

OCT 1924

America's Great Decision.

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

Published Quarterly.

Hopkinton, Iowa, January, 1925.

Volume 4. No. 1

What Makes The Government Go?

How does it work and what makes it go? These are two great questions about anything on the efficiency of which men must depend. How does an automobile work and what makes it go? How does a man's mind work and what makes it go? How does government work and what makes it go? These are important questions about anything, and certainly important about our government.

A writer on the Constitution remarks that the clause making the Constitution and laws made in pursuance thereof the supreme law of the land, is the central clause. "Draw out this particular bolt, and the machinery falls to pieces." It is like the king bolt of a wagon that holds the front and back wheels together and so keeps the wagon box from dropping to the road. It is like the covering of the universal joint on the drive shaft of an automobile to which the radius rods which hold the front and rear axle in line are bolted. If this breaks, the machine goes to pieces. So the supremacy clause of the Constitution binds in proper relative position the federal government, the state governments and the rights retained by the people.

But if the Constitution, with its king-bolt the supremacy clause, sets everything in government in place, what makes government go? Even if the rights and duties of the federal, state and individual authorities are all well planned and exactly specified in the Constitution, what makes the government go?

Two things make our government go. These two things are both human will power. The one of the two most immediately active to make the government go is the will of its officials. The other thing which makes it go is the will of the people who in one way or another voting or petitioning or publishing, express to the officials their will as to what officials should do, or the will which they show in doing what the officials ask as in paying taxes, serving on juries, entering the police force or army.

The actual operation of government depends most visibly on the will of the officials. In a very practical sense the officials are the government. They are not the country, they are not the nation, they are not the state. But they are the government. If they act according to the Constitution and laws made in pursuance thereof the government goes. If they act contrary to the Constitution and laws made in pursuance thereof the government may go, but it is not the Constitutional government

that it ought to be and was intended to be.

What guarantee have we that their will is going to act according to the Constitution? The answer to that brings us to a clause more important than the supremacy clause, in a certain way. Of course it is indispensable that a wagon or an automobile hold together. But they may hold together and yet be useless unless they run. So the clause of the Constitution which provides for making the government run after it is all made, is of final importance. What is it that does guarantee the will of government officials so that the government will run as the Constitution plans?

60,526,000

TO BE WON

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

They cannot be won by churches that are silent on moral issues in politics.

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

The clause deciding that is indeed important.

The clause which holds this place immediately follows the supremacy clause. It is the last clause of the Constitution except the provision for adoption. It is the climax of the Constitution. It is the one which binds the wills of all officials and is the guarantee that these wills are to act, and are to act in accord with the Constitution. It is the clause requiring an oath or affirmation to support the Constitution. This provides that the government shall

(Continued on page 2.)

Control In The Senate.

Every person interested in the welfare of his country is interested in the probable policy of his government. Aids to forecasting that policy are a practical matter to us all.

The agricultural parts of our country are coming to self-consciousness as never before. We offer reasons for expecting them to control the nation through the Senate.

By the 1910 census two states, New York and Pennsylvania, had 18 per cent of the total population but only four senators. Another 18 per cent of the population was scattered in 24 states which of course had 48 senators. Of these 24 states five were southern and thirteen western, all agricultural. Six were in New England; but their places may be supplied in this matter by the six states next in smallness of population, but still with two senators each, all which next six states are southern or western and agricultural. Those 48 senators from agricultural states (and there are more still) can easily counter-balance the 4 who represent an equal population. New York and Pennsylvania with their like may control the House of Representatives and the Presidency; but those agricultural states have senatorial votes and to spare.

That may explain how woman suffrage, prohibition, popular election of senators and the income tax amendments have been getting through. That may give light on what else may yet get through. And when the agricultural issues comes, there will still be crossing of party lines and the newspapers will be filled with furious denunciation of blocs. But agriculture is waking up. Agriculture can easily control the Senate and the Senate controls the government.

What will be the effect on tariffs, on prohibition enforcement, on the shifting of taxes, on proposals for peace? Watch the Senate!

Getting Out The Vote

The "Get Out the Vote" movement raised the percentage of voters from 49 to 50. What we need is a "Get Out the Issue" movement. "Time" says there has been an almost continuous decrease since 1864 when 85 per cent voted. There was an issue up then.

In Indiana 83.2 per cent of the possible votes were cast, in Kansas 80.3 per cent, which is somewhat different from South Carolina, the worst, with 8 per cent. Where there was issue enough, the people voted.

America's Great Decision

America's Great Decision.

A QUARTERLY.

GEO. S. COLEMAN, Editor.

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

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 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.

Borah's Peace Plan

Senator Borah, now chairman in place of Senator Lodge, now dead, as head of the Senate Foreign Relations Committee, in a speech on the Outlawry of War at Philadelphia, Dec. 17, 1924, proposed three things.

1. The creation of a body of international law.
2. The establishment of an independent judicial tribunal with jurisdiction and power to decide and determine all controversies involving a construction of international law, or treaties.
3. The said body of international law shall declare war a crime.

In discussion he declared for separation of the World Court from the League of Nations. But he did not tell how he himself would wish the judges to be elected if not by the League. He will have every chance to show what he will do very soon.

go.

The number and rank of the officials required to take this oath is notable. Its sweeping completeness is significant, like a story of old William the Conqueror, the Norman duke who took England and permanently influenced its organization for government.

The common plan of Europe was for the lands of a kingdom to be divided to great nobles who swore allegiance to the king for these lands. These nobles in turn redivided the land to lesser nobles, who in turn swore allegiance to them. These lesser nobles again subdivided the lands and in turn required oaths of allegiance from those under them. This plan proved disastrous, for it made the great nobles so strong that they could resist the king who often had no more territory directly under his control than one of these great dukes or earls.

But William the Conqueror was no

fool. He had a new plan. He made every man who owned any land in all England swear allegiance direct to him. They might also swear fealty to some noble; but their title to their lands was incomplete unless they swore direct to the king. They gave obedience, not through someone, but by themselves direct.

So the clause which is to bind the wills of officials in our land demands an oath from every one who holds office or public trust at all, anywhere in the land. Town or county or city or state officials do not swear allegiance to a State, like Massachusetts or Ohio, and let their State promise for them obedience to the supremacy of the Federal Constitution. Not at all. Each for himself, directly swears support to the Constitution which claims supremacy.

This oath of supremacy is the first provision to make the government go. The value of the word of officials' promises is the measure of the immediate operating power. If their word is not trustworthy, if the oath means little to them then no Constitution means much, amendments will be useless, laws will not be worth passing. If they have no fear of God or love for Him by whom they swear, the oath will be an empty form. Yet there is some relief, for a second guarantee is added.

This second guarantee, which backs the other, is the will of the electorate. Every two years the voters may change all the House of Representatives, change most governors and lower houses of their legislatures, turn out county officers or mayors and councilmen. Every four years a President may be changed and the longer term governors and other officers dependent on them. Every six years the whole Senate of the United States and the various state senates may be changed completely. The will of the voters holds the will of the officials to their pledge. The fear and love of man, represented by the voters, back the fear and love of God represented in the officials' oaths, backed by the Providence of God.

But for the time of a term of office the will of the official is decisive. If we wish more action and truly constitutional action, the will of the official is the spring to be wound up. That makes the government go. Better running of our system will be achieved by reaching the officials' wills.

Yet most discussion today, even among Christians, turns on getting the voters to do something. Fear or love of men is our chief dependence for causing our officials to work. Why not say something of the love and fear of God? Why not make a campaign to remind men of the Third Commandment of the Ten?

It is true that many persons express doubt of the influence of oaths. But be that as it may, the vast majority believe in oaths of office, for no government attempts even in these days of unbelief

to run without them. And now when at last the churches are awakening to the need of Christianity in national and international affairs, and when there is so much debate on how a church can properly influence politics yet keep Church and Government separate, surely here is a place for activity. Let the Church teach the Third Commandment. Let the Church teach that even politicians are bound to keep their word.

"An oath is a divine ordinance to restrain falsehood in a world of lies." Add the fear and love of God to the fear and love of man, to make men keep their word.

What would be the effect if official oaths gripped the officials' wills? How many millions, yes, hundred of millions of dollars would this new honesty save! What ending of corrupt alliance between criminals and the men set to prevent crime! What a repealing or enforcing of "dead laws!" What new respect for authority!

Nor is this all. What a revolution in court proceedings if a new conscience among officials backed by national conviction should awaken conscience among the people till witnesses in court told the truth!

But all this is strange talk! The President's oath, which is the model generally followed, does not mention God. It says, "I do solemnly swear." By what? By whom? The Father of Our Lord and Saviour Jesus Christ? No. "I swear," God not mentioned. The Third Commandment is "Thou shalt not take the name of the LORD thy God in vain." They don't. They do not take it at all. Some of us think that in a land of Christianity, so far as there is any religion at all there ought to be at least optionally a Christian oath. In our hearts no name has meaning equal to the name of Jesus Christ. And the world is coming to the same opinion. Why not put the power of that name in the oath, which all governments agree we need? "Thou shalt fear the LORD thy God, and serve Him, and shalt swear by His name."

If every preacher in every church would preach once every three months on the Third Commandment it would revolutionize business and government and reform the Church.

"They voted in Britain" says an editorial. Out of 20,641,342 who could vote, more than 80 per cent, or 16,639,760, went to the polls. Between the Tories and the Labor Parties they had an ISSUE. The Conservatives got 7,864,402, Labor got 5,508,408 and the Liberals 2,929,571. Labor lost but their vote increased from 4,372,474 in 1923. With such progress a few more defeats will end in victory.

The Vote For President.

The popular vote for president was 15,718,789 for Coolidge, 8,378,963 for Davis, 4,822,319 for LaFollette.

America's Great Decision

A Moral Standard For Government.

If there is any one thing that stands out in the Bible it is the demand for morals in life. "Do good" is its insistent appeal. "Without holiness no man shall see the Lord," is its warning. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world," is its definition. All knowledge all confession of faith, all forms and ceremonies, everything is but a means to the end of producing true life.

The same principle applies to men in association with one another. It is applied by the Bible to civil government. It is the Bible explanation of why nations are strong or became weak and perished.

When we argue, as we do, for acknowledgement of God in government, we have no thought of stopping there. When we argue for acknowledgement of Jesus Christ as claiming all authority, we have no idea of stopping there. He was not satisfied with a Triumphant Entry as King into Jerusalem. He kept on insisting on practical righteousness and was killed for that persistence. The Bible presents the supremacy of God and of Christ His Son over all things, including civil government, as the authority back of a moral standard.

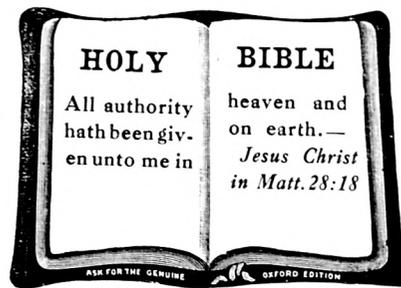
Our national Constitution is defective in not acknowledging God. But beginning with Washington and continuing to the present, every President has made some amends for this defect by repeated acknowledgement of God. But two things have been wanting even in these messages, not to mention the authoritative Constitution. Christ is markedly not named and there has been exceedingly infrequent suggestion of the existence of any moral standard, especially the moral standard of the Lord Jesus Christ.

This is not to say that such omission was necessarily meant as defiance of God and His law. The motives back of it were many, and perhaps not always perfectly clear in many men's minds. Denominations feared establishment of a rival. Many persons were striving to provide for toleration in all honesty. There was too much belief that religion in government meant only taxes to pay ministers' salaries. There seemed almost a complete lack of the thought that religion in government meant morality through Christ. There seemed to be little idea of a moral standard for nations. There was a terrible amount of downright hatred of Bible moral standards. Too many persons claiming to be very religious were selfish aristocrats who made the multitude hate them, as some do today. Somehow not only no God or Christ found mention, even, in the Constitution, but there was no moral standard set. Justice was men-

tioned and the defense and welfare provided for were to be common defence and general welfare, but that was the nearest to definition of ideals. Our politics have been by no means free from the point blank assertion that religion and morals have nothing to do with government, and it has certainly seemed as if the most popular candidate was a man who had not accepted Christ.

This is not to say that our Constitution or government knows no morals. Far from that. No morals and no moral standard are two different things. But some morality, more or less, is not enough, if the Bible means anything. There is a standard in the very nature of things. There is a very emphatic standard in the Bible. As some truth alone does not satisfy science, so some morality does not satisfy the needs of life whether we judge by the Bible revelation or by experience. Jesus Christ, as He wept over Jerusalem, doomed by her failure to come up to standard, declared that her house was left to her desolate. Some morals is not enough. Whether we face the fact or not, whether we fix the nation's attention on it by declaration in the Constitution or not, the standard exists.

George Washington knew it. In his first inaugural he spoke of "the eternal



rules of order and right which Heaven itself has ordained." William H. Seward knew it and fixed it in the nation's memory in his 11th of March speech in reply to Webster's famous 7th of March speech for the Compromise of 1850. "We hold," he said, "no arbitrary authority over anything, whether lawfully acquired or seized by usurpation. The Constitution regulates our stewardship; the Constitution devotes the domain (i. e. the territories not formed into states) to union, to justice, to defence, to welfare, and to liberty. But there is a higher law than the Constitution, which regulates our authority over the domain, and devotes it to the same noble purposes." This "higher law" is the moral standard of Jesus Christ.

But what authority had Seward to declare that there is a higher law than the Constitution?

The Constitution says that it is itself the supreme law of the land. Someone

may say that this declaration referred to other laws of county or state or private will, making them subordinate, but not denying a yet higher law above them all. That might be sufficient if the Constitution were merely negative, stating what citizens might not do, what states might not do, what the national government might not do. But the Constitution is positive. It confers, or claims to confer powers. Article I, Section VIII begins, "The Congress shall have power." Now if there was a higher law already positively dealing with that very subject, it was trespassing for any lower authority to propose to hand out powers in the matter without two limitations; first, an acknowledgement of the positive authority already acting; and second, care to follow the standards of the higher law. Otherwise, action in the face of positive authority of the higher law would be gross presumption. Ignorance might be some excuse, but it would be dangerous ignorance.

"Congress shall have power to lay and collect taxes." Serious questions of morals might be involved there. "To declare war." Serious moral issues are certainly involved there. "To raise and support armies." "To make rules for the government and regulations of the land and naval forces." This covers conscription and the right to demand absolute obedience of soldiers. What room for conscientious objectors there if Congress has power unlimited. But where in the Constitution is it limited? And is it not a fact that soldiers are supposed to obey, absolutely? It would almost seem that in the presence of such sweeping grants of power there was needed not only the safeguard of the votes of the people but a provision to remind the consciences of the voters, to warn the consciences of legislators and to protect the consciences of all who should be called on to take oath to all this "Congress shall have power" as the supreme law of the land.

Let Congress have power within the moral law of Jesus Christ in the Bible. Let Congress lay and collect taxes within that standard. Let Congress declare war within that standard. Let Congress raise armies and make rules for them within a moral standard which shall leave a soldier a man and not a part of a machine. Blind grants of power are not right. Confirming them with an oath, in the hope only that they will not be misused, is deadening to the conscience.

No man, much less a nation, drifts into the morality of Christ. A decision, a frank declaration of purpose, reminder by our most sacred instrument, are all too little without the help of the Spirit whom Christ will send to those who ask. If it is necessary for one man, how much more for a whole people to strive to enter into His kingdom!

America's great decision is decision on a moral standard for or against Christ.

America's Great Decision

Catholic and Protestant:

MEMBERSHIP.

The 1924-25 Year Book of the Churches gives the following opinion on American religious sympathies.

The definition of the term "constituency" is varied. Defining it as "all those who by birthright, affiliation, or sympathetic interest as well as actual enrolled membership hold some form of denominational religious faith," careful study of the population of the United States has brought some good statisticians to the conclusion that the figures of the Roman Catholic, Eastern Orthodox, and Latter-Day Saints presented in the Year Book represent "constituency."-----It is altogether misleading, for example, to say that there are 18,260,793 Roman Catholics, 400,000 Jews and 28,902,447 Protestants in a total of 48,224,014 reported membership, a ratio of 1 to 1.5, while the one (Catholic) represents population as officially stated and the other (Protestant) is communicant membership. The approximate ratios to total population are 18 Roman Catholics, 77 Protestants, 3 other faiths and 10 of no faith (in each 100)."

If this is true, the figures given in our summary of church memberships is too high and there are far fewer than fifty percent of our people actual church members or their children. "Birthright, affiliation, or sympathetic interest" is not a good description of living, vigorous religion. The large half of the people of the United States are in extreme need of religion, the smaller half have some but need some more. Nevertheless membership is gaining and has for a century gained on population. This is a new country still and organized religion does not keep pace with the rapid shifts of population. Americans move, move, and move again. But apparently the churches are following ever faster.

GIVING.

The churches of the U. S. raised \$547,560,562 in 1923. 4,343,170 Northern Methodists raised \$100,819,730. 1,803,593 Northern Presbyterians gave \$50,430,097. The 18,260,793 Catholics gave \$75,368,294 while 28,286,030 Protestants gave \$465,927,972. This means that Catholics are poor, or poor givers, or what is more likely, that the 18,000,000 far overstates the active membership. In most churches the Sabbath School membership is about the same as the church membership. The Catholics report only 4,332,561 Sabbath School members. If their church membership is about the same, their giving would be somewhere near that of the Northern Methodists.

There were 144,621 fewer employes of all classes on the railroads in September of this year than in the same month of 1923. There was a decrease of 10 percent in the number of gainfully employed in Dec. 1924 as compared with Dec. 1923.

The recent election was indeed a Republican victory, but their vote was less than in 1920 and the opposing vote was much larger than four years ago. That seven million majority has vanished.

What the election will do will not be known till the new Congress votes. 435 Representatives will show better by their various attitudes the will of the people than one man. And the Senate has in history proved its general supremacy in the government. Occasional presidents have changed this, but very seldom. Did peace gain? Will the income taxes of the rich be reduced? Will the farmers get help? Elsewhere we give a few facts on the Senate which may prove interesting. Meanwhile it is not yet known just how the election resulted. It will be interesting to watch the next Congress, especially the Senate..

The famous expression runs, "The Old Guard dies, but never surrenders." The political standpatters are as fitly described thus as were Napoleon's famous soldiers.

Campaign Debating or Lying?

David Lawrence, Washington newspaper correspondent, said to the League of Women Voters in Chicago:

"I have purposely selected as the topic of my address today "The Constitution—Its Use and Abuse," because in all my recollection of things political I have never witnessed such misrepresentation not only of the spirit but the letter of the Constitution by campaign speakers."

If the reds are as wild in their statements as scared conservatives become there is an end of intelligent debate.

The recent election may well make politicians tremble. The independent vote was startling. For example, in New York City while Coolidge got 626,111 votes, Roosevelt received only 417,975. While Smith for governor had 936,941, Davis for president got only 489,171. The same kind of thing happened in Ohio. The same was true in Iowa, where it was urged by the Republican organization to defeat Brookhart. The landslide was independent voting.

The National Educational Conference of China was held late in November. Close government regulation of all schools operated by missionaries was demanded, and it was recommended that all teaching of religion by missionaries be stopped. If no religion in schools is good for the United States, no wonder that Turkey has imitated it and that China tends that way?

Have you renewed your subscription?

It Should Be Impossible.

There has been a \$3,000,000,000 boost in market prices of stocks in recent months. How many people getting rich without work! Some time there will be a similar depression. How many people getting poor without having failed to work! How destructive of a spirit of industry such changes are! The possibility of speculation is the sin. That is what produces Socialism. We must stabilize life, somehow. Speculation thrives only on extreme changes. Are we a nation of fools?

A Year's Supply in Storage.

Man can regulate the output of manufactured goods. He never knows how the food crops will turn out. Here is the place to stabilize and prevent the fearful shifts which breed speculation and murder the spirit of thrift and patient work. Says Frank O. Lowden:

"Since the time of Pharaoh, however, there has never at any given time been a sufficient amount of wheat in existence to feed the world for more than a few months. Would we call mankind improvident if enough of wheat were ALWAYS CARRIED IN STORAGE to feed the world for a single year? If, not, what shall we say of a system of marketing wheat by which a six month's supply is permitted to lower the price of that NECESSITY OF LIFE below the cost to produce?"

William Green, successor to Samuel Gompers as head of the American Federation of Labor, is a miner, a Democrat, a Baptist, a Mason, Elk, Odd-Fellow. He neither drinks liquor nor uses tobacco. Samuel Gompers was of Jewish race but not a Jewish believer. He was an Elk. He used liquor. He was a great man. We hope William Green is better, if not greater.

Tuskegee Institute reports again a decrease in the annual lynching total. In 1922, 1923 and 1924 the totals were 57, 33, 16. Officers of the law prevented 45 more. 9 of those lynched were taken from officers or jails. 5 persons were convicted of participation in lynchings. The debates of a Federal anti-lynching law and the church committees in the South so active in opposing race feeling are getting results.

"Labor" reports that in spite of the Coolidge "landslide" 168 former representatives out of 194 endorsed by labor organizations were re-elected, and 14 out of 23 senatorial candidates so endorsed won.

By Prof. Fisher's price index the purchasing power of a dollar was 66.1 cents the week beginning Nov. 2, but down to 64.3 cents the week of Dec. 14.

The 1923 average was 63.4 cents.

America's Great Decision.

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

REFORMED PRESBYTERIAN
THEOLOGICAL SEMINARY

Published Quarterly.

Hopkinton, Iowa, April, 1925.

Volume 4. No. 2

The Most Religious Nation.

It is interesting to know how many of the people of our country profess faith in Christ by membership in a church; but the figures take on new significance when we compare our own with those of other countries.

The most enlightening comparison is naturally with other English-speaking countries. Figures for England and Wales, for Scotland, and for the United States will be presented here. Precise figures are not available even for all these, but are recent enough to give a fair comparison. Reports for Canada were found, but comparison of different reports showed the figures had been compiled on some different basis, so none will be given till their meaning is better understood.

The report for Scotland, called by a Baptist traveler the most religious country he had ever visited, gives 1,355,096 communicants in a population of 4,759,445. This would mean that 29 per cent of the people were members. Nine-tenths of these belong either to the Established Church, Presbyterian, or to the United Free Church, which is also Presbyterian. Scotland is most united in her religion of all the English-speaking countries.

The report for England and Wales, that land from which the greater part of the early population of this country came, gives 6,254,877 communicants in 1916. These would be 16 per cent of the population, estimated from the census report of 1911.

Later figures for England and Wales were given recently in a paragraph by Edward Shillito in the "Christian Century," and his figures, though given in round numbers, should be fairly accurate, for he writes from England. It was his comment which called the writer's attention to comparing other countries with the United States. He gives 6,000,000 as Protestant communicants and 2,000,000 as the Catholic population, which is the kind of report made on American memberships. These figures indicate that in the population of 42,000,000, about 19 per cent are church members.

This shows only two-thirds the proportion of members which appears in Scotland. And where Scotland is almost wholly Presbyterian, though in two bodies, England is much more divided. The leading churches in 1916 were reported as the Established Episcopal Church with 2,359,599 members, the Wesleyan Methodist with 469,095, the Congregationalist with 453,133, the Baptist with 388,252, the Presbyterian with 285,783, the Primitive Methodist with

200,459. This differs from the order in our country in that here the Methodist Episcopal leads and the Baptists are the close second among Protestants. In England the Catholics are less than 5 per cent of the population church members they are 16 per cent.

A comparison of the totals shows England with 19 per cent, Scotland with 29 per cent, and the United States with 42 per cent of the population church members. Or if one counts the Protestants alone we have England with 14 per cent of her people Protestant church members, the United States with 26 per cent, and Scotland with nearly 29 per cent. When one considers that the United States is a young nation not yet fully organized religiously, that we have no Established Church to draw by its dignity and official influence and wealth, and that our church membership still grows faster than our population, one may consider whether this is not the most religious of the English-speaking nations. Counting Protestants alone we report 26 per cent against old Scotland's 29. Canada's will be reported another time.

But numbers do not always tell the story. Churches may be filled with baptized pagans. One may better ask which land keeps God's law, and keeps it, too, as God's law. Our best claim now is Prohibition. But certainly the United States needs more religion. Think of our murders and divorces! Think of the character of the leading theatres and moving pictures! It would be wonderfully interesting to know which part of our population individually commits the evil and which gets no newspaper notoriety. The nation as it acts nationally is not clearly Christian nor yet outright pagan. As compared with other nations America is unusually religious and in some respects progressively moral. But there is not one nation righteous, no, not one.

Church Fires.

The National Mutual Church Insurance Company reports the losses paid by it in 25 years. It is interesting to know the causes.

Windstorms	1047	\$ 90,507
Defective chimneys and flues	308	213,115
Defective wiring	128	189,897
From other Bldgs.	408	248,868
Incendiary	60	
Lightning	1666	

Of those struck by lightning only three had lightning rods and they were defective. Apparently Providence does not spare churches if they neglect their own protection.

Combining Freedom With United Action.

One of the never ending problems of life is how to get freedom. But is it any more pressing than the question of how to get united action? The precise adjustment of these two elements in life is the riddle of the ages.

Take it in a neighborhood. We do not like to think that the neighbors keep an eye on our back yard all the time or that all our financial affairs are the talk of our street. Yet how fine it is if the neighbors notice that the house is on fire or the children have left out a lot of books to be rained on or if they find out that pressing work is not done because someone is sick and so turn in to help!

We do not wish to lose our freedom politically. But we like a strong government when disorder arises. We do not always like the teacher that is hired at our school; but what would we do if there were no united teaching in one school? We wish our road or our street were the one improved next; but we would never have any good roads or streets unless we put our money with that of others and build public highways.

We wish to have a church according to our belief. Now we may have it indeed, if we can pay for it ourselves and supply all the attendance. We wish an educated minister. But for that there must be a school. And in a school the minister-to-be may not be taught what we desire in our minister. So we must combine to support a seminary to get the right kind of minister and we must combine to have a congregation to which he will preach. If there are few of our particular faith this will be highly expensive.

Sometimes people surrender everything to get united action. In government this produces an absolute monarchy. It produces a Napoleon. It produces armies that strike quickly and hard. But it does not give freedom.

In church affairs people cry for union, for an end to disputes on faith, for greater influence of the church's opinions. It is offered by the pope. He gets united action. But what of freedom of conscience?

We must unite. We must be free. But how shall we unite and still be free? We all try, in getting married, in joining churches, in making governments. The precise adjustment is man's greatest puzzle, the riddle of the ages. Strange how many persons think we have no need of a God and a revelation from God to help us, a Savior to give us wisdom and power.

America's Great Decision

America's Great Decision.

A QUARTERLY.

GEO. S. COLEMAN, Editor.

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

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 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.

The Bible in the Schools.

The Nebraska Senate defeated a bill providing that the Ten Commandments should be placarded in every public school of the state. It was objected to as an entering wedge for sectarian education.

The Delaware Legislature passed a bill imposing a \$25 fine for a first offense and revocation of license for a second offense upon any school teacher who fails to read five verses of the Bible and have the children recite the Lord's Prayer at the opening of each school day.

The Indiana House of Representatives passed, 67 to 22, a bill to prohibit the wearing of a "distinctive religious garb" by public school teachers. It is aimed at driving nuns out of public schools. It had been previously defeated in the Senate.

Manila, Oct. 28.—(Associated Press)—A bill permitting the teaching of religion in public schools in the Philippine islands was passed by the house of representatives yesterday by a vote of 31 to 26. The bill now goes to the senate.

As passed by the house, the bill provides that classes in religion shall be held for fifteen minutes, either before or after school hours.

The pupils are at liberty to accept or reject the study.

The governor of New Jersey is likely to sign a bill recently passed by the legislature of that state, which will permit the reading of selections from both the Old and New Testaments in public school exercises. Under the law, readings from the New Testament in New Jersey public schools have hitherto been illegal.

When Week Day Religious Education Cuts Against The Grain.

It is conceivable that circumstances might arise under which the introduction of religious instruction into the public school system might have it drawbacks. At least, such seems to have been the conclusion of the Utah Congregational conference, which recently adopted this resolution: "Whereas the public school system has been the foundation stone of our American liberties, and, whereas, it was founded and dedicated forever to be separate from any ecclesiasticism of any sort, and that the public school system should be for all the people, so that no sect should be allowed to infringe upon its catholicity and liberties; and whereas, the Mormon church has proposed to use the public schools of the state for religious classes and has already erected and proposes to erect so-called seminaries contiguous to the high schools of the state, and to give credit for certain theological studies, be it resolved by the Congregational churches of Utah in conference assembled, that we do protest against the use of the public school buildings for religious services of any sort, and against children being taught any form of theology during the school hours of any school day."—Christian Century.

The Causes of the Bible's Exclusion From Schools.

Dr. Luther A. Weigle, teacher in religious education in the Yale Divinity School states that "with the exception of the reading of a few verses from the Bible and the recital of the Lord's Prayer in the schools of some states and communities, the teaching of religion has disappeared from the public schools of this country."

He gives five underlying causes. First comes the principle of religious freedom; second, the principle of public education for citizenship in a democracy rather than private education; third, the variety of religion in our population; fourth, the centralization and standardization of education which allows little variation; fifth, the growth of knowledge and the development of the sciences and arts with resultant overcrowding of the courses.

What is Right in the Schools?

The various clippings given above show how living an issue is that of some kind of religion in the schools. The Philippine one which probably refers to Catholic teaching and the Utah item on

Mormon teaching show how a principle adopted in one place with one application may mean something very different in another place.

Now everyone ought to stand for a principle in his own place of power which he will allow others to apply elsewhere in their place of power. But to discover and state such a principle is difficult.

We agree with the objection to general religious instruction in connection with the public schools, either within the school or provided for and recognized in immediate connection with the school. In short, we object to Catholic teaching in the Philippines, Mormon teaching in Utah, and Protestant teaching throughout the United States. But in all these places one is ignorant who does not know the Bible itself.

We already teach the old Greek and Roman and Teutonic mythology in our schools as a matter of information. Not even infidels toward Christianity object to this. Why not teach the Bible for information, that the children may know it? If the children need to learn that which will enable them to understand the government which educates them for its citizenship, there is great reason for their knowing the Bible as well as Roman history, for both have influenced the form and principles of our government. Mere consistency calls for such teaching. For mere information people need to know the Koran in Mohammedan lands.

Some people will object, whatever is done. They object to medical examination of the pupils. They object to the number of years required. They object to any punishment of the children. But if the matter objected to is important enough the government must take the responsibility and act. If anyone counts that conscience requires resistance, he must resist. And the government need not compel, it may only take away privileges.

People whose conscience will not allow them to obey the health laws may not be compelled to obey. They certainly might be denied the privilege of living with others. Those who object to the public schools ought not, as Oregon proposed, to be compelled to attend. They might be refused the ballot as unprepared to use it. So with those who object to teaching the Bible in the schools. But they might be refused places as future teachers in the public schools. No one can escape all dislike nor expect every favor from those with whom he disagrees. Minorities cannot have everything.

The one thing that is fairly required of us all is that we allow what we propose to be practiced by others likewise.

Daniel Webster once said that the strongest argument for religion that he knew was an old aunt of his who lived in the New Hampshire hills.

America's Great Decision

The People Should Rule, Under God.

One of the ideas that has done the most to turn men against the Bible as a guide in politics and government is the use made of it by popes and kings to hold up their authority regardless of the people.

A common remark today is, "We want no theocracy." This is usually supposed to mean that we do not believe in the divine right of kings or in the rule of priests. Some people think that if they wish rule by the people they must say, "We want no theocracy." Yet it is popular at the same time to talk, at least among church people, about the "Kingdom of God," which is exactly what theocracy means. Evidently the word theocracy is hated as connected with the old struggle against popes and kings.

But the Bible was not justly used by kings or popes. The people are the ones to whom God gave the right of choice in church and state.

When God offered a covenant to the people of Israel in Ex. 19., we read, "And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of THE PEOPLE unto the Lord."

The covenant is given in summary in Ex. 20 to 23, including laws for individuals, for worship and for civil government. This was all written in a book. Then we read, "And he took the book of the covenant, and read in the audience of THE PEOPLE: and they said, All that the Lord hath said will we do, and be obedient."

Jesus refers to the fact that the laws were made to suit the people. The institutions of slavery and polygamy and the practice of divorce were in existence, and the laws given through Moses did not blot them out, but by regulation entirely changed their spirit and put them on the road to extinction. Jesus refers to the absolute law of the Creator as the real law, yet shows that a form only tending to that ideal was given to a nation just out of the corruptions of Egypt, to fit the degree of progress of the people. Jesus said of divorce for anything but adultery, "For the hardness of your heart he (Moses) wrote you this precept." God made the law to fit THE PEOPLE.

When Moses organized the civil government he did not act as an autocrat. He said, "Take YOU wise men, and understanding, and KNOWN AMONG YOUR TRIBES, and I will make them rulers over you."

When the people asked Samuel for a hereditary king instead of judges who might rise anywhere and take the leadership through ability and service, God said, "They have rejected me."

Saul was not king till the people were dealt with. David became king the same way. "Therefore came all the eld-

ers of Israel to the king to Hebron; and David MADE A COVENANT WITH THEM in Hebron before the Lord."

When David's grandson was to succeed to the throne the people made demands before he could be crowned. The ruler was not responsible to God only, regardless of the people. Samuel had "told THE PEOPLE the manner of the kingdom, and wrote it in a book." Hundreds of years later a coronation is described: "And Jehoiada made a covenant between the Lord and the King and the PEOPLE, that they should be the Lord's people; between the king also and THE PEOPLE."

The New Testament makes the people supreme in worship and government. Rev. 1:5 and verses following make Jesus "The prince of the kings of the earth," and add, "Unto Him that loved us, and washed from our sins in His own blood, and hath made us KINGS and PRIESTS unto God and His Father."

The officers of the Church were not a hierarchy electing all officers themselves. The apostles like Moses called on the people to act. "Then the twelve called the MULTITUDE of the disciples unto them, and said,-----"Look ye out FROM AMONG YOU seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business."

In fact, the great revolution toward democracy received its great impulse when Jesus Christ said, "All authority is given unto me in heaven and in earth," and exercised that authority in commanding, "Preach the gospel to EVERY CREATURE."

Those persons have little of the spirit of the Bible or of Christ who despise the people, and those people have little wisdom who think democracy can prosper in disregard of Him whose gospel glorifies the common man.

Unemployment.

The "Industrial News Survey" for March 9, of the National Industrial Conference Board, an organization of employers' associations, is quoted in the April 11th Information Service of the Federal Council of Churches for the following figures:

The rank of the countries in persons unemployed per 1,000 was: Great Britain, 25; Austria, 20; U. S., 19.9; Russia, 13.6; Netherlands, 9.2; Denmark, 8.3; Norway, 7.6; Germany, 7.2; Italy, 3.3; France, 3. The surprising fact is that the countries least affected by the War seem often least busy. In total numbers of unemployed the United States is first with 2,100,000, Russia next with 1,800,000 and Great Britain third with 1,158,000. High wages may rule, yet a great many persons be getting no wages at all.

When Politics and Religion Meet.

In the light of such a situation (the reflections cast on the Christian Church in Japan by the U. S. Exclusion Act) it is a sheer impossibility to be satisfied with the old shibboleths about the Church having nothing to do with political questions. The plain truth is that governmental questions are not always questions of a merely political or administrative character: they are moral questions as well. And a Church that believes that Christ is to be Lord of all cannot cease to insist that He must be Lord of our political life as of every other phase of human activity.—Editorial in Federal Council Bulletin.

Losing His Vote.

The talk of losing one's vote if one shall cast one's ballot for a losing candidate is altogether beside the point. Rather may the individual who votes for the winner be said to be losing his vote. In that case he is only rubber-stamping what has otherwise been achieved—The Christian Century. One might even not vote at all, and if he emphatically made it known with reasons, still have his influence. Are we rubber stamps of the easy majority, or aggressive urgers of newer and more vital issues?

Christianity and The State.

This is the title of a book by S. Parkes Cadman, new President of the Federal Council of Churches. The following is the conclusion of a review of the book in "Information Service."

Dr. Cadman's book is progressive, occasionally radical in direct statement, and quite generally radical in its implications. The politicians, the industrialists, the advocates of any artificial privilege who have told the Church to mind her own business will get small comfort from its pages. The essential value of the book is in boldly seizing a question which will become more insistent in the next few years and in unqualifiedly standing for the direct influence of organized Christianity on world-wide social forces which clamor to be let alone.

The truth is, as every sensible person knows, that American citizens have fallen out of the habit of voting because there seemed to be nothing worth voting about.—Christian Century.

How often the candidate is the most decent man the political machine can control!

In 1912 there were 12,584,316 savings depositors. In 1924 we had 38,867,994. Long live prohibition!

America's Great Decision

Has Religion Hit The Politicians?

The members of the national House of Representatives in 1921, 1923 and 1925 who claim to belong to some religious denomination have increased from 72 per cent to 83 and now to 89 per cent.

The Senators professing some religion have likewise increased from 60 per cent to 77 and now to 86 per cent.

What has happened? Has prohibition changed politics? Or has the attention of the churches to public affairs brought forward a different class of men for office? Or are the same men deciding it is healthy now to admit church membership? Is woman's suffrage the cause? Has anti-Catholicism emphasized Protestant membership in public men?

The presidency is affected, too. Andrew Jackson is said to have declared he would join a church when through with politics, not before, lest people call him a seeker of the church vote. It is said Lincoln declared he would some time join a church. But Coolidge did join. Something has changed. We may not be able to explain; but something has happened.

The chief change is in those with religion "unknown." They have decreased from 25 to 10. The number acknowledging "none" has fallen from 58 to 45.

The list follows:

	Per cent of Population	Per Cent of House	Members of House	Members and per cent of Senate
Methodist	7.4	20	90	27
Presbyterian	2.2	14	63	11
Episcopal	1	13	57	22
Baptist	7.2	11	48	5
Congregational	0.7	7	32	6
Christian Disciple	1.2	5	21	1
Lutheran	2	4	17	2
Quaker			3	1
United Brethren			2	
Reformed			3	
Mennonite			1	
Mormon	0.5	0.2	1	2
Universalist			2	
Unitarian	0.1	0.9	4	2
Christian Scientist			1	
Roman Catholic	16	7	32	4
Hebrew	3	2	8	
Protestant			7	
None			35	10
Vacancies			1	
Unknown			7	3
Total			435	96

In the figures given above it is interesting to see the effect of education, of wealth and social standing. The Episcopalians have 13 times their proportion in the House and 22 times it in the

Senate. The Unitarians have 9 times their share in the House and 10 times it in the Senate. The Congregationalists have 10 times it in the House and 9 times it in the Senate. The Presbyterians have nearly 7 times their share in the House and 5 times it in the Senate.

The Methodists and Baptists have about equal proportions of the population, but their great numbers are not equally influential. The Methodists have 2 times their proportion in the House and 4 times it in the Senate while the Baptists have only one and a half times their share in the House and two thirds of it in the Senate. This is in part explained by the fact that only one million Methodists out of eight millions are negro, while among the Baptists three millions out of eight are colored. The same difference is shown in the presidency in which four men have been counted Methodists and only one a Baptist.

The presidency shows the unusual influence of some of the smaller groups as does Congress. In earlier times eight presidents, chiefly from Virginia, were more or less counted as Episcopal, and in later times six, seven, or eight have been called Presbyterian. The Unitarians claim Taft and the Congregationalists Coolidge and the two Adams men are disputed between them.

Congress is notable in its relation to secret societies. 305 out of 435 in the House and 65 out of 96 in the Senate are Masons. 98 in the House and 13 in the Senate are Knights of Pythias. 74 in the House and 7 in the Senate are Odd Fellows. Thus the orders demonstrate the power of organization, for they appear in Congress far beyond their number in the population.

But the tendency of such orders to take the place of churches is also shown in Congress as among the people. Of 35 Representatives with no church connection 23 are Masons and 2 are Pythians; while of the 7 with church connection 4 are known to be Masons. In the Senate 6 of the 10 with no church connection are Masons and all 3 not known to have church connections are Masons.

The Roman Catholics had 38 Representatives and 5 Senators in 1923 but in the new Congress have only 32 and 4, while the Jews have changed from 9 in the House to 8. There are more people who swear to the Constitution with its "no religious test clause" than believe what they swear. Also the Catholic population is not all real Catholic membership.

These figures have been taken from the Methodist "Voice" and we are informed that the church relationships reported are given as real memberships. We only wish they all actually were. For we do not believe religion has hit the politicians very hard. Nevertheless, religion is ceasing to be a thing of which

politicians are altogether ashamed. Christ may yet be really known in Washington.

This Supposedly Christian Nation.

Bishop McConnell of Pittsburgh said in addressing the Home Mission Council at Atlantic City:

The greatest obstacle that the foreign missionary has to meet is that the truths he teaches are not exemplified in this supposedly Christian nation. It is said, therefore, by the so-called heathen, that the missionaries represent those who desire merely to exploit the land of such heathens and it is even charged that the missionaries are simply a mask for the sending of conquering troops under the blessing of the Lord.

In many respects, the United States is as pagan as any nation on earth. The great missionary opportunity, therefore, is in this country, and not so much abroad. It is not what a man proclaims as the truth which counts, but what those who are supposed to know the truth do, particularly after a century or so of Christian teaching, such as we have had in this country.

Out of 188,650 criminal prosecutions under prohibition the government obtained 133,299 convictions. And the sentences are now more severe.

Judge Kavanagh of the Superior Court of Chicago says there are 135,000 unconfined slayers in the United States. Men say that mercy should season justice. Season it? Would you call putting the salt bag into the soup "seasoning?"

Now comes the Interstate Commerce Commission and declares, in an investigation of the Erie Railroad that in 1920-23 they paid \$2,820,281 for work which could have been done in their own shops for \$642,705, an excess payment of \$2,177,576 or 438 per cent. If officials of the railroads worked for their railroad and not for side profit to some other company, the railroads might prosper more.

Only 13 out of every million Canadians die by murder to over 100 for every million in the U. S.

Of the 42,000,000 people who are doing the work of America less than 4 per cent receive more than \$4,000 a year.

Americans have 15,552,077 autos and 14,346,701 telephones. The gas tax might raise more, applied to telephones than to autos.

Newspapers have a daily circulation of 33 million copies and a Sunday circulation of 22 million.

APR 07 2011

REFORMED PRESBYTERIAN
THEOLOGICAL SEMINARY

America's Great Decision.

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

Published Quarterly.

Hopkinton, Iowa, July, 1925.

Volume 4. No. 3

All Just Government

The common expression today of the source of authority is that all just government is by the consent of the governed. It may be interesting to look for this expression earlier in history. It will be found, but with a notable difference.

Willis Mason West in his "Early Progress," published by Allyn and Bacon 1920, says on p. 659: Charles (I) was executed, January 20, 1649, dying with better grace than he had lived. Then the 'Rump' Parliament abolished Presbyterianism as a state church, and declared England a republic, under the name of the Commonwealth. **The people,' said a famous resolution, 'are, under God, the original of all just power.'**

But ten years earlier, according to H. L. Osgood in the "Political Science Quarterly," 1891, in an article entitled, "The Political Ideas of the Puritans," the American Puritans who settled Hartford, Conn., adopting the first written American constitution, "The Fundamental Orders," set forth that political power, under God, is derived from the free consent of the people.

Just before the American Revolution, Samuel Cook, preaching the Annual Election Sermon before the Massachusetts General Court, said, "The people, the collective body only, have a right, under God, to determine who shall exercise this trust for the common interest, and to fix the bounds of their authority."

But we have gotten over such humble ideas. Now, we the people are inclined to forget God, "too proud," Abraham Lincoln said. But it would do us good to remember that the men who made the great struggle were the kind who said, "The people are, under God, the original of all just power."

It is this spirit that Lincoln expressed in the resolution which closes the Gettysburg Address; "that this nation, UNDER GOD, shall have a new birth of freedom; and that government of the people, by the people, for the people, shall not perish from the earth."

Today we need more just government, and we will get it, UNDER GOD.

The Standard Oil Co. of N. J. has adopted the eight-hour day and says it pays. John D. Rockefeller Jr. is given credit for the change.

No one seems to believe in God's judgment today. Strange, so soon after the war.

The Leaders are Dead

"One generation goeth, another cometh," is certainly true of politics in the U. S. today.

Penrose and Lodge are dead among the standpatters, Wilson and Bryan are gone from the Democratic ranks, La Follette will speak no more for the Progressives.

It is as when Calhoun, Clay, and Webster gave place to Douglas, Davis, and Lincoln.

Abolition has come. Prohibition has come. Greed and War remain. Who will be the leaders in the struggles coming next?

It is to be remembered that Lincoln and Bryan in the day of their greatness differed from others around them in being markedly religious in their expression.

How dead some of the dead are! How long the voices of some will live!

The Christian colleges and universities of China have 3,901 students. About 16 per cent come from Christian homes but 62 per cent are enrolled as Christian.

Injunctions as being granted in New York State to a society which is working to prevent week-day religious instructions given by churches but in forty-five minutes a week of school time.

United for Peace.

The advocates of immediate entry by the U. S. into the World Court and advocates of international outlawry of war, have reached a working agreement. We are to be urged to enter immediately but to stay in only if war is outlawed within a certain time. If the advocates all unite and the leading opponents die, something may be done.

A Government Under Christ.

The settlement at Aquidneck, Rhode Island, in Jan. 1638, adopted a covenant of civil government as follows:

"We, in the presence of Jehovah, incorporate ourselves into a body politic, and, as He shall help, will submit our persons, lives and estates unto our Lord Jesus Christ, the King of Kings and Lord of Lords, and to all those perfect and most absolute laws of His, given us in His holy word of truth, to be guided and judged thereby." In 1641 they decreed also liberty of conscience. From "The Rise of Religious Liberty in America by Sanford H. Cobb, p. 428-29.

Without Comment.

The Scopes trial over teaching evolution in the public school is forcing public attention to a question long dodged. What is to be done about teaching debated ideas in a school which is supported by all the people and to which the children of the people are compelled to go?

The answer for a long time has been "Say nothing." And it has been insisted on most earnestly by people who talked about freedom and rights.

But when the test comes of applying the doctrine to what these same persons believe, and what they not only believe but consider the truth of truths, they shift their position and say, "Teach the TRUTH."

"Say nothing" was the answer when the Bible was urged, but "Teach the truth" is the answer when the theory of evolution is urged. Now as good American lovers of fairness in a contest we suggest that whatever the answer is it should be consistent. It should not be reversed because our policy has applications we did not foresee and do not like.

The general American decision in most states for a long time has been, "When any idea is strongly doubted or opposed by large numbers of the people their money should not be used to teach and their children should not be compelled to learn, what so many of the people deny." So the Bible went out. It was thrown out, too, and not without considerable oratory and boasting about fairness and freedom. This thing was not done in any shy, hesitating way at all. It was emphatic, like an action about which there was not the least doubt. The policy about debated ideas seemed settled. The verdict was that in case of strong feeling on matter thought highly important, the best policy was, "Say nothing."

And now? It is positively funny. Here are the same persons, not to say personages, who again have to face the question of policy on teaching debated ideas to which multitudes vehemently object. And do we hear on every hand these old opponents of the Bible in the schools saying, "That is really nothing to discuss long. We have already adopted a policy. Let us do the same thing with evolution as we did with the Bible. Let us say nothing. In the interest of freedom and fairness, let us put the whole subject out. Away with the teaching of evolution. It is sectarian. Let it follow the Bible out." Do we hear that?

But we do hear something. We hear from many an excited scientist, who

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 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.

How Can The Modernist?

President McGiffert of Union Theological Seminary (Where Dr. Fosdick lectures), in an article in "Christian Work," Nov. 29, 1924, said:

"Parallel with the loss of the old religious sanctions is the loss of the old religious authorities — an infallible Church and an infallible Bible. It was a great strength to the Christian minister of another day to have a "Thus saith the Lord" to fall back upon in dealing with unbelievers and sinners. Not only did it furnish him with a sanction of unquestioned authority but it also determined duty beyond dispute. Those were easy days for the minister or Christ and the preacher of morals—no wonder that many long to see them back again. But they are gone, we can hardly doubt, beyond recall. For an ever growing number of Protestants the Bible is ceasing to be an infallible authority as the Church ceased long ago to be. It behooves the Protestant minister to see to it that the Bible shall not therefore lose its religious value for such persons. If anything is unpardonable in a clergyman of modern sympathies it is to allow the Bible to become any less precious to his people than it once was."

But how can he help it?

Delegates from the Park Ave., Baptist Church were not excluded from the Baptist Convention, because they have not yet applied the rule which Dr. Fosdick demanded, the admission of members without immersion. Other congregations have followed this as an unadvertised practice; the Rockefeller Church makes it a published rule. Fosdick, having his own ideas, may yet need to have his own church.

(Continued from first page.)

claims he represents "all scientists," that we must not sacrifice progress to prejudice. We get editorials in many daily papers telling us that we must seek the truth at any cost. And the statements sound familiar. They remind us of how Christians have talked about the Bible, that we must not sacrifice it to the prejudice of Catholic or infidel, that we must teach the truth.

Why not treat the doctrine of evolution as we treated the Christian doctrine?

It does one good to hear the ring in the voices of those who tell us why evolution must be taught. It is a pleasure to hear men tell how we ought to seek the truth at all costs. We like to hear all this, even when the declarations end with an assertion that therefore we must teach evolution. But why say, "Must?" Why not yield for the sake of peace? Why not yield to the old fogies as we once yielded to the doubters of the Bible as a fit text-book for the public schools, however allowable in privately supported institutions? The answer is so simple, anyone might guess it. The doctrine of evolution is important, it is the truth of truths. It means the hope of progress. If you doubt this, read the book which young Scopes taught.

"His (Darwin's) wonderful discovery of the doctrine of evolution...gave to the world the proofs of the theory on which we today base the progress of the world." So says the text book.

You see how important this idea is, however much opponents debate it. "Wonderful discovery!" "Proofs!" "On which we base the progress of the world!" Give up teaching a thing like that? Say nothing about it because some people do not believe it?

Of course, that is the way the advocates of the Bible in the schools talk about it. "Wonderful discovery or revelation!" "Proof!" "On which we base the progress of the world!" Lovers of the Bible will raise some question about the progress of the world owing more to so recent a thing as any discovery of Charles Darwin than to the Bible. The world had made some little progress before Darwin. But is it any surprise to learn that men wish to teach what they believe so valuable? Is it any wonder they object to putting it out of the schools as the Bible was so generally put out?

We admire their earnestness. But we cannot compliment them much on consistency.

Let us make a consistent proposition ourselves. Let us offer a rule to apply to both the Bible and to the teaching of evolution, even if the evolutionists have not yet been able to agree on any one form of their doctrine or any one book to serve as their Bible of evolution, since the modern ones reject Darwin. But let us overlook that, and let

us make a fair offer.

It is at hand. Already we have a movement daily gathering strength to put the Bible back into the schools to be read without comment. Why not make an offer of the same terms to evolutionists? Let them draw up a statement of their facts, their scientific evidence, proof if they have it. Let it be presented without comment.

One more suggestion, to make the parallel more complete. Let them assemble a hundred or so of that vast host, "all scientists," perhaps elected representatives, to draw up a statement of the facts, scientific evidence, what we see mentioned in Scope's text-book, "the proofs." This statement should not need to be changed for it is to be only "facts" and "scientific evidence" partaking of that certainty which only modern science gives. Additions might be needed occasionally; but no changes. The Bible, you know, judged even by its most devoted enemies, comes from very ancient documents at the worst, and is over fifteen hundred years old. This modern textbook of "facts" should not need to be changed either, merely receive additions. That will be different from most of the schoolbooks which are being changed every year or two. What a saving in money such an abiding text book of "facts" will bring!

But remember, no more comment than when the Bible is read. A fair field and no favor.

Danger to Missions.

The success of missions in the greatest mission field on earth is threatened by the troubles in China. And it is injustice in industry that causes the disturbance. If home missions and, still more, Christian reforms do not convert the heathen half of each so-called Christian nation, and convert the heathen half of life of the church people, foreign missions will be unproductive presently. Already our missions are being called the mere cover for our imperialist designs. And six hundred million dollars for army and navy (counting ours alone) do make forty-four million for missions (counting the giving of all nations) look like a thin pretense.

The Christian nations spend a billion a year for war during peace! The Christian nations!

Do you expect Congress to act on the World Court this year? Do you expect to act yourself to the extent of writing a letter to Congressman and Senator and President when the time comes?

Men whose thoughts are chiefly doubts have no place in the ministry. How can a man who is still debating what his message is, preach it with power? We have enough trumpets giving an uncertain sound already.

America's Great Decision

Foreign Missions

A summary report at the Washington, D. C., missionary conference gives the following:

There are now twenty-eight thousand Protestant foreign missionaries in non-Christian lands, and 2,408,900 adult communicants, with an enrolled Christian community of 5,145,236 persons (he said.) In 36,000 Sunday schools there are two million pupils; 703 hospitals and 1,234 dispensaries treating over three million patients a year; a total of 245 orphanages, twenty-five institutions for the blind and deaf-mutes, thirty-nine leper asylums, twenty-one homes for untainted children of lepers, twenty-one rescue homes for fallen women. The educational work includes 109 colleges and universities, 2,114 boarding and high schools, 36,478 elementary schools, 376 kindergartens, thirty medical colleges, ninety-eight schools and classes for nurses, 406 theological and Bible training schools, 209 industrial schools and 240 normal schools. Last year the Christian people of Europe and America gave \$44,448,000 for the maintenance of these varied activities. A movement so vast, representing such a great constituency of intelligent people in Europe and America, and recognized by the governments of the world as a force of the first magnitude, challenges the attention of all thoughtful persons.

Evolving Another Christ.

We would fearlessly take our stand and declare without hesitation, that the human race did not and could not produce Christ. If it could have produced one Christ, why has it not produced others equal to him?—George W. Truett in "The Christian Century."

People denounce denominationalism today as if they had never known two churches of the very same denomination to have rivalries. Having sincere beliefs is one thing and highly necessary: having an unscrupulous intention to surpass others is a very different thing and will remain when denominations are united. Sincere beliefs are right. Selfish ambition is wrong.

Eighty-five per cent of all automobiles, according to reports, are sold on the installment plan.

"Time" says, "During the unsettled year of 1924, only one-fifth of one per cent of such financing resulted in loss to the lenders."

This shows American pay for what they desire enough. Or is it good morals?

Thirteen states have special anti-lynching laws.

The Religion of Nature. Is It Our National Religion?

Nature and Nature's God". This is an expression which has a familiar ring in American ears. At any rate, it ought to be familiar for it is from the Declaration of Independence.

A book of sermons preached in Massachusetts at the time of the American Revolution seems to argue as much from "reason and experience" as from revelation in the Bible. The same expression, like a standard phrase that had passed into general use and become fixed in form, appears in Washington's Farewell Address. Jefferson's writings have a continual refrain on nature and reason. Abraham Lincoln had to struggle through an early period in his life when revelation was little and reason alone was great, before he came to writing what have been the most Biblically religious messages and speeches of any president. So one begins to wonder if, at least in the first half of our period of independence, "Nature and Nature's God" was not a representative expression of a remarkable number of Americans.

But whatever may have been characteristic a hundred years ago, the question has a more vital interest as a present day issue. And it is much more of an issue that one might think at first view.

Modernism in the churches today is a naturalistic religion. "Nature and Nature's God" sums up modernistic belief. Even Jesus whom we call Christ is reduced to a part of "Nature and Nature's God." Instead of the saying at the beginning of the Gospel according to John, "All things were made by Him" we have the saying of the Gospel according to Fosdick that Jesus was MADE in the same course as all things, just another man, not only with a human father as well as mother, but with the beasts for ancestors.

We once had established churches in the colonies and then in a few of the States. That was long since ended, and most of us are glad. There remained, after the teaching in state churches was ended, the teaching in state schools, and the Bible was taught there. But that was largely ended, too, years ago, in most states.

But now we have a religion being taught in our schools. Our schools are no longer to be open to a charge of being godless. They are to have the religion of "Nature and Nature's God." For no one can know about evolution as it is commonly written about and talked about by teachers in the schools without knowing that here is no little science, here is a whole plan and policy of life, here is a religion. There is strong emotion shown, as if revivalists were making an appeal. There is faith applying the doctrine far beyond the

precise facts presented as a basis. And it has its fountain head in the supreme educational institutions of our system which by the accrediting system control all other schools, even including church colleges and academies. This is no accidental movement but a nationwide, conscious campaign.

Practically, it is impossible for a nation not to have a religion. As a man cannot live without showing by his life his belief, neither can a nation. A man may say he is an agnostic, but he cannot live agnosticism. Suppose he does not go to church. That means he really thinks less of God. Suppose he goes. So far he inclines toward acknowledging a God. Suppose he goes one week and not the next, regularly. No agnostic ever does this, regularly. But even if he did, he would in his own heart think one action better than the other. And if he tried avoiding any act lest he seem to decide, and so killed himself, that would markedly be a decision. He would be taking the risk that there was no God, or at least one who did not condemn suicide.

So nations cannot exist without by action indicating a tendency, a moral tendency, a religion. Shall a nation declare war against a weaker nation or not? The answer indicates much. How does a nation treat the weak and the criminal? The answer goes deep. What does a nation praise, what does it teach in its schools? It cannot conceal a religion.

We face an irrepressible conflict between two great rivals today, as we did in the days of the declaration of Independence. Jefferson wrote, "Nature and Nature's God." But when the Declaration was adopted it read, "with a firm reliance on the protection of Divine Providence," also. In some of Lincoln's messages and proclamations there was language plainly referring to the God of Christian revelation, and in recent years the same tendency has appeared strongly.

But the reverse tendency has not died out. Today it is in a stronger form than in a hundred years. The doctrine of evolution as usually presented is a whole philosophy of life, a religion; and the struggle is on as to whether it shall be so taught in the public schools. Evolution acknowledges simply "Nature" but to that most devotees prefer to add, "And Nature's God." If it rules our schools the religion of nature will be our national religion. But if the Bible goes in, too, the religion of redemption may not immediately win, but at least the old compromise, a God of Providence will not soon cease to hold the national allegiance.

A petition has been presented to the German reichstag, signed by fifteen million asking for local option on the liquor traffic.

Taxes to be reduced again. Whose?

America's Great Decision

The Most Unjust Measure

We have a tendency when talking of applying the Bible to politics, to think only of Sabbath laws and divorce laws and anti-gambling laws and such like, and to go right on discussing other pressing issues of the day without any thought of applying the Bible to them also.

What about inflation of money and paying debts? Has the Bible nothing to offer? Perhaps if the Bible were applied to more subjects more people might respect the applications.

The Bible says: **Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure.**—Lev. 19:35. And again, **Divers weights are an abomination unto the Lord; and a false balance is not good.**—Prov. 20:23. ----

Now there is one measure more used today than any other. That measure is money. Some of us may forget the tables we learned at school about troy weight and apothecaries' weight and avoirdupois, except that 16 ounces make a pound, but we all remember that five pennies make one nickel, two nickels make a dime, and either twenty nickels, ten dimes, four quarters or two halves make a dollar, one hundred cents. We remember these because we use them most often.

But this best known measure does not stay fixed the way it should. Mr. Henry Ford comments on this: "Money as a medium of exchange must not fluctuate in value. A foot is always twelve inches, but when is a dollar a dollar? If the ton weight changed in the coal yard, and the peck measures changed in the grocery, and the yardsticks were forty-two inches today and thirty-two inches tomorrow, the people would soon make them sound and reliable and honest again. Just so."

You may not like Henry Ford, but I will quote the Supreme Court soon. Henry Ford goes on, "Now when a hundred cent dollar becomes worth a 65 cent dollar and then a 47 cent dollar, as the gold and silver ones apparently do, something is radically wrong somewhere, gold standard or no gold standard. A dollar that stays 100 cents is as necessary as a pound that stays 16 ounces, and a yard that stays 36 inches." Again he might have added, Just so.

Let anyone be prejudiced against Mr. Ford. I quote the Supreme Court on the Hepburn vs. Griswold case, Feb. 7, 1870. Under the Legal Tender Act of 1862 during the Civil War, \$431,000,000 Treasury notes were issued at various times and made legal tender for all dues except import duties. That meant a man who made a debt before the Legal Tender Act could pay the debt under the Legal Tender Act with the new paper money. But the legal tender notes though marked as dollars ceased to be accepted as worth 100 cents as

soon as they were issued. But men had to take them at 100 cents in payment for debts. So they got back less than they had lent.

The Court decided that payment in such money of debts made earlier was confiscation. Two new judges were appointed and the decision was reversed in 1871. But was not the Court right? Ought not debts to be paid in money of the same value as that borrowed? But we are going to pay our war debt of billions with money of far greater purchasing power than the money the government borrowed. And we are going to ask the nations to pay us what they borrowed in a way that will make them pay better money than they got from us.

The few are creditors, the many are debtors. The rich keep the war bonds and the poor sell what they had. When the debt is paid it will be paid to those who already have more than their proportion of wealth. The inflation of money by the issue of paper money and bonds during wars is one of the surest ways to make the poor poorer and the rich richer.

The extreme changes in the value of the dollar are among the most deadly breakings of the law of God. If wars were paid for by taxes right then, we might have fewer wars. And we would have less of the fearful dishonesty of suddenly inflated and deflated money.

Professor Fisher's Price Index

The following table shows the comparative changes in the price averages and the purchasing power of the dollar with the prewar dollar as the basis. The second column gives the percentage average of prices compared to the prewar level, the third the purchasing power of the dollar in prewar cents:

Date	Price average	In pre-war cents
Year average, 1923	158	63.4
Year average, 1924	149.3	67.0
January, 1925	161.9	61.8
February, 1925	162.6	61.5
March	161.3	62.0
April	156.4	63.9
May	156.9	63.8
June	158.1	63.3
July 25th	160.4	62.3

New excavation is planned at Megiddo or Armageddon in Palestine. In the next ten years archeological discoveries in Bible lands may even more than in the past prove the wonderful accuracy of the Bible history.

A New Denomination

"The Christian Century" hopes for a new denomination "where the ministries of the church and the assurances of truth are honored as in the past (?), but where the living God and the present Christ are daily companions in the church of the Spirit."

The living God and the present Christ do not promise to manifest themselves to those who cut the Bible to pieces. Jesus said, "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." The presence of Christ is conditioned on observance of His word.

Let the Modernists all get together in their "church of the Spirit" with no authoritative Bible to hamper the freedom. It would, we think, soon appear that the real power of their religion after all had been not their modernism but the remnants of the faith their fathers and mothers taught them.

But if anyone wishes to apply the commandments of Christ to all life, social conditions, industry, government, we rejoice. That is not modernism, that is obedience. But one does not need to deny the divinity of Christ in order to argue that Christ is Lord of all life. There is no need to deny the personal side of the gospel in order to urge the social side. What we need is the whole gospel and that demands a Divine Savior.

One may be suspicious of what spirit it is that denies the Book of the Holy Spirit. One may well be doubtful about finding the present Christ when denying the Book He accepted, that Old Testament today most despised. How can one know the living God, when he does not know His voice which has already spoken?

But the honest thing would be for Modernists to do as they believe and try this out.

The multitude's income is what decides the farmer's market.

Bibles or Sunday Newspapers

We were recently told that more Bibles were sold in 1924 than ever before. But Bibles are not the only literature of which more is being sold.

The English language dailies in the U. S. have a circulation of 33 millions daily and 22 millions on Sabbath. "During the past five years the dailies have INCREASED 25 per cent in circulation and the Sunday newspapers 42 percent." Also the size of the Sunday newspaper has increased from an average of 79 pages in 1920 to an average of 103 pages in 1924.

Which rules today, the Bible or the Sunday newspaper? Which will rule tomorrow, judging by rates of increase?

America's Great Decision.

REFORMED PRESBYTERIAN
THEOLOGICAL SEMINARY

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

Published Quarterly.

Hopkinton, Iowa, October, 1925.

Volume 4. No. 4

Will Coolidge Be Re-Elected.

No New Englander has ever been re-elected. Will Coolidge reverse the record? John Adams and John Quincy Adams, both good men as politics run, had only one term.

It is to be remembered that neither of these was originally elected by a decided majority as was Coolidge. Both of them had as opponents two of the most popular of presidents, Jefferson and Jackson, who in each case ran unsuccessfully against them the first time, but won fully the next time.

The two Adams's were markedly the New England type and in that are like Coolidge. Neither of them was of the genial, open-hearted style. Both were considered above the ordinary in personal honesty. Both proposed to be head of their party and failed of complete personal acceptance. John Quincy Adams went later into the House of Representatives and had a long and influential career. What has Coolidge done that these did not have?

John Adams made an issue of avowed religion against Thomas Jefferson. Adams in his inaugural address emphasized this, the only president who has ever done so. Coolidge joined the church after becoming president, and has been elected to a high place in the Congregational Church while President. But both rank on the side of aristocracy. The men are remarkably alike.

The coming session of Congress should be a revelation. Will Coolidge reverse his record and lead Congress? They passed the bonus which he opposed. They turned down the proposals of his farm commission. The Senate rejected his appointments. And as Alexander Hamilton failed to support Adams, the stalwart Republicans failed to speak up for Coolidge. Will all this now change?

Coolidge has declared for the world court. Will anything be approved? He has taken issue with the Shipping Board. Will it be abolished? He is for another Mellon plan. Will it, unlike the former one, be adopted? This is a new Congress. Will it see a new Coolidge?

Of course this is the time for a love feast—till the federal appointments are finished. But Robert LaFollette was elected in spite of federal patronage. The progressives have been read out of the party, but not out of Congress. Wallace's Farmer, edited by the brothers of the late Secretary of Agriculture, concludes its first editorial of Oct. 23 with these words: "What is there left for the corn belt farmer but to disregard

party lines and strike out boldly for an alliance with the agricultural south?" All may be peace and prosperity by 1928. But a child once said, "There are two maybe's: maybe so and maybe not so."

It will be hard to be silent till 1928 so forcefully, and reserved so masterfully, as to break the rule that New England presidents are not re-elected. For the sake of world peace, for the sake of prohibition, and for the sake of Mr. Coolidge it is to be hoped that he will show forceful leadership soon. May he make this term count!

The Work of Preachers.

The Christian Century reports that 466 ministers ranked their duties according to importance as follows: 1st—pastoral calling, 2nd—providing for teaching of children in Sabbath School, 3rd—preaching, 4th—securing support for home and foreign missions, 5th—maintenance of family worship, 6th—promoting civic and moral reform, 6th—securing attendance of children at church, 7th—prayer meeting, 8th—keeping up benevolences, 9th—good fellowship through social gatherings, 10th—maintaining circulation of church papers, 11th—special evangelistic campaigns. How do you rank them?

The Poor Railroads.

During the first five months of 1925 the railroads' gross revenues fell off \$18,257,841, but their profits or net operating income increased \$19,412,515. During 1923, when railroad earnings were breaking all records, the railroads sought to conceal their profits by pouring extraordinary sums into maintenance. It is estimated that in the first nine months of that year the expenditures on account of maintenance were \$124,000,000 above normal.—Labor, Aug. 8, 1925. The still later reports show even greater profits. And the western roads are asking a 5 per cent increase in rates.

Class 1 railroads operating 236,645 miles of our 250,000 total reported a net operating revenue for August of \$124,804,665, the largest figure of that month in their history.

The report of the National Committee for the Prevention of Blindness declares that "of the 100,000 blind persons in the United States approximately 15,000 are the industrial blind."

This is the Last.

Readers may have noticed suggestions of changes in this quarterly at various times. Sometimes, in fact, the number of pages was doubled. More frequent publication was suggested as a possibility. Certain kinds of illustrations, cartoons, and book reviews were considered and mentioned. More were thought of that were never even hinted at in print.

Now there will be a change. The editor, being of more or less sane mind, having all his bills paid to date except gratitude to faithful friends, knowing that larger plans for the future may mean sacrifices in the present, herewith ceases to be an editor.

All the proposals, mentioned, and unmentioned, called for more time and effort. But there was none to spare. The editor has been preaching twice a Sabbath, teaching a few hours in college during each week of the school year, and getting out the quarterly with all that that means in not only writing articles but handling subscription lists, keeping addresses stencilled and, not least, scratching about for ideas.

The ideas are most important. Last summer the editor attended graduate school once more to make some ideas more certain. He feels the need of more study still. He has arrangements partially completed for giving up other work for a time to go to school. The quarterly is a part of the work to be given up. Sometime it may appear again, better by the very intermission.

Subscribers who owe something, as shown by the date stamped, may pay if they like. Ten cents a year will compound all debts. Those to whom something is due will be paid back. We hope only to keep everyone's good will.

Our friends have been very helpful. The printer has been generous. Our enemies have gracefully kept still. The editor is happy if he has done something even to suggest to those who never saw it before, the need of this nation making the great decision. Some day, the United States of America will either perish or have the mighty of the past or find life through Jesus Christ who died that men and nations might live. In one way or another, this writer, for one, will never cease to labor for AMERICA'S GREAT DECISION.

In the last fifty years, under the old order, more than 30,500,000 men have weltered in their own blood in the larger wars, to say nothing of the smaller conflicts.—Portland, Oregon, Journal.

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 separate addresses.

The Real Struggle.

How often men, busy with their little activities, disregard the great facts of their age! They quarrel about the little they have when vast possessions are to be had. They fight men and forget the children who will be greater than their fathers. They sigh for more worlds to conquer and lose their own souls. They boast about progress in great inventions and forget how men were great before all these inventions.

The main part of the present United States was neglected for a hundred years after the discovery of the New World, while France and Spain fought for bits of Europe. The world gasped at Napoleon when Lincoln and Darwin were babies. Somebody taught the babies and they influenced the world more than Napoleon. Men grow conceited about electric light and the radio and the automobile and forget what made Abraham and Isaiah great, which all modern inventions cannot make unnecessary. The Roman Empire raged immorally on while Jesus Christ lived and died and rose again in Palestine.

Today the bits of Europe fought for when America was neglected are vastly in debt to that same neglected land. Today Charles V who ruled half a dozen countries of Europe and most of the New World is remembered chiefly for being connected with a man named Luther, whose life he was too busy to take. Now, we find it hard to realize the once great Roman Empire while the story of Jesus is vivid in the minds of men to the ends of the earth.

What is going on today? What is the real struggle of life? We are careful about many things. What is the one thing needful?

The Bible tells that life is a struggle between life and death, between the kingdom of light and the kingdom of darkness, between Jesus Christ and the devil. Everything has lasting significance only as related to that contest. The one thing needful is to be, on the side of life and light and Jesus Christ.

Unreal? Indeed! The unreal is what once seemed most real, most successful, most important. Memphis and Thebes were real, successful, important. They were the capitals of ancient Egypt now

unreal. Nineveh was real, or seemed so. But for centuries it was lost. Babylon was the greatest city of ancient civilization. And the little Jewish nation with their so-called inspired book and their prophecies to Abraham, Isaac and Jacob, "In thee and in thy seed shall all the nations of the earth be blessed," were living in an unreal world of phantastic dreaming. But Egypt today is best known as once the residence of those Israelites and their foolish prophecies. Nineveh is remembered for Jonah. Babylon is remembered as the Jews' place of exile. Rome is remembered because Christianity grew up under it, and Christ is more real today than Caesar.

Even Christians like to forget, at times, that they are in a world war. They forget that Christ and Satan make no truce. Even Christians think often that pleasure and money and nations are themselves the realities without relation to either Christ or the devil.

But the Bible, yes, and history, show that men and families and churches and nations and wealth and learning and civilization are put down in the record finally as good or evil, belonging to the kingdom of light or darkness, for Christ or the devil in the only real all-embracing struggle of life and death. Any other view is an illusion, only seeming real, that fades at last to show the lines of two opposing hosts, in all the activities of life.

It is best to choose sides consciously, to remember always that we belong to either Christ or the devil, and that the struggle is for the life of ourselves, of our family, of our church, of our nation. This is reality.

We are not facing a crime wave or suffering from the effects of war; our ills grow out of the breakdown of the home. The essential need underlying all this is to make American life Christian.—Bishop William Hall Moreland, Episcopal.

\$450,000,000 a year for jewelry, 50 per cent more than all the rest of the world! About the price of the nation's so-called religion!

"Gov. Wood has just authorized a national appeal for \$2,000,000 without which he declares some 18,000 half white, half Filipino children will drift into slavery and immorality. These children, the offspring of American occupation, are neglected or abandoned * * * American occupation and direction of small countries outside our continental dominion surely is not wholly a record of unmixed beneficence.—Des Moines Register, editorial.

A narrow majority in House and Senate seems to cause more notice of the people's desires. Watch the next Congress.

What's The Matter With The Church?

What is the matter with church Christianity? It seems to have something wrong with it. For people praise Jesus and supposedly His religion, while they condemn the church. A popular remark is that one favors Christianity but not churchianity.

We are told how Ghandi, the native leader in India, praises Jesus. We find that such men as Napoleon praised Jesus. And does not George Bernard Shaw praise Him?

But one does not need to go afar to find men who praise Jesus yet are not Christians, at least not in any formal way. What does it mean?

Jesus once said, "Why call ye me, Lord, Lord, and do not the things which I say?" The test then of the quality of the praising of Jesus is whether these professed admirers of Jesus who denounce the church are themselves doing the things Jesus said. As for that, some of them turn out to be men who deny that He said anything. They praise only His name, for effect.

There are some who accept the record of the historic Jesus and try to do what He said and the church should hear them. But those who praise Jesus while rejecting the only book that tells about Him are deadly enemies. They wear the very latest fashion of sheep's clothing for the regular old kind of wolves.

A Bread Trust.

And now we are to have a \$400,000,000 Bread Trust. So the farmers are getting together at last. They will be raising the price of what we all eat, the villains. No. It's the baking trust. Oh yes, the women are combining. Well, they deserve better pay. But it is not the women at all. Just a system of 157 great bakeries over the country. And the price of bread will not be affected by the size of the wheat crop any more, at least not lowered.

Mark Sullivan estimates that Bryan took in between a million and a quarter and a million and a half for lecturing. His speeches for prohibition were not paid for. His average rate in recent years Sullivan estimated at from \$300 to \$1000. Clarence True Wilson tells how generously Bryan gave his support to moral causes without price.

The Treasury Department Public Health Service in a pamphlet of May 23, 1924, reissued recently, says, "The number of addicts (to narcotics) has decreased steadily since 1900." The figures are estimated to have dropped from 264,000 to 150,000. So prohibition is not increasing the dope habit.

America's Great Decision

Neither Pope Nor President But The People.

No question ranks in importance above the issue of who shall interpret the Word of God.

Other questions with regard to good government as indicated in the diagram of religion and government have been discussed at various times in this quarterly. "God Over Government" was discussed in the April, 1924, issue. Selections from presidential messages were given to show that Americans admit that God is over government, even if the Constitution is silent on the point.

The next point, the authority of Christ, was discussed Oct. 1924, under the heading, "What About Christ? Silence?" The selections from presidential acknowledgements of God were repeated to allow examination to see whether Christ was considered as the representative of God.

"A Moral Standard for Government" was discussed in Jan., 1925. Some quotations from American leaders were given to show a degree of American recognition, unofficial indeed, but probably popular.

Americans do care about the Word of God. The American Bible Society sold millions of Bibles last year, more than ever before. The Oxford University Press sells over a million a year. And Nelson and Holman and Winston and many smaller companies sell vast numbers. Dorchester says, "It is probable that in 1804 there were much less than 5,000,000 Bibles in all the world." That many are sold in a year today, over half that number in the U. S. alone.

The very fury of the conflict over the reliability of the Bible as the Word of God shows how important an influence is to be had in the world if one can only get his interpretation of the Bible accepted. There is no other influence possible to a man today equal to that of persuading the world that the Bible means some certain thing.

But who is to interpret this influential book? The answer presented here is that the people are the supreme human interpreters of the Bible. And we believe churches and governments ought so to declare and, still further ought so to act.

In the April, 1925 issue, it was argued that the people should rule, under God. The way to rule under God is to make His Word supreme and then vote as one interprets that Word.

"Every one of us shall give account of himself to God." That is thoroughly democratic. But are we to give account of obedience to what we ourselves think God desires or of what some authority has told us? Jesus said, "Preach the gospel to every creature" and he more explicitly went on, "Teaching them to observe whatsoever I have commanded you." We all accept authorities, but we

ourselves first decide who our accepted authorities shall be.

The people's decision on authorities is stated even in the declaration that God would raise up a prophet and require all to hearken to him. A test was given in answer to the question, "How shall WE know the word which the Lord hath not spoken." Near the close of the Bible we read, "Believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world."

If scholars are needed to discover the

ars themselves. The people do interpret and more and more, in both church and government, they rule. What a pity they often do not rule according to their interpretation of the Bible, but according to appetites and desires which they well know and admit the Word of God condemns, for the people interpret well.

If "in multitude of councilors there is wisdom," then the greater the multitude the greater the wisdom, unless their very numbers prevent their taking counsel. But every real thinker added gives one more chance for the avoiding of one-sided views, of personal prejudices, of consideration for the interests of the few.

The record of the people's rule compares well with that of popes in churches and that of kings or emperors or aristocracies in government. The strongest and broadest of ancient empires was that which the Roman people won after they had torn control from the patrician senate. It is true the people became corrupt through war, the senate regained control because the people were not fit enough. They were pagan. They needed a Bible, a Christ, and the Holy Spirit. But without these Christian advantages the heathen people did better than the heathen kings, yes, better than a good many who drew the name of Christianity over their murders, adulteries, and oppressions.

But the hope of the world, after so many failures, lies in the new advantages of Christianity spread over all the people. "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to THE PEOPLE of the SAINTS OF THE MOST HIGH, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him."

The Relation of Church and State.

BIBLE SYSTEM

Followed Nowhere Yet

GOD

JESUS CHRIST

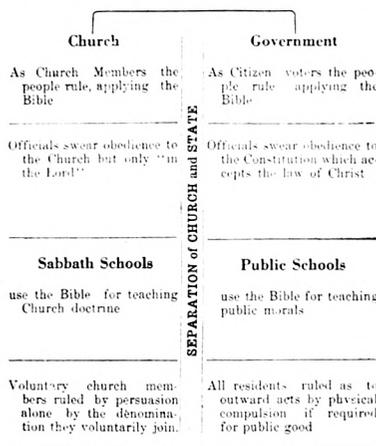
"All authority is given unto ME in heaven and in earth"

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

Large Copies Obtainable.

Anyone wishing large copies, 13 1-4 x 15 1-4 inches, of the diagram of the three systems: Bible, secular and Catholic, on the relation of Government to religion, one of which is given in reduced form in this issue, can obtain them at 2 cents each, or 10 cents a dozen for light paper copies, double that for light cardboard.

We are paying our debts. We have prohibition. France might try that.

Otto Kahn rebuked labor for using strikes when by saving a small percentage of its annual wage fund and buying stocks it could soon own a controlling interest in most of the great corporations that own our larger basic industries.—Alva W. Taylor. The labor banks are a beginning in preparation for this. But what multitudes get so little they cannot save. And how many more could and will not.

meaning of anything, we common people notice sharply whether the scholars agree. Those who accepted popes had many occasions, once a series of occasions for forty years, to decide which man claiming to be pope was pope, for two and sometimes three were claimants.

Kings and popes have had their day as absolute authorities. The record is made; and on the record, kings and popes are hardly as trusted as they once were. Scholars have their place; but the people are more and more schol-

America's Great Decision

I Solemnly Swear.

Only one argument seems to give hopes of freeing Americans from the charge that all are liars, in form if not in fact. Are lies, when agreed on, still lies?

Certainly vast numbers tell what is not true. Passing over all minor examples for the moment, what about the President? He takes an oath to "faithfully execute the office of President," and to the best of his ability "to preserve, protect, and defend the Constitution of the United States." But did he expect to enforce the Fourteenth and Fifteenth Amendment when he took that oath? We know he was positive about the Eighteenth, and there would be considerable comment if he did not, in his messages to Congress, urge the enforcement of its provision for prohibition of the liquor traffic. But so far he has failed to add a paragraph or even one of his famous single sentence declarations on the dead-letter amendments. No one expected he would. But why did he take the oath? Why have an oath?

Look at the Illinois Legislature. All its members take an oath to the Illinois Constitution. But the majority know when they take it that they do not mean to keep it. For many years the provision requiring a reapportionment of representation after each census has been disregarded. Chicago would, on account of her more rapid increase in population, soon outvote the whole state, and downstate Illinois objects. So no reapportionment is made, though the state representatives and senators all more or less solemnly swear that they will support the Constitution of Illinois. No one is surprised. But why go on having an oath?

Then consider the ministers in the churches. They take an ordination vow to the doctrines and practices of their church. But behold, not a few begin to tell how much they do not believe of what they are understood to have professed. Multitudes praise their spirit and make mocking remarks about "literalists." Why have any word to be literal about. Why not dispense with both creeds and constitutions? And why have oaths?

When it is understood that oaths do not apply to dead letter laws or creeds, though the oath covers them, if words mean anything, do we not then have dead oaths? And when we have dead laws and dead oaths, how long does it take to reach the time when we find that truth is dead?

Maybe agreed-on lying is not lying? But how sure are we that it is agreed on? If a change is understood and agreed on, why is it not made? Is it agreed on very certainly? And if men do agree, does God?

But let him who swears honestly to his tax assessment, or to his church

standards, or to the little office he holds and the little laws he agrees to enforce, cast the first stone.

What tremendous action would result if America decided on having every law or creed or promise either living or repealed, and every oath an oath. Only truth will make us free.

At present this so-called scientific age with its "passion for truth" is in favor of "solemnly swearing" what it does not mean. Therefore Progress advances like a blind man, slowly.

Professor Fisher's Price Index.

The following table shows the comparative changes in the price averages and the purchasing power of the dollar with the prewar dollar as the basis. The second column gives the percentage average of prices compared to the prewar level, the third the purchasing power of the dollar in prewar cents:

Date	Price average	In pre-war cents
Year average, 1923	158	63.4
Year average, 1924	149.3	67.0
January, 1925	161.9	61.8
February	162.6	61.5
March	161.3	62.0
April	156.4	63.9
May	156.9	63.8
June	158.1	63.3
July	160.3	62.4
August	159.5	62.7
September	158.2	63.2
October 3	157.0	63.7
October 10	156.1	64.1
October 17	156.5	63.9

A Standard Oil advertisement gives figures on three cars each run from 14000 to 33000 miles, three or four years each, showing operating cost of 11 cents, 18 cents and 12.7 cents per mile. Even taking the cheapest one and subtracting the whole item of depreciation; i. e., the share of the original cost, the expense per mile would be 8 cents. Gasoline was only one-eighth of the total. How do you feel now? My car was not one of the three. Was yours?

It is often said that the full effect of prohibition cannot come till the old generation of drinkers is dead. The old generation of politicians will be dead by that time, too. "The old order changeth" but the old gang is unchanged.

Before prohibition the U. S. drank nearly 23 gallons of liquor per person yearly. How many today of those who drink get 23 gallons a year?

Coolidge Speaks.

Addressing the American Legion Convention at Omaha recently President Coolidge said: "In spite of all the arguments in favor of great military forces, no nation ever had an army large enough to guarantee it against attack in time of peace or to insure its victory in time of war. No nation ever will. * * * No doubt this country could, if it wished, spend more money, make a better military force, but that is only part of the problem that confronts our government. The real question is whether spending more money to make a better military force would really make a better country.

"I would be the last to disparage the military art. It is an honorable and patriotic calling of the highest rank. But I can see no merit in unnecessary expenditure of money to hire men to build fleets and carry muskets when international relations and agreements permit the turning of such resources into the making of good roads, the building of better homes, the promotion of education and all other arts of peace which minister to the advancement of human welfare."

Smoke More Every Year.

The tobacco manufacturing industry in the United States is among those branches of production which maintain the most consistent growth from year to year. For instance, in 1900 our factories turned out 5,566 million cigars, and the output in 1924 was 6,658 million. Cigaretts to the number of 3,259 million were manufactured in 1900, while the production in 1924 totaled 71,024 million.

Ministers Need Education.

Dr. W. M. Gilbert of Drew Theological Seminary thus estimates education of Methodist preachers: "Today we have 15,785 Methodist ministers in this country. Twenty-two hundred of them have never gone beyond the eighth grade in school, 3,600 of them have gone beyond high school and only 2,350 have college and seminary educations.

"The lack of education among ministers is increasing instead of decreasing. We must support theological education and impress upon young people the thought that the time has passed when they can take a short cut to the ministry."

Lynching increased in the first six months of 1925 to 9 instead of the 1924 low record of 5.

While back copies last they will be available at 2 cents each. Complete files cannot be supplied.