



Rev. H. A. Jurkat

VOL LX.

NO. 9.

 The   
Reformed Presbyterian  
= ADVOCATE. =

SEPTEMBER 1926.

Published by the General Synod of the Reformed Presbyterian Church  
in the interests of its Principles and Institutions  
A MONTHLY MAGAZINE FOR  
CHRIST'S CROWN AND COVENANT

CONTENTS,

Editorial . . . . .	195
John Calvin Memorial Foundation . . . . .	195
Letter from India . . . . .	200
The Lost Simplicities . . . . .	201
An unusual offer of Tithing Literature . . . . .	203
Questions . . . . .	204
Council Voices united Support of Prohibition . . . . .	204
How shall the church deal with Social Questions . . . . .	208
Christian Endeavor Topics . . . . .	213

PUBLISHED MONTHLY BY  
REV. R. W. CHESNUT, Ph. D., Editor  
Duanesburgh, N. Y.

- Terms: \$1.00 Per Year in Advance. -

Entered as Second Class Mail Matter  
acceptance for Mailing at Special rate of Postage provided for in Section 1103,  
Act of October 3, 1917, authorized June 12, 1923

ADVOCATE PRINT, Duanesburgh, N. Y.

# Reformed Presbyterian ADVOCATE.

Stand fast in the faith, quit you like men, be strong.

---

Published the first of each month by the General Synod of the Reformed  
Presbyterian Church. at Duaneburgh, N. Y.  
Subscription, \$1 Per Year in Advance

---

VOL. LX.

SEPTEMBER 1926.

NO 9.

---

## EDITORIAL.

What about our missionary contributions this year? Some times it is not so much the amount we give as the time and way in which we give, that meets the necessities of our Mission Boards. Our missionaries must be paid at least every quarter, and some of them every month, and the treasurers can not pay these bills if the contributions are not sent in until the end of the year.

---

The following article is so full of interest to all who love and believe in the fundamental principles of christianity, that we ask for it a careful reading by all. This is a subject that is uppermost now in the minds of those who realize the importance of the inspiration of the Scriptures and their influence on the minds of men and the destiny of nations. Read it carefully and get others to read it. It is furnished us for publication by Rev. J. C. Monsma, president of a national institution for religious publicity.

---

## JOHN CALVIN MEMORIAL FOUNDATION

---

An Invitation to the Men and Women in Our  
Presbyterian and Reformed Churches Who in the  
Face of Widespread Defection Have Remained  
Loyal to the Faith of Our Fathers.



By Rev. John Clover Monsma.

On July 5th of this year the President of the United States spoke from a platform in Philadelphia, and on the same day the President of Columbia University spoke from a platform in London, and both discussed the American Declaration of Independence.

"No one can examine this record and escape the conclusion that in the great outline of its principles the Declaration was the result of the religious teachings of the preceding period. The profound philosophy which Jonathan Edwards applied to theology, the popular preaching of George Whitefield, had aroused the thought and stirred the people of the Colonies in preparation for this great event. No other theory is adequate to explain or comprehend the Declaration of Independence. It is the product of the spiritual insight of the people. We live in an age of science and of abounding accumulation of material things. These did not create our Declaration. Our Declaration created them. The things of the spirit come first. Unless we cling to that, all our material prosperity, overwhelming though it may appear, will turn to a barren scepter in our grasp."

Thus the President of the United States.

"There is, and long has been, dispute as to whether the political philosophy of the Declaration of Independence and the American Revolution was English or French in its origin. Whatever may have been added to it from French sources during the second third of the eighteenth century, the origin of the philosophy, like that of the French Revolution itself, must be traced to English doctrine and English writing of a hundred years before. The link which binds the liberalizing philosophy of England during the seventeenth century to the French literature, the French philosophy and the French Revolution of the eighteenth is provided by Voltaire in his 'Lettres Philosophiques sur les Anglais.' Between these same origins and the American Revolution no connecting link was necessary. The one was the root of the tree of which the other was the fruit. If the Declaration of Independence can be said to have had a single proximate and moving cause, that proximate and moving cause was Thomas Paine's pamphlet 'Common Sense.'"

Thus the President of Columbia University.

The following day on July 6th, the New York Times published an editorial under the heading "When Presidents Disagree." and by implication handed the laurel, not to the man of Calvinistic stock, with his Calvinistic viewpoint, but to the devoted admirer of the French atheist Voltaire.

The incident illustrated a fact that we have been too prone to palliate or ignore—that we in this country have with us two distinct philosophies of life and the world, the one centering in God, the other in man. Neither one of the two is a newcomer. Both were here at the time of our country's birth and even long before, but the sad statement must be made that whereas a hundred years ago the theocentric view was predominant, at the present time the humanistic conception of life prevails on every hand. Not Calvin Coolidge, but Nicholas Murray Butler is the interpreter of the thought life of America's multitudes. But that does by no means prove that he is also the correct and truthful interpreter of the facts of history!

In a study of mine, published several years ago and entitled "What Calvinism Has Done for America," I have tried to demonstrate by documentary evidence that our American colonists were men and women of the Calvinistic type of religion, which means that everyone of the seven days of the week was by them devoted to the service of God, and which also means that in everything that they planned and executed upon every one of those seven days they found their motives in the Scriptures and in their personal faith in God. From England they had come, from Scotland, from England, from France, from the German Palatinate, those spiritual sons and daughters of John Calvin, with the high resolve to here found a community, or communities, where the sovereignty of God should be maintained and where the practical fruits of that doctrine, freedom of conscience, social equality, political justice, a full and free expansion of the entire man of God, could be enjoyed.

They were not merely Christians, these colonists, they were *issus de Calvin!* They were the lineal descendants of the only Reformer who had a thorough grasp of the entire Bible,—who saw God in his awful glory and man in his unspeakable littleness, and who could not brook the human mite, be he a petty landowner or a king upon his throne, that would appropriate to himself the prerogatives of the Almighty, who at the same time saw and professed the high worth of every human creature that was risen with Christ Jesus unto a new life, be his social station ever so low.

The Calvinism of our fathers was a religion so powerful and glorious that blessings of every kind were bound to break forth from it in every direction. Its foremost blessing was the American nation itself. Ranke said, "John Calvin is the virtual founder of America." Froude and Bancroft said the same thing in other words. Not only did Calvinism lay solid and deep the foundations of our national life, but it also furnished



the motive power for the building of the superstructure, a structure lofty and daring, resplendent in political glory, social welfare, and unbounded commercial wealth.

There was only one element of potential danger connected with it all. That lay in the fact that so bold and glorious a structure could remain intact and its lustre undimmed only if the same force that built it continued to support and uphold it. And it is exactly in this matter that the American people have failed. It is exactly here that we must look for our "endless woes."

The unbelieving political philosophy of certain English writers of the seventeenth and eighteenth centuries, the false idealism of Kant and Fichte, and the Frenchman Rousseau, and the infidel propaganda of the encyclopedist school, of d'Alembert, Diderot and Voltaire, exerted a combined influence upon the thought life of youthful America, and already during the first decades of our national existence that influence became so widespread and strong that the fires of Calvinism were soon reduced to smoky and smouldering ashes, with a lone spurt of flame, occasionally, here and there. We still had our religion. But that religion, whatever the denominational name that it passed under, was rather of the Methodist than of the Calvinistic type—and Methodism is soteriological, not theological, in its genius. Our religion had gradually become a force that was operative only in the narrow sphere here of the personal, spiritual life. The religion that liberated old nations, that founded new ones, that drew forth out of the hearts and minds of men the last bit of latent power and made that power active in every domain of life—that religion, as a national force, was gone!

And so what we find is a great national structure left to the mercy of disrupting and debilitating forces. Inwardly that structure is gradually weakened by a false philosophy of life, such as men like President Butler of Columbia University profess; outwardly that structure is being assailed by a host of foreign elements, such as the traditions and practices of Roman Catholicism, of the millions of southern and eastern Europeans that have flocked to our shores, and of the unbeliever-world in general, defiant as it is in its attitude towards God like never before.

Rationalism in religion, corruption in politics, laxity in law enforcement, disrespect for authority, industrial warfare, the rapidly mounting crime statistics, all are signs of this heart-rending process of deterioration that our beloved country has fallen victim to. America is experiencing every day that it cannot substitute an intellectual and cultured heathenism for a

full-orbed service of God, and that it cannot go a-whoring after the idols of the foreign nations and escape the disastrous consequences foretold in the Scriptures. It was a fundamental principle of Divine Justice which the man of God enunciated in Shiloh's tabernacle: "Them that honor me I will honor, and they that despise me shall be lightly esteemed."

A great many remedies have been suggested for our national ills. I am convinced that there is but one remedy that will do the work, and that is that we take upon our lips the words of Jeremiah, "The crown is fallen from our head; woe unto us that we have sinned! Thou, O Lord, remainest forever; thy throne from generation to generation. Turn thou us unto thee, O Lord, and we shall be turned; renew our days as of old!"

To save our nation, to improve its conditions, nothing short of a radical change in religion is necessary. As the editor of the *Ministers' Monthly* I have for several years been able to study and observe the different brands of Protestantism. It is today my profound conviction that not Lutheranism, not Methodism, not Rationalism, not Pre-millenarian Fundamentalism, not a vague and general and senseless Protestantism, can effect the necessary change, but that Calvinism alone can shoulder the stupendous task and accomplish it successfully. Back to the religion of our fathers! That religion was Calvinism! This nation was Calvinistic in its origin. Its very architecture is Calvinistic. It was the Calvinistic faith that inspired the souls and strengthened the hands of the builders. And only a return to Calvinism, with the principles of that magnificent system applied to modern conditions, can insure our continued existence as a nation, and real, lasting prosperity.

I am at this time calling upon the members of our Presbyterian and Reformed Churches to join me in re-stating and re-introducing to the American public our great principles of faith. As President Coolidge remarked at the Sesqui-Centennial, "If we are to maintain the great heritage which has been bequeathed to us, we must be like-minded as the fathers who created it."

I propose to create a "John Calvin Memorial Foundation," a permanent Fund, the interest of which can be used to preach anew the Gospel of Calvinism. The purpose I have in mind for such a Foundation is threefold: First, to finance the publication of Calvinistic books; second, to finance the publication of a Calvinistic scientific journal; third, to finance lecture courses on Calvinism by the world's leading Calvinists in numerous centres of population, preferably in connection with colleges, universities, and other institutions of higher learning.



If you favor this plan, if you wish to help it along to the extent of your ability, if you desire to popularize it among your friends, if you feel that you want to speak a word of encouragement, will you get in touch with me at your earliest convenience? I need your prayers, I need the whole-souled co-operation of my fellow-Calvinists. Please address me as follows: Rev. J. C. Monsma, 246 Fifth avenue, New York, N. Y.

I have asked of God that he will repeat once more his wonders performed in history, that he will at this time make perfect his strength in my weakness, and that he may imbue us all with the spirit of Nehemiah, who in the face of overwhelming foes and with the scornful laughter of his enemies ringing in his ears, spoke those momentous words, "The God of heaven, he will prosper us; therefore we his servants will arise and build!"

---

### LETTER FROM INDIA

---

July 16, 1926.

Dear friends:

We have sent most of our men who were in the training school out to our village schools, as mentioned in a former letter, and for this reason there remained but one man in our training school, and this man can get his reading and writing with the boarding boys. We therefore had no work for our training master, and so let him go. Being a high caste man, all his relatives became very angry when he became a Christian, and he had to put up with a great deal of persecution. He finally came back to us, begging us to do something for him. We tried to get him a job as language teacher for new missionaries up in the hills, but failed, as he had had no experience in this line of work. We have finally sent him to a teachers' training model school, so that he will be able to come back as a school inspector and be able to keep our village schools right up to standard.

We finished summer school on July 5. Our preachers did not do anything special this year. We neither had any one to come out first, nor were any of our men last, in any of the classes. There were five districts united in the summer school this year—two missionaries and their preachers of the New Zealand Presbyterian mission, one missionary and preachers of the American Presbyterian mission, one Indian missionary and his preachers of the home mission field of the "Presbyterian Church in India," and our mission. We are sure the

men learned a great deal and received a definite awakening and revival. Their work in the villages is such a severe drain on their spiritual lives that they need these times of inspiration very much; they are usually the only Christians in a village, and everything around them is superstition, idolatry or demon worship. On arrival back in Roorkee from Saharanpur, where the summer school was held, I had two days of sweltering work getting the month-end bills paid up; then I had to make a trip to Hardwar to check over the book sales, which, by the way, is not finished, as yet. The man who had this work has proven entirely unworthy, having sold a large parcel of Gospel portions as wrapping paper, thinking he would be able to deceive me as to the quantity of books I had on hand. He has been dismissed, but, as yet, we do not have a man to take over the work, and Hardwar is again unoccupied. Oh, how I wish I could go there myself, as I have so often said before. It seems to me it is the most needy place and the place of greatest opportunity for evangelistic work, and now it is unoccupied.

On the 8th I came to Landour and gave an illustrated temperance lecture at the school where our children go. There were about 200 children at this lecture. Then the following day I gave the same lecture in the vernacular to about 300 Indians. Just at this time John came down with influenza. Carl had just gone back after missing a week of school; and now Margaret has been home four days. John went back for the first time yesterday, so you will realize Mrs. Taylor was glad I was up just at this time to help take care of the sick ones. We believe Margaret will be able to go to school by Tuesday, if all goes well; and as I am needed so much in Roorkee I have decided to go back tomorrow, Saturday.

Mrs. Taylor joins me in kindest regards to all our friends in America, and we again ask your prayers for the work out here in India.

Very sincerely yours,  
JOHN C. TAYLOR.

---

### THE LOST SIMPLICITIES

---

**Samuel M. Ramsey.**

At the opening of the late meeting of the United Free Church Assembly in Scotland, Dr. George H. Morrison, the Moderator, preached a sermon which produced a deep impression on its members, and when printed attracted wide attention throughout the country, so much so that Dr. Morrison's



congregation in Glasgow has released him for a year to travel through the Church, preaching practically this same sermon to as many as possible. The theme of the sermon was "The Lost Simplicities," urging a return to the simplicity in faith and practice of the early Christian Church. Among the simplicities mentioned are Repentance, Faith, Obedience, Prayer, Work. He argues that a simple and devout return to the sincere and ardent belief and practice of these simplicities would result in a greatly revived state of the Church; that lack of these is destroying the life, and weakening the power, of the Church in doing the work she is commissioned to do.

The Church of today is burdened with a multiplicity of complexities and complications. She has been devoting too much attention to the machinery, and too little to the work accomplished. If a work is to be done, some new plan must be devised to do it. There must be a committee or a society, or an association, or a league, or a brotherhood, or a lodge to have charge of it. There must be days set apart for this purpose, and drives for that—a week or a season for one thing and a movement for another. Meetings and conventions and associations must be attended; programs must be arranged, schemes carried out, enthusiasm aroused, in order to accomplish great results. Who wants to do anything in a plain, quiet, simple, unobserved manner, or in out-of-the-way place? Who wants to keep his left hand in ignorance of what his right hand is doing? There must be publicity. We have committees on publicity today, to herald abroad any seeming good that may be done, and make known to the world the fame of the preachers, or the remarkable size and growth of the congregation, or the great percentage of increase in the denomination.

There is need for a return to the Lost Simplicities without mentioning all the lost graces named above. Let us call attention to one: Repentance. Repentance is almost a lost grace in Church today. How seldom do we hear it mentioned in sermons, or religious periodicals? And yet it was once the burden of the message of the gospel. The great forerunner of the Saviour seemed to confine himself to this one subject, "Repent, repent, for the Kingdom of God is at hand." The Saviour himself, we are told, "went about everywhere preaching that men should repent." We do not hear of sinners repenting today. If they sign a card saying they wish to be a Christian, and give their assent before the Session to the question "Do you take Christ as your Saviour?" it is considered quite sufficient. And as for professing Christians, it does not seem ever to enter their minds that there is any need of their repenting. Christians repent? Why surely there is no

need of this. We supposed only sinners need repent! But, alas! Christians need to repent. The Church needs to repent. The trouble today is the Church does not realize its need for repentance. Many have forgotten that worship is a holy service and that God wants a holy people to serve him. Too many unholy things are brought into the house of God. The Psalmist says "Holiness becometh thine house." There is need for a return to a holy, quiet, simple worship of God.

And among other things the Church needs to repent of its desecration of the Sabbath. This is one of the most prevailing sins among Christians today. We are being contaminated with the Continental Sunday. We are forgetting the binding obligation of the Fourth Commandment. We are coming to think that any lawful thing except manual labor may be done upon the Sabbath. There is much need of a right understanding of the teaching of Scripture on this subject, and a willing obedience to God's commands. God's people are waiting and praying for an outpouring of the Holy Spirit, but how can we really expect this until there is real repentance of sins, and real obedience? This is a time of work. The Church is devoting itself to this as never before. Evangelistic work is claiming almost its sole attention. Much personal work is being done. This is right. This is what ought to be done. But—Saul, King of Israel, was once contemplating doing a certain good thing which he thought would certainly be pleasing to God. But Samuel said to him, "To obey is better." And to the Church it might be said, in the midst of its great zeal for evangelistic work, and perhaps it ought to be said, "To obey is better." We cannot cover up a lack of repentance and obedience by a show of zeal in the Lord's work. We cannot make amends for disobedience by great activity in some other form of good. Let us return to the "lost simplicities," and then do "works meet for repentance," and then we may expect the Lord to "open the windows of heaven" to us. "This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein. For then thou shalt make thy way prosperous, and then thou shalt have good success."

---

#### AN UNUSUAL OFFER OF TITHING LITERATURE

---

**37 Pamphlets, Over 350 Pages, by 33 Authors, 40 Cents.**

For forty cents the Layman Company, 730 Rush street, Chicago, offers to send to any address, postpaid, 37 large-page,



closely-printed pamphlets, several of them new, aggregating over 350 pages, by more than thirty different authors of various denominations. The price is less than the cost of production. With the first order we will include, without extra charge, enough copies of a startling pamphlet, "Wimpering Financial Freedom," to supply a copy for each of his church officials.

Please mention the paper in which you see this offer; also give your denomination.

THE LAYMAN COMPANY,  
730 Rush street, Chicago, Illinois.

---

### QUESTIONS

---

By Elizabeth Cheney.

O Modernist, so sure and erudite,  
I cannot climb your intellectual steep!  
I can but watch the flashing of your shears  
Among the pages I have loved for years.  
Forgive me if in ignorance I weep  
To see my Bible in a tattered heap—  
My guide, my solace, my unfailing light!  
Prophets gainsaid, Evangelists denied,  
My Lord again disowned and crucified.  
For if this sacred record is not true,  
What is a sin-stained, storm-tossed soul to do?

O Modernist, so erudite and sure,  
Please to my queries give a frank reply.  
You cannot say in thought, in deed, in word  
You've always kept the White Law of the Lord,  
Which saith, "The soul that sinneth it shall die."  
So on your honesty I now rely.  
Doth Sinai's lightning show your spirit pure?  
You know so well where Truth ends and begins,  
What have you done, pray tell me, with your sins?  
And if this sacred record is not true,  
What is a sin-stained, storm-tossed soul to do?

---

### COUNCIL VOICES UNITED CHURCH SUPPORT OF PROHIBITION

---

To the Federal Council of the Churches went the honor of

opening the presentation of the argument in support of the present prohibition laws, at the hearing before the Committee of the United States Senate, on April 17. A comprehensive statement, unanimously adopted by the Administrative Committee of the Council at its April meeting, was presented by Dr. William I. Haven, as the spokesman for the Council. Dr. S. Parkes Cadman, president of the Council, and Dr. John A. Marquis, chairman of the Administrative Committee, together with a large delegation from the constituent denominations, had gone to Washington to represent the Council, at the scheduled time, but, on account of an unexpected postponement of the date for hearing the "dry" side, were unable to remain.

In addition to the official document submitted by Dr. Haven—further testimony was given by General Secretary Charles S. Macfarland. Especially effective were the telegrams which he read from the Moderator and the Secretary of the United Church of Canada, declaring that the governmental system of sale (which was proposed for the United States in one of the bills before Congress) had proved unsatisfactory in Canada.

The declaration of the Federal Council on the subject was, in part, as follows:

"From the beginning of its existence the Federal Council of the Churches of Christ in America has been unequivocally committed to the policy of prohibition. When the first meeting of the Council was convened in Philadelphia in 1908, bringing together the official representatives of 30 denominations, a message dealing with the problem of the liquor traffic declared that 'if it be right to preach the gospel of abstinence for the individual it must be right to include in our message every possible persuasion to total prohibition as the attitude of the State toward the traffic in strong drink.' During the following years this position was repeatedly reaffirmed and, at the quadrennial meeting of the Council, in St. Louis, in 1916, action was taken urging that an amendment providing for national prohibition be submitted.

"In adopting this attitude toward the liquor evil the Federal Council of the Churches was simply gathering up and giving united expression to the expressed desire and will of the denominations that comprise the Council.

"Since the adoption of the National Prohibition Act, the Federal Council of the Churches has continued to sustain it constantly and with unflinching loyalty. At every annual meeting of the Executive Committee since that time this position has been vigorously maintained. This, again, was a definite reflection of the attitude taken by the various denominations separately. At the quadrennial meeting of the Council, in At-



lanta, in 1924, it was declared that it is the present-day duty of the moral citizenship of the nation to 'make unmistakably clear to both the lawless buyers and the lawless sellers of intoxicants that the liquor traffic has been permanently outlawed in the United States as the enemy of society.' In 1925 the Research Department of the Council published a report on the prohibition situation which clearly indicated that national prohibition, although it has not yet had an adequate trial, has produced incalculable social gains, and that it merits the most energetic support in order that the social policy which it represents may be given an opportunity of completely demonstrating its value. In October, 1925, the Administrative Committee of the Federal Council declared 'that the policy of prohibition is the deliberately and permanently established policy of this nation; that this policy has not failed, but on the contrary has already yielded results which fully justify its adoption; that the liquor traffic and the saloon must not come back again and that the churches must set themselves with new purpose to see that prohibition is enforced by law and sustained by the national conscience.'

"No divergent judgment has at any time been expressed either by the Federal Council of the Churches or by any of its constituent denominations.

"The support of national prohibition by the Federal Council of the Churches rests upon four fundamental considerations.

#### **Reasons for Prohibition.**

"First, the belief that in dealing with gigantic social evils like disease or crime, individual liberty must be controlled in the interest of the public welfare. Second, the belief that the liquor traffic is beyond question such an evil. Third, the conviction that no plan less thoroughgoing than prohibition is sufficient to eradicate the evils of the liquor traffic. Fourth, the evidence of history that other methods of attempting to control the traffic have failed and that prohibition, despite inadequacies of enforcement, is succeeding better than any other program.

#### **"Personal Liberty."**

"Limitation upon individual freedom in matters affecting society is the price that any people must pay for the progress of its civilization. Personal liberty cannot rightly be claimed for practices which militate the welfare of others or the interest of the community as a whole. It is especially contrary to democratic ideals and to enlightened public policy to permit any citizen to make profit from a business which is detrimental to his neighbor. This is readily recognized by all as sound policy in regard to the trade in narcotics. It is equally true of the liquor traffic. To insure social protection against a trade whose

avowed purpose was to get people to consume the maximum possible amount of alcoholic liquor is the foundation on which our national policy of prohibition rests.

#### **Grave Social Perils.**

"The reasons which led to prohibition not only remains today, but have been reinforced by the experience of other nations. The social peril of alcoholism is becoming of growing concern to statesmen throughout the world. If serious evils have sprung up since prohibition they are far less than the evils which arose from the liquor traffic prior to the amendment. The liquor traffic with the accompanying saloon was allied with political corruption, crime, gambling and prostitution. It meant the wreckage of men and the degradation of families, which social workers and ministers saw constantly in their daily work. It produced needless inefficiency in industry. Moreover, the tendency in the United States, as has been the case in Europe, was toward an increasing consumption of the stronger liquors with consequent intensifying of social hazards. Methods of control short of prohibition, such as taxation, regulation and the Governmentally controlled systems of some of the Canadian Provinces, Norway and Sweden, have all proved inadequate to cope with the evil.

#### **Return of the Saloon?**

"The proposal to modify the Volstead Act so as to permit the sale of wines and beer presents insuperable objections. It would make enforcement more difficult. It would inevitably mean the return either of the saloon or something equally undesirable. Bootlegging in stronger liquors would become more menacing because it would tend to operate through the places where the milder intoxicants were sold. Moreover, there is no evidence to justify the contention that to permit wine and beer would reduce the consumption of ardent spirits. The teaching of experience is to the contrary.

#### **The Path of Advance.**

"The one path of advance is for all good citizens personally to observe the law and to support the great enterprise, born of the idealism of the people, of completely ridding the nation of as demoralizing a business as the liquor traffic has always proved itself to be. Least of all should our prohibition law be changed in response to the cry of those who by their own disrespect for the law are preventing it from receiving a fair trial or who, because of their special interest in the return of the liquor traffic, are artificially stimulating an agitation for changing our present law. The call of the hour is for such a thorough-going work of moral persuasion and legal enforcement as will give the policy of prohibition an adequate oppor-



tunity to demonstrate its full value to the nation and to the world."

---

## HOW SHALL THE CHURCH DEAL WITH SOCIAL QUESTIONS?

---

By Rt. Rev. Edward L. Parson, D.D.  
Bishop of California

---

The moment that any individual says, "I will make Christ supreme in my life," he discovers that he faces a great number of very difficult questions—difficult intellectually as well as morally. For to say that Christ is supreme is to say that every position which the Christian takes in life must be tested by its accord with Christ. There are no morally indifferent matters. For the individual every question has a moral and spiritual side.

Of course, in a vast number of cases the matter is quite trivial, and in an equally large number the relation to Christ's spirit and teaching is clear. For the cruder forms of morality and for the more immediate exercise of Christian virtues a man needs no guidance. But, if he is honest with his faith he cannot stay in these immediate relationships. If he must love his children, and in all his dealings with them make his chief consideration their welfare, spiritual, moral and physical, he cannot leave that love at his house door. He must take it downtown with him, to his office or his work. His pleasures and his hobbies, his reading as well as his ideals, must be submitted to Christ. When he comes to election day he discovers that there is no question upon which he has to vote which has not some bearing on the Kingdom of God. Whether it be race-track gambling or child labor or prohibition or the World Court and the League of Nations, the welfare of God's children is involved, and that means that Christ has something to say about it. We Christians may fence off no part of the world in which we live and say that Christ has no entrance there. People think we may. Some of you remember that oft-quoted statement of a representative of some business organization in Pittsburgh who had objected to the social program of the Y. W. C. A., which organization, said this man, "assumed that utterly wrong principle that the Sermon on the Mount had something to do with business." A good many Christians act as if it did not; but no Christian would venture to support the principle.

But the moment Christ has access to these matters we Christians find ourselves involved in terrible problems. The business man has to live and work in a world which seeks money and material prosperity as its chief aims. He finds himself, perhaps, a member of a group which frankly regards the employee class as part of an industrial machine, not as a group of human beings. What is he going to do about it? The laboring man, it may be, finds himself in a union which is quite as materialistic and selfish as his employer's group. What is he to do about it? We all discover ourselves in a world which is pagan in its fundamental movement—**competition in trade, in armament, in national ambition**—a world in which nations armed to the teeth and preparing always for war are the symbols of the common ideal. War and the kind of economic competition which leads to war are simply the antithesis of Christianity, which is the religion of love and brotherhood and co-operation. But we are in such a world. It touches us daily. What are we to do about it? How are we to make Christ supreme in our own lives and in the life of the world?

The two aims are tangled inextricably together. We cannot live a Christian life in a world which is not thoroughly Christian, or without either being compelled to take part in making that world Christian, or, on the other hand, give up our Christian standards. We cannot serve two masters. If our master is Christ we cannot serve the world; we must transform it. It is true that the fundamental transformation must come in the hearts of men. But until it does we are met on every side by problems which have to do with the restraint of evil, the righting of injustice, the establishment of true standards, the furtherance of movements which express goodwill and love.

Now, that means not only talking and thinking about things, but lending a hand to make things right. It means again and again (to come toward the crux of the matter) that we must take a definite position in regard to laws and legislation. The position of the state must again and again come under review. With the greater part of the detail of legislation we who are laymen in the matter can have little to do. Our responsibility lies in helping to elect the right kind of men whose main purpose in legislation we believe to be right and, in the deeper sense, Christian. But every year brings some outstanding issues which we must help to settle. The water and power policy of the state, prize-fighting, race-track gambling, taxation, questions like these on which we must vote demand to be tested if Christ is supreme, not by our dividends,



nor the views of our fellow-clubmen, nor the material prosperity of the state. They have to be tested by the help they give to Christ's rule or the block they put in its path. On other kinds of questions, such as the World Court or the League of Nations, we have to do our part in forming public sentiment. On still others we may find our own business involved or the whole structure of society in question. To sum it up: The Christian has to think and to act in a vast number of difficult and intricate matters in accordance with the spirit and teaching of our Lord. He has to make, or endeavor to make, Christ supreme. He has both an intellectual and a moral task. How is he to get the guidance and the strength for it?

It is here that the church has to play its part. It is the business of the church to bring to the individual the guidance and strength that he needs, to make his conscience sensitive, to clear his vision, and give him moral stamina. In that rests the leadership of the church or, to put it in another way, the responsibility of the church's leaders. There are three primary ways in which that leadership must show itself. The first is in the prophetic office of the pulpit. The task of the prophet is manifold. He has to comfort and strengthen, to teach, to stimulate love for higher things, to rebuke and warn, to unravel moral problems to find the underlying meanings of every-day experience. He has, in relation to the larger issues of society, to try to get beneath the surface and see their relations to the Kingdom of God. But to do all this he must necessarily deal with the questions which come into the lives of the people to whom he ministers. He cannot talk about honesty and ignore its place in business, nor about brotherhood and ignore industrial denials of it or its relation to immigration. For these are the things about which people are concerned, and in which their lives are involved. It is not his task to expound political or economic plans, except as he uses them to illustrate moral and spiritual issues. Above everything, he has to make it clear that no legislative program must be identified with the Kingdom of God, however greatly it may set forward right relationships among men. His task requires prayer and study and thought and a vast amount of common sense. It is a hard task, but it is the prophet's burden.

And what of those to whom he unfolds the message which God has given him? They may dissent from many of the positions which he takes, but two things they will always do. They will be as jealous as is the prophet himself for the freedom of the pulpit, even if the words spoken from it cut deep. And they will give generous hearing and careful thought to those words, knowing that to the prophet there has been given, not only the church's commission to preach, but an apprehension

of ranges of Christian truth which may have lain entirely outside the hearers' experience. The pulpit is the church's first means of help and guidance.

Next, there is the work of those who have made special study of the matters which concern society as a whole and our relations to it—the official social service departments and commissions to which the church has entrusted the promoting of this aspect of its work. It is the task of such bodies, on the one hand, to stimulate actual social service on the part of church people and, on the other, to stimulate their thought and study of social matters, and in some sense to represent the church in them. The latter is far the more difficult work. A social service department should keep the church informed of social conditions, should furnish it with guidance and suggestion in regard to movements which concern the welfare of society, should call on the church to act when action is necessary, and be prepared to represent the church publicly. That cannot be done properly unless a social service group is really representative of the church as a whole. Leaders naturally must be ahead of the main body in the march, but they must not be so far ahead as to menace their communications.

It is for the same purpose that many Christian groups have issued what have been called "social creeds." In the early Middle Ages when the church came into the crude and wild life of northern Europe it found that the new creed was frequently accepted in principle, but that the people as a whole were quite unprepared to see the bearing of their new religion on some of the plainest facts of individual moral life. And so the church made codes of morals, issued moral creeds, passed moral canons and built up great systems of what was called moral theology, to help the individual Christian solve his moral problems. These so-called social creeds have the same purpose. They are neither authoritative nor final. They are experimental in character. They are substantially efforts made by the enlightened leaders of Christian opinion to guide the harassed and perplexed Christian conscience. Some are more, some less, weighty.

All these outgivings of churches on social problems are not efforts on the part of religious groups to enter where they ought not. They are efforts to help the individual and the corporate conscience to find its way in making Christ supreme. These statements are experimental, as I have said. They must frequently put a wrong emphasis; but for the most part they come from group thinking by those who really know and who are trying to be fearlessly Christian.

Thirdly, we have the conference method. One of the best



things that has happened in the diocese of California of late is the discovery that conference about this kind of thing is a fruitful means of closer brotherhood and clearer light. It is always so. No individual can work out these problems alone. No group with strong group loyalty and great interests involved can solve the problems. It is only as different people with different points of view come together, simply seeking to find God's way, that that way can be found.

Finally, I must say a word about the church in its corporate capacity. How far should it, through its conventions, act in relation to public matters? On three things we would, I am sure, all agree. We are all jealous for the preservation of the American principle of the separation of church and state. Formally expressed, that means that the state is to give no privileges, no special opportunities to one religious body more than another.

The second point on which we could all agree, I am sure, is that the reasonable and Christian obverse of this separation is that we want no ecclesiastical organization dominating politics, determining legislation, electing candidates. We want no church "bloc," no church vote, handled as such, for which politicians may bid.

But, thirdly, we do want the church to be effective for the common welfare. We want it to speak authoritatively on moral questions, and now and again there come matters before the public where the moral issue is quite clear, where church sentiment, at least among its leaders meeting in council or convention, seems practically unanimous. It has been the common practice of ecclesiastical assemblies, certainly of our own church, to feel that under such circumstances the church may quite properly give corporate expression to its view, that by so doing the cause of the Kingdom, even in some small way, is helped. It was in that spirit that the general convention in October urged American adherence to the World Court, now happily given; and conventions and synods by the score have condemned the increasing lawlessness of American life. This seems a sound position for the church to take. The passage of multitudes of resolutions in which no one is interested, or of others by a mere majority vote, is, I am sure, poor policy from the point of view of the great essential things; but I raise the question as to whether, properly safeguarded by reference to a competent committee and truly representing the great bulk of its leaders, the church ought not to feel free—nay, ought not to feel it a duty—now and again to make specific declarations concerning specific matters. It has a moral leadership to give.

## CHRISTIAN ENDEAVOR TOPICS

September 12, 1926

Topic: "What is the Church, and what should it be doing?"—Eph. 2:17-22; Matt. 28:16-20.

## Bible Reading

Monday	—"The Church a Body" .....	I Cor. 12:12-31
Tuesday	—"A Garden" .....	I Cor. 3: 9
Wednesday	—"A Family" .....	Eph. 3:15
Thursday	—"A Light-Bearer" .....	Phil. 2:12-16
Friday	—"Praying" .....	Acts 4:23-31
Saturday	—"Caring for Souls" .....	I Pet. 5: 1- 7

## Comment

The Church is the organized body of God's people. Jesus Christ is the Head of the Church. We are the members and He is the head. It is God's home on earth; His dwelling. It is worthy of Him. The Church is said to be an army of workers with a great mission to spread the knowledge of God in all the earth. "Christ loved the Church and gave Himself for it, that He might sanctify and cleanse it and present it to himself a glorious Church." Do we love the Church?

## Practical Questions

1. Why should we be members of the Church?
2. What good is our Church doing?
3. Has the Church a World Mission?

## SEPTEMBER 19, 1926

Topic: "Missionary advance in India."—Isa. 11:1-10.

## Bible Readings

Monday	—"Advance in Knowledge" .....	II Pet. 1: 1- 9
Tuesday	—"Advance in Grace" .....	Gal. 3: 8-15
Wednesday	—"Progress in Christ Likeness" .....	Eph. 4:11-16
Thursday	—"Advance in Organization" .....	Tit. 1: 1- 9
Friday	—"Increase in Numbers" .....	Acts 16: 1- 5
Saturday	—"Advance in Virtue" .....	Gal. 5:22-26

## Comment

There is great encouragement to press forward the missionary work in India. The heathens of India are getting tired of their old heathen religion that is so exacting and cruel. It has no ideal of love. Love is the great characteristic of Christianity. The people of India are by the thousands begging for the Gospel. There are possibly few places in the world where so much is being done, and so much really accomplished for the Kingdom of Christ as in India.

## Practical Questions

1. What have we done for India?
2. What is our denomination doing for India?
3. What are we going to do this year for our Mission in India?



## SEPTEMBER 26, 1926

Topic: "What work shall we plan this year?"—I Cor. 3:6-17.

## Bible Readings

Monday	—"Soul-Winning Work" .....	Dan. 12: 3
Tuesday	—"Bible Reading" .....	Acts 17:10-12
Wednesday	—"Helping Any Church" .....	Rom. 16: 1-13
Thursday	—"Work for Our Community" ..	II Kings 23: 1- 6
Friday	—"Helping Missions" .....	Luke 14:15-24
Saturday	—"Religious Education" .....	Rom. 4: 1-13

## Comment

There is a great deal said about planning for future work. Our plans, however, often fail. Very often because our own ignorance or carelessness. We must have plans, but if we make plans we should do our best to work them out. The plan may be good, but it will not work out itself. Our plans should be carefully made for they will all be tested. "Man proposes, but God disposes."

## Practical Questions

1. What especial work is most needed?
2. Are we trying to save the lost?
3. Do we support a missionary?

## OCTOBER 3, 1926

Topic: "What is education? How get it? How use it?"—Rom. 12:1-3.

(Consecration Meeting.)

## Bible Readings

Monday	—"Wisdom" .....	Prov. 1: 1- 6
Tuesday	—"The Learnings of Our Times"—	Dan. 1:1-5, 17-20
Wednesday	—"Education by Ovservation" .....	Prov. 24:30-34
Thursday	—"A Wise Teacher" .....	Matt. 13:1-3, 51, 52
Friday	—"Teach Others" .....	Titus 3: 8-15
Saturday	—"Use Knowledge in Daily Life." Matt.	7:24-29

## Comment

Education is the development of our innate powers. Our schools of learning give us a start, but we must keep up the work thus begun. Education is physical, social, mental, spiritual. A trained mind and a depraved soul together makes a dangerous man. Every man should so train his hands that they can do well anything that is necessary for good of self and others.

## Practical Questions

1. What will be our calling in life?
2. How prepare for it?
3. What is a practical education?

# Cedarville College.

CEDARVILLE, OHIO.

Prepares young people for definite Christian service. Located in the northern part of the beautiful and healthful Miami valley, Co-educational. Character building. Christian school of the highest type. Sound, safe, strong. New science hall. New Gymnasium. Modern preparatory and collegiate departments. Classical, Scientific, Music, Educational, Agricultural and Physical Educational courses.

Degrees A. B. B. S. and B. D. Expenses very low.

1st. Semester opens Sept. 8, 1926. and 2d. Semester opens February 1, 1927. Send for catalogue, etc.

W. R. McCHESNEY, Ph. D., D. D., President.

---

---

## REFORMED PRESBYTERIAN THEOLOGICAL SEMINARY

CEDARVILLE, OHIO

Our Seminary was established in 1807. It has a full faculty and modern courses. Regular seminary course of three years, leading to a diploma.

Students in the Seminary may take courses in the college under the supervision of the faculty. They have the privilege of the large college library and the college laboratories.

Young men of our own church are asked to consider the Gospel ministry.

Open to students of all churches.

For further particulars write to

Rev. W. R. McChesney, Ph. D. D. D., Dean.