus Christ" "our Savior," our blessed Savior," "our Divine Redeemer," this last being used March 19, 1782, after the Revolution was really over. Then, silence.

Constitution Making.

Presently representatives assembled to make a more perfect union. They refused to have prayer. They took God's name out of the oath. To what God one appeals when he says, "I swear," is not mentioned, if there be any. One may swear by anything in his own mind. Of course Christ was not mentioned then. The expected thing would be silence.

Under the Constitution.

But Christ was not forgotten. Do not think it. John Adams in a proclamation of March 23, 1798, used the words, "through the Redeemer of the World" and again, "by His Holy Spirit." He spoke in his inaugural address of a "fixed resolution to consider a decent respect for Christianity among the best recommendations for the public service." March 6, 1799 he used the words,

"Great Mediator and Redeemer" and "grace of His Holy Spirit."

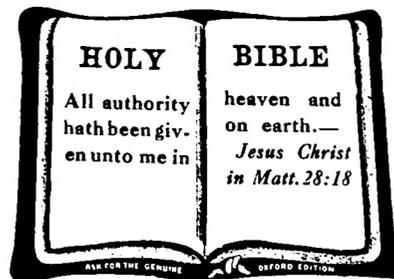
Then came Jefferson and Jeffersonianism and as to Christ silence. Only the sorrows of civil war broke the spell.

Under Jefferson the struggle for the rights of the common people was separated from Christ. Under Lincoln that strange separation ended. Shame to the kind of churches that ever let the separation occur.

Lincoln.

The Harlan resolution passed by the Senate March 2, 1863, read: "Encouraged, in this day of trouble, by the assurance of His word, to seek Him for succor according to His appointed way, through Jesus Christ." They were asking Lincoln to set apart a day for national prayer and humiliation." But Lincoln did not use the name, though he said, "fully concurring in the views of the Senate." He did, nevertheless, speak of "redeeming and preserving grace" and not merely Providence. Three months later he called the people "to invoke the presence of His Holy Spirit to subdue the anger which has produced and so long sustained a needless and cruel rebellion, to change the hearts."

But after Lincoln, "God's appointed



way through Jesus Christ" was not mentioned till Grover Cleveland wrote in 1896, "And let us, through the mediation of Him who has taught us to pray implore the forgiveness of our sins and a continuation of heavenly favor." Then again, silence.

The explanation of the steady references to a Supreme Being and to Providence and of the almost complete silence as to Christ is clear enough. This attitude represented the majority of the people. They believed in a God. In the God of the whole Bible and in Jesus Christ His Son they did not believe, except in a limited way. And many of the Christian people thought it peculiarly Christian not to "intrude" their beliefs. Strange that Christ should be an intruder in a country called Christian, even in its politics.

Christ has found mention in official messages and proclamations about five times in one hundred and thirty-five years! This is typical of our whole public life. Has this anything to do with the national morals?

Presidential Acknowledgments of God.

Washington—It would be peculiarly improper to omit in this FIRST OFFICIAL ACT my fervent supplications to that Almighty Being who rules over the universe, who presides in the councils of nations, and whose providential aids can supply every human defect, that His benediction may consecrate to the liberties and happiness of the people of the United States a Government instituted by themselves for these essential purposes. . . . In tendering this homage to the Great Author of every public and private good, I assure myself that it expresses your sentiment not less than my own, nor those of my fellow-citizens at large less than either.—Messages of the Presidents, Volume 1, page 52.

Adams—And may that Being who is supreme over all, the Patron of Order, the Fountain of Justice, and the Protector in all ages of the world of virtuous liberty, continue His blessing upon this nation and its Government and give it all possible success and duration consistent with the ends of His providence. p. 232.

Supreme Dispenser of National Blessings. p. 233.

Jefferson—And may that Infinite Power which rules the destinies of the universe lead our councils to what is best. p. 324.

Madison—That Almighty Being whose power regulates the destiny of nations, whose blessings have been so conspicuously dispensed to this rising Republic. p. 468.

Monroe—The great perfection of our most excellent system of government, the powerful instrument in the hands of an All-merciful Creator in securing to us these blessings. Vol. II, p. 75.

John Quincy Adams—But moral, political, intellectual improvement are duties assigned by the Author of Our Existence to social no less than to individual man. p. 311. The tenure of power by man is, in the moral purposes of his Creator, upon condition that it shall be exercised to ends of beneficence. p. 316. A superadded obligation even higher than that of human authority will compel the Executive of the United States to enforce the laws. p. 373.

Jackson—May He who holds in His hands the destinies of nations make you worthy of the favors He has bestowed. Vol III, p. 308.

Van Buren—Invoking the guidance and aid of the Supreme Ruler of Nations. p. 346.

Harrison—I deem the present occasion sufficiently important and solemn to justify me in expressing to my fellow-citizens a profound reverence for the Christian religion and a thorough conviction that sound morals, religious liberty and a just sense of religious responsibility are essentially connected with all true and lasting happiness; and to that good Being who has blessed us by the gifts of

America's Great Decision

civil and religious freedom, who watched over and protected the labors of our fathers and has hitherto preserved to us institutions far exceeding in excellence those of any other people, let us unite in fervently commending every interest of our beloved country in all future time Vol. IV, p. 20.

Tyler—When a Christian people feel themselves to be overtaken by a great public calamity (death of President Harrison), it behoves them to humble themselves under the dispensations of Divine Providence, to recognize His righteous government over the children of man. p. 32.

From the first settlement of our forefathers on this continent,—in the wisdom which led to the adoption of the existing forms of republican government, —in the strength and durability conferred on political institutions emanating from the people and sustained by their will, the superintendence of an over-ruling Providence has been plainly visible. p. 257.

Polk—In assuming responsibilities so vast I fervently invoke the aid of that Almighty Ruler of the Universe in whose hands are the destinies of nations and of men to guard this Heaven-favored land. p. 373.

Taylor—With a sedulous inculcation of that respect and love for the Union of the States which our fathers cherished and enjoined upon their children, and with the aid of that overruling Providence which has so long and so kindly guarded our liberties and institutions, we may reasonably expect to transmit them, with their innumerable blessings, to the remotest posterity. Vol. V, p. 24.

Fillmore—The great law of morality ought to have a national as well as a personal and individual application. p. 78. Join me in humble and devout thanks to the Great Ruler of Nations. p. 93.

Pierce—It must be felt that there is no national security but in the nation's humble, acknowledged dependence upon God and His overruling Providence. p. 203. It is well that a consciousness of rapid advancement and increasing strength be habitually associated with an abiding sense of dependence upon Him who holds in His hands the destiny of men and nations. Recognizing the wisdom of the broad principle of absolute religious toleration proclaimed in our fundamental law, and rejoicing in the benign influence which it has exerted upon our social and political condition, I should shrink from a clear

duty did I fail to express my deepest conviction that we can place no secure reliance upon any apparent progress if it be not sustained by national integrity, resting upon the great truths affirmed and illustrated by divine revelation. p. 207.

Buchanan—These (evils from disunion) I shall not attempt to portray, because I feel an humble confidence that the kind Providence which inspired our fathers with wisdom to frame the most perfect form of government and union ever devised by man will not suffer it to perish until it shall have been peacefully instrumental by its example in the extension of civil and religious liberty throughout the world. p. 433.

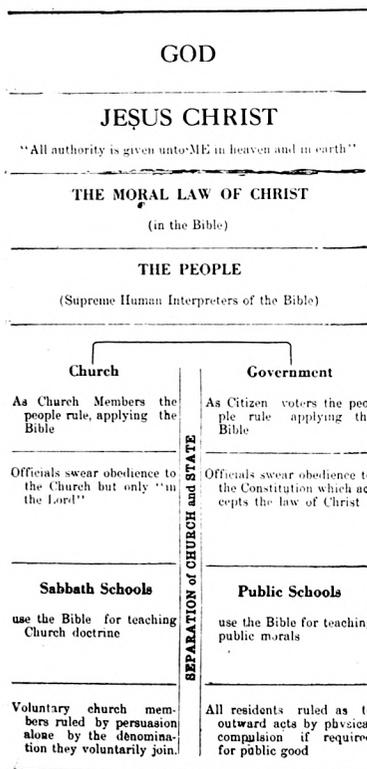
Lincoln—Whereas it is the duty of nations as well as men to own their dependence upon the overruling power of God.....By His divine law nations, like individuals are subjected to punishments in this world.....It behoves us, then, to humble ourselves before the offended Power, to confess our national sins. Vol. VI. p. 164.

This paper is strictly non-partisan. It proposes to be openly Christian. That makes it non-partisan inevitably, with present parties.

Three Systems on the Relation of Government to Religion.

BIBLE SYSTEM

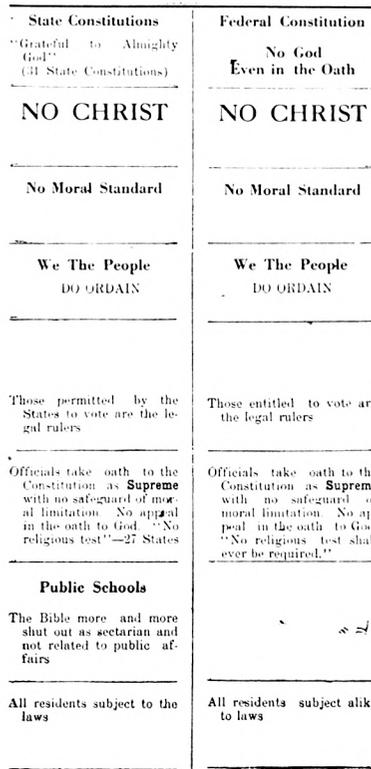
Followed Nowhere Yet



**RELIGION in BOTH
EACH FOR ITS OWN WORK
BUT NO ESTABLISHED CHURCH**

SECULAR SYSTEM

Religion has nothing to do with Business and Politics

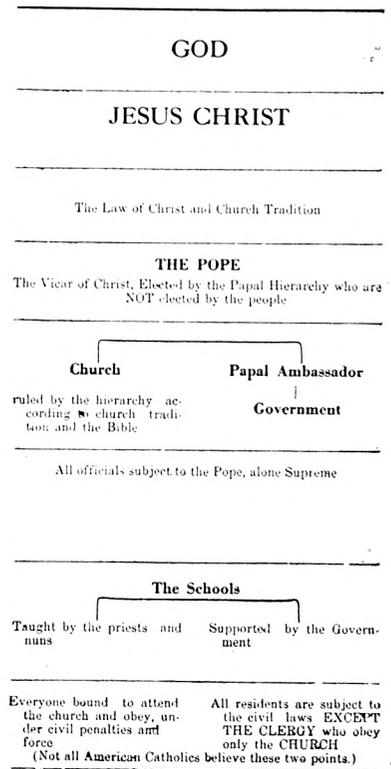


No Established Church
Massachusetts was the last to disestablish the church, 1834

Congress shall make no Law Respecting the Establishment of Religion
—First Amendment Dec. 15, 1791

CATHOLIC SYSTEM

Which bid men to adopt the secular system



UNION of CHURCH and STATE

The Church to Control

America's Great Decision

The Fool People?

Dr. Gus W. Dyer, head of the department of political economy of Vanderbilt University, Nashville, Tenn., is reported by the Des Moines Register as saying:

"Why don't the people go to the polls and vote? It is because they are tired of voting. Those who do go—that is the majority—don't know what they are voting for. The people can never be depended upon to rule."

But Abraham Lincoln said that you can fool some of the people all the time, and all of the people some of the time, but you cannot fool all the people all the time, or something like that.

Who was right?

Should You Renew?

This issue of the quarterly will be the last for several thousand persons' subscriptions. The paper comes so seldom that unless a person renews promptly he forgets. Do not forget. If the quarterly does not please you, will you not tell us why. It may do us good. If it does please you, that will be good news. The Bible says, "Open rebuke is better than secret love." Only do not forget.

If you like the quarterly real well, is it not low enough priced to send to someone else also? We make a little money go a long way.

If there is an agent in your community, subscribe through him to save money and labor. This lowers the rate to you and saves labor for us.

At the recent annual convention of the American Federation of Labor, it was shown that the membership of the federation reached its peak in 1920. Since then it has declined from four million to less than three million. It was explained, however, that the rate of decline has been checked since the recovery of business conditions.—The Baptist.

The same condition is reported in labor unions in England.

What is the farmer's remedy? Politics may help if rightly selected and applied. But an occasional political spasm, without a clear, consistent and steady program, is like a man trying to pull his feet out of the quicksand by standing on his head.

The real remedy is hard to take but certain to cure. It lies in a regimen of education and organization; and neither can be taken as a drug.—Baptist. Sept. 22, 1923.

There are estimated to be about 168,000 life insurance agents at work in the United States. (Almost as numerous as preachers, another kind of life insurance agents.)

The 'Northwestern Christian Advocate' tells us that "Liberal, Mo., gained no small notoriety a generation ago because of the fact that it was founded by a group of liberals who were seeking to get away from all church influence. A city ordinance decreed that no religious services should be held in the town. This condition did not exist many years as such conditions never stand for long time. It is of great interest to Methodists, therefore, that the announcement is made that that church has recently dedicated a commodious and beautiful new building in the town, and that the Disciples are also organized and working in a good building with fine success attending their efforts."

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
1923	47,207,597	42	112,826,000
With Protestant children—			
	52,300,000	46	112,826,000

Church membership figures, as usually given, include 400,000 Jews and 604,082 Mormons not included in the above figures for 1923.

Roman Catholic population 18,000,000
Not professed Christians .. 60,526,000

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

A census of the students at the University of Michigan recently revealed the fact that a larger percentage of the student body in that institution are members or affiliated with some church than is true in the vast majority of towns and cities throughout the nation. The total enrollment in the school is almost nine thousand and 6,015 declare themselves members of some church while 1,379 have a church preference with only 1,564 expressing no religious preference. It is doubtful if one could find anywhere in America a town of 9,000 people in which 66 per cent were members of the churches of the town. Contrast this showing with the returns from some of the South American or Japanese universities and the results are heartening indeed. Surveys of other universities recently published indicate that something of the same general proportion holds in other schools.

Prof. Fisher's Price Index

Prices for the week beginning Sept. 21 were 147.8 per cent of 1913 prices and a dollar on that basis had a purchasing power of \$0.677 or two-thirds.

Better Than Socialism.

Throughout the United States there have sprung up in the last three years more than thirty labor banks with an equal number in process of organization. The resources of these institutions have grown in that time until they approach \$100,000,000. The Brotherhood of Locomotive Engineers owns and operates ten of these banks.

A candidate for vice-president is accused of crooked banking. That gives him an interesting subject before any audience. But he avoids it.

President Coolidge sent a letter to the National Baptist Convention (Negro) at Nashville, Sept. 10. No politics, just greetings.

373 Princeton graduates, class of 1913, average \$8,315 annual income. This means Princeton College, not the Seminary, of course.

W. E. B. Dubois in the Crisis estimates that out of 5,522,475 negroes of voting age 2,015,966 could vote in 1920 and moving North may have increased this to about two and a quarter millions. Dubois thinks the negro vote is becoming intelligent and independent.

Two parties, the Prohibition and the American Party, in their platforms or declarations by candidates, publicly declare belief that Almighty God is the true source of all Governmental Authority and that the principles of His Son, Jesus Christ, should be our governmental guide. Another sign of religion (not the church) gaining influence in politics.

The number of immigrants in the year ending June 30, 1922, was 522,919. The total for the year ending June 30, 1924, was 706,896. This may be restriction of immigration, but there is still a little. 706,896! Just 40 Japanese does look small beside that. 40 would be Japan's quota if she were allowed any, we are told. Mexico sent 87,000.

63,214,000,000 cigarettes!

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.