

THE CHRISTIAN NATION

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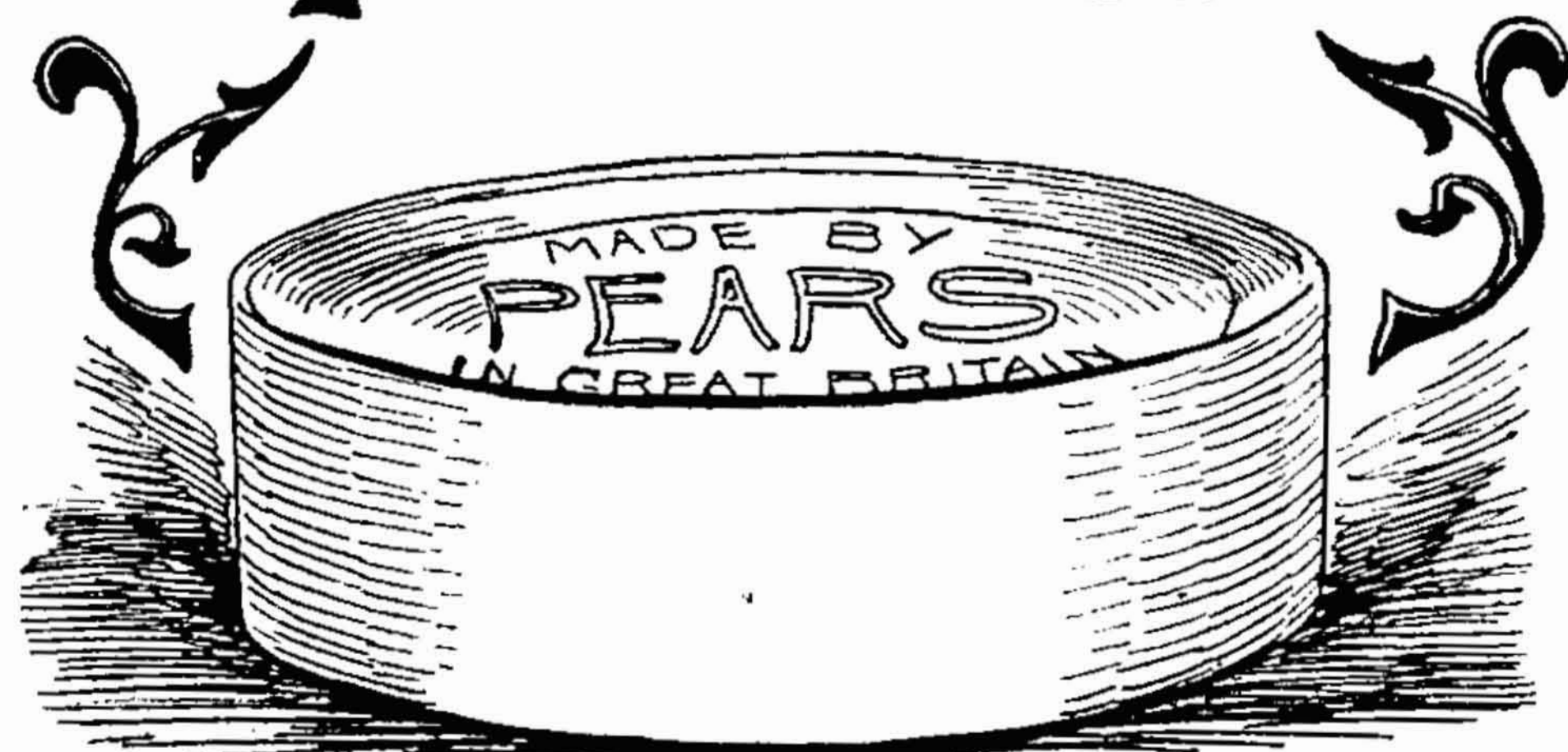
The Secret's Out!

I've heard it said, and heard it read,
That put to any test,
Of all the mites a woman writes,
Her "P.S." is the best.
Though why the best, none ever
guess'd,

Nor saw a secret there,
Until a maid in mischief laid
The women's secret bare—

That P.S. means

➔ Pears' Soap



CHRISTIAN NATION

"**RIGHTEOUSNESS EXALTETH A NATION.**"

NEW YORK, APRIL 21, 1897.

Current Events Reviewed.

Various Readings.



Facta Actaque.

It is said that the plague is dying out in Bombay.

Belgium has officially licensed gambling in Ostend and Spa.

Ex-Senator Voorhees was buried at Terra Haute, Indiana, on April 15.

The waters of the Mississippi are spreading over the Louisiana lowlands.

James S. Martin of Vermont has been selected by the President as Assistant Secretary of War.

Gen. Ruis Rivera has nearly recovered from his wounds, in Cabanas fortress, and hopes for a pardon from Spain.

Alexander Haitt, of Hartford City, Ind., has a contract with the British Government to furnish six thousand horses for its artillery service.

On the night of April 14, seven incendiary fires broke out in Kansas City. It is supposed that a plot had been laid to burn down the city.

Baron Courcel is supposed to be the person that will be chosen as the fifth member of the Court of Arbitration between Great Britain and Venezuela.

The President has decided to recommend to Congress the paying of indemnity for the lynching of three Italians at Hahnville, La., on August 8th last.

While Turkey is permitted to receive 200,000 Mauser rifles from Germany, Austria prevents Greece from receiving 7,000,000 cartridges shipped from Trieste.

The Czar of Russia has issued orders to the effect that hereafter all criminals condemned to imprisonment in Siberia shall be conveyed by railroad instead of by march, which caused the death and dreadful suffering of thousands.

James B. Angell, President of Michigan University, has been nominated by the President to be U. S. Minister to Turkey. It is needless to say that the Board of Regents and faculty and students are not pleased with the nomination.

Turkey has at last declared war against Greece and the challenge has been accepted and constant fighting has been maintained between the two armies in Milonna Pass on the frontier since Saturday. The efforts of the Powers to preserve peace have proved fruitless.

The wife of Theodore Tilton died last week at the home of her daughter in Brooklyn, N. Y. She had been blind for several years, but an operation during the past year restored her sight. Her death was caused by paralysis. Her husband is in Paris writing for journals.

There is evidently dissatisfaction even among Methodists concerning appointments of ministers by bishops. Grace Methodist Church of Newburgh, N. Y., refuses to accept a minister sent to them by their bishop, not because they dislike the minister, but because they wish to retain the one they have had for some time past.

An Anti-Puritan Mayor.

The election of Carter H. Harrison, as Mayor of Chicago, is a triumph for the baser elements. The Mayor elect boldly declared that, in the event of his election, he would not administer the government of the city on Puritanical principles, which means that Sabbath laws will not be enforced, that saloons may be kept open all night and not be disturbed, and gambling and debauchery may go on unnoticed. Chicago was bad enough under Mayor Swift, who made spasmodic efforts at times to enforce the laws. There is little hope of moral progress under a Mayor who openly declares his want of regard for the principles of morality.

Politics and Religion.

Politics in its noblest and best sense—things of the State—should concern the Christian, and cannot be divorced from religion. Religion must control in State as well as in Church. We make these remarks because of a reference by Mr. Moody to the matter. The great city of Chicago has chosen as Mayor a son of Mayor Harrison, who governed (?) the city during the Columbian Exposition. He represents the bad elements of the city. Mr. Moody said to a *Record* reporter the evening before his great meetings in Chicago, "How do I know who is the best man for mayor? Preach the Gospel. No, I don't believe in enforcing the Ten Commandments by human statute. They must be written in the heart. And you can't enforce prohibition in this city."

Mr. Moody needs that some "Priscilla" of the W. C. T. U. should expound to him more perfectly the way of God.

It is surprising how this idea takes hold of men. They will not see why it has such a comfortable lodgment in their minds. The *Christian Cynosure* says that this note came to the editor from the pastor of a congregation in Belfast:

"Secret societies have not the hold here upon people which they have in America, I am glad to say. There is not, so far as I know, any anti-secret organization in this country; nor any one who is conspicuously fighting secret societies. I believe the best way to stem the tide of this evil is to preach a full and pure Gospel, and pray much for the Holy Spirit to give effect to the Word. I have faith in the 'expulsive power' of the cross and the throne of Jesus Christ, and very little faith in anything else. Is there not danger when one confines his attention to one evil that he shall degenerate into a faddist?"

We quite sympathise with the editor's outburst:

"They are the enemies of these reforms who in this country speak of them as fads. They are the cowardly, time-serving ministers who scarcely ever allude to them in their pulpits who prate about preaching a pure Gospel. The purest Gospel in their estimation is that which does not interfere with a man's secret societies, his politics or his business. They are like some temperance reformers, who profess to save the drunkard by not interfering with the saloon-keeper. To try to save souls without trying to shut up the saloons and secret lodges, is like permitting batteries to shell towns and then trying to save the people by teaching them how to dodge the shells."

WHAT WAS "A HEINOUS SIN AND SCANDAL" IN 1891,

"There is only one door and that door is Christ, and if one of God's children has the right to come in at that door when and where a Methodist stands guard, or when and where a Baptist holds the keys, he has a right to come in at the same door when and where a Covenanter session has committed to them the keys of the kingdom."

One of the items in the form of libel against the Rev. N. M. Johnston quoted from his writings, which form of libel was drawn up and submitted to the Synod of 1891 by Dr. McAllister. See R. P. & C., Minutes of Synod, 1891, page 220.

LIBERALISM IN 1891.

The "liberal" tendency in the Covenanter church has shown its true character in no way more clearly than in its wide departure from the church's well defined position on this question of the organic unity of the body of Christ.

The conditions and requirements of evangelistic work being such, according to this "liberal" view, that no difference in admitting converts

would be found between Covenanters and other bodies of Christians, why should these

bodies, it would naturally be asked, remain apart. When it is claimed that, on evidence of the conversion of any persons to Christ, Covenanter church courts are under obligation to admit such converts to church privileges without regard to the rules that have distinguished Covenanters from other Christian churches, why should there continue to be any separation between these branches of the church?

This assault begins upon the distinctive principles of the Covenanter church. But where does it end? etc., etc. —Dr. McAllister in "Introduction" to "Stenographic Report," 1892, page 16.

IS ALL RIGHT IN 1897.

"But no part of the visible church, nor a council representing the entire church, should confound this full testimony or confession with THE SIMPLE CREED WHICH DETERMINES IN FACT WHETHER OR NOT A MAN IS IN CHRIST, AND WHICH SHOULD DETERMINE WHETHER OR NOT HE IS TO BE ADMITTED TO A PLACE IN THE VISIBLE ORGANIZATION OF CHRIST'S PEOPLE."—Dr. McAllister in the *Christian Statesman*, March 6th, 1897, page 5th.

IN 1897 WHAT IS IT?

"This brings us to the point of this argument. The differences of doctrinal belief which distinguish the denominations of the visible church of Christ from each other, and which have crystalized into so many and often conflicting creeds and confessions and terms of communion, do not in fact prevent any of these denominations from receiving members on substantially the same grounds. All applicants who would be recognized by one of our evangelical denominations as believers in the saving truths of the gospel of Christ and thus united with their Lord and Saviour by faith, would be recognized in the same way by every other evangelical denomination. And being thus acknowledged by all denominations as members of the body of Christ, which is the true Christian church, their claim to a place in the visible organization of the church cannot be disputed. On what valid ground, then, can any of these denominations formulate doctrinal tests of communion or theoretical conditions of church membership, which, if sincerely and honestly carried into effect, would exclude from their own communion truly regenerated souls admitted to be translated by the Spirit of God from death to life and from the power of Satan into the kingdom of the Savior of sinners."—Dr. McAllister in the *Christian Statesman*, Mar. 8th, 1897, page 5.

Covenant Obligations.

THERE are instances known to all of us, of persons who have cut loose from the communion of our church, who claim that they are keeping the Covenant, and that they have carried their principles with them into the new fellowship. They are heard to say, and with some satisfaction: "I never vote." Quite a condensation of their obligations to Distinctive Principles.

When we open the Covenant, we read: "We, ministers, elders, deacons, and members of the Reformed Presbyterian Church in North America, with our hands lifted up, do jointly and severally swear by the Great and Dreadful Name of the Lord Our God.

2. That after careful examination, having embraced the system of faith, order and worship revealed in the Holy Scriptures, and summarized, as to doctrine, in the Westminster Confession and Catechisms and Reformed Presbyterian Testimony, and, as to order and worship, justly set forth in substance and outline in the Westminster Form of Church Government and Directory for Worship, we do publicly profess and own this as the true Christian faith and religion, and the system of order and worship appointed by Christ for his own house, and, by the grace of God, we will sincerely and constantly endeavor to understand it more fully, to hold and observe it in its integrity and to transmit the knowledge of the same to posterity."

Here is an enlarged profession. Here is a joint engagement, the engagement of a Church, its office bearers being specified, its representative heads, and its membership. The force of this is well known to our church, which has ever made much of the "organic body," of the "moral person," of its identity through the generations, and of the descending obligation of public covenants. Parties to a covenant may not then pick and choose out of its obligations and claim to be faithful.

Again there is the obligation taken "to transmit the knowledge of the same to posterity." No parent can discharge this obligation who translates his children into other church relations, and it were idle to claim any such thought. Our ministry have spoken out very boldly on all this subject. The tract by Rev. Dr. A. M. Milligan, "The Testimony of the Church," was circulated by Synod. This is its close:

"We testify not only against the government as in rebellion, but also against the churches which permit their members to identify with that rebellion, and which fail to lift up a standard against it. The Church was organized as an army under Christ her captain, to reduce the great rebellion against the Government of God. The weapons of her warfare, though not carnal, are mighty through God to the pulling down the strong holds of Satan. These weapons are her 'blood-sealed testimony,' and her work will not be finished till the voices are heard in heaven saying, 'The Kingdoms of this world are become the Kingdoms of our Lord and His Christ.' If any part of the Lord's host turn their backs in the day of battle, they weaken the hands of their comrades, and make it necessary to lift up a testimony against them also as deserters from the ranks. Micahiah, the Son of Imlah, was under the necessity of testifying not only against Ahab the King, but also against the prophets who encouraged him in his evil course. He declared that the Lord had put a lying spirit in the mouth of all his prophets. Jeremiah is forced to complain 'that a wonderful and a horrible thing is done in the land. The prophets prophesy falsely—the priests bear rule by their means, and my people love to have it so; and what will ye do in the end thereof? Whatever others may fail to speak, or may say in favor of those ministers who, after swearing the Covenant of 1871, have turned their backs on the testimony, and on the witnessing band with whom they so solemnly covenanted to stand, I feel bound, in fidelity to the cause, to give a friendly warning to them. It is well for men to understand that when they leave a Church of unquestioned orthodoxy that is small and unpopular, for one that is large and popular, thoughtful persons will regard with suspicion their plea of 'conscience.' Men will be constrained to ask: If their consciences are so tender that they can no

onger adhere to their covenant engagements to testify to their Redeemer's right to reign over the nations, and to regulate the praises of His Church, how will their consciences enjoy communion at the Lord's table with Masons, Odd Fellows and Rumseilers—not one of whom are debarred from the Communion into which they have made defection. Men who, in the maturity of their powers, and after years of ministerial work in the Church, have solemnly sworn their allegiance to its principles and then deserted them, will have no easy task to persuade either those whom they have deserted, or those to whom they have gone, of their honesty, but will learn when it is too late that they are not trusted. The verdict in their case, given by the Spirit of God in the 78th Psalm, is: 'For though their words were good, their hearts with Him were not sincere; unsteadfast and perfidious they in His Covenant were.'"

This was his utterance, as the voice of a strong Covenanter. Would he have modified his voice with reference to the acceptance of the decision of an assembly of Protestant Christians as the measure of the creed he should accept? If we turn even to the utterances of brethren of other communions as to such a proposition, we find such a man as Rev. George Dana Boardman, D. D., LL. D., the well known Baptist minister of Philadelphia, saying:

"Nor, once more, and most decidedly, can the church unify herself by compromise. This is the mistake of those unfortunates who are afflicted with cardiac hypertrophy or diseased enlargement of heart. Compromise is often right in matters of policy or method. Compromise is always wrong in matters of principle or duty. Truth abhors compromise as light abhors darkness. Truth advances her kingdom by affirmation, not by evasion; by victory, not by surrender. If there is in the world a sacred right, it is the right of every human being to have his own personal moral convictions. If there is in all this world a sacred responsibility it is the responsibility which every human being has before his God and before his fellows for those convictions. If there is in all this world a sacred obligation, it is the obligation which rests on every human being to be true, at whatever cost, to those convictions. For the man who is willing to surrender his own convictions for the sake of 'unity' is a man whose convictions for the sake of unity or anything else are to be distrusted. For he who begins with being false to himself will end with being false to everybody else. Moreover, the unity which is brought about by compromise is not unity at all; it is only a weak, sentimental, flabby uniformity. The boneless, pulpy compromiser, like a composite photograph in which every sign of individualism is merged, looks remarkably kind and also remarkably weak."

Such sturdy thoughts as these may well come home to us who rest under solemn vows.

Denominational Missions.

By Louis Meyer.

IN PUBLISHING the facts and figures in regard to denominational Christian work carried on by societies, situated in the United States, among the Jews in this country and others, we desire to call attention to two things. First, we intend to give facts only, and do not intend to enter upon a discussion of the success of the efforts, the laborers employed, etc., leaving that for a series of articles in a missionary magazine. Secondly, the facts are gathered, either from direct information kindly furnished by the secretaries of the different boards, or from the official reports published by the boards, and therefore reliable, although it is possible that we have overlooked some minor efforts.

Schaff-Herzog, vol ii, page 1182, published 1883, makes the following statement: "In the United States there is only one society for the prosecution of missions among the Jews. It is connected with the Episcopal church. . . . There are, however, some independent workers among the Jews;" an incorrect statement. Prof. Dalman, author of the article on Jewish Missions in the Encyclopædia of Missions, 1891, and of a brief book, "Missions Amongst Israel," Berlin, 1893, (German) gives reliable, but antiquated facts about America. Kalkar, Missionen iblandt Joederne, (Danish), leaves America out of the account. Dele Roi, in his otherwise most brilliant book, "The Evangelic Christendom and the Jews," 3 vols. (German), 1893, was unable to get much material beyond that used by Dalman. George J. Lindner, "The

Church and the Synagogue," 1894, is simply a free translation of a part of Kalkar's above mentioned book, without offering any additional facts about the Jewish work in the United States. Blackstone, "Missions to Israel," in the *Jewish Era*, July, 1893, gives a few more names than Dalman, but nothing beyond that. From this short survey of the publications on the Jewish work in the United States, the reader will be able to gather an idea of the difficulties in the way of the writer.

I. PROTESTANT EPISCOPAL CHURCH: "The Church Society for Promoting Christianity among the Jews. Auxiliary to the Board of Missions." As early as June, 1842, we find traces of this society. In 1845, Rev. J. P. Labagh was called as missionary to the Jews in New York, and the work was actually opened in the Church of the Redeemer, April 1st, 1846. Rev. Cook, missionary from 1847 to 1852, did not succeed very well in his efforts among the Jews, and the interest gradually decreased, till Rev. C. Jacobi caused the founding of the Church Mission to the Jews, and became, in 1859, its first missionary. In 1864 Miss M. J. Ellis began a school for Hebrew children, which was quite successful, and became identified with the Church Society in 1878. Strong efforts were made during those years to preach the gospel to the Jews, and the work was in such promising state that the society was formally recognized as an auxiliary to the General Board of Missions, and the present name adopted, Jan. 10th, 1878. (Dele Roi is at variance giving 1885 as the year of the society's official recognition.) Meyer Lerman was employed as missionary in New York, where he is in charge of Emanuel House today. The efforts to evangelize the Jews were most vigorous: in 1881 one hundred Jews were baptized, thirty of them in the city of Louisville, Ky. The revenue of the society in 1884 amounted to \$28,000. Special attention was paid to the clergymen of the Episcopal church, that every clergyman might be led to feel his responsibility regarding the Jewish residents in his parish, and the report of 1886-87 speaks of 254 cities in which clergymen were working among the Jews. In 1889, four missions are mentioned; 1896, three missions—New York, Philadelphia, New Orleans (*Jewish Missions Intelligence*, Aug., 1896), but the official paper of the society, *Gospel of the Circumcision*, mentions New York and Philadelphia only. The revenue, 1895-96, was about \$7,000. The bishop of Pennsylvania reported at the Missionary Conference in Cincinnati, Oct., 1896, that the "work has been carried on substantially as during the preceding year (i. e., in New York and Philadelphia), but in Philadelphia with much greater encouragement." *The Gospel of the Circumcision*, April, 1897, which came to hand this morning, contains encouraging reports from New York and Philadelphia. The society sustains in both cities missionary and industrial schools for the Christian education of Jewish children, and circulates the Scriptures, and messianic and missionary literature.

II. LUTHERAN CHURCH. While the efforts of the Episcopal church have decreased in strength since 1884, the efforts of the Lutheran church in behalf of Israel are growing in strength and in numbers.

1. *The Zion Society for Israel* (Zionsforeningen)

for Israel missionen blandt norske Lutheranere i America) was organized June 23d, 1878, in Minneapolis and represents the whole Norwegian Lutheran church in North America. *a* Station in Minsk, Russia, since 1880, Rev. Th. C. Meyersohn in charge. *b* Station in Odessa, Russia, where Rev. R. Gurland has commenced work lately. *c* Station in Baltimore: "since the death of Rev. P. Werber (Sept. 9th, 1896) no missionary work has been done at that place." The amount used annually is about \$4,000. (Facts kindly furnished by Prof. J. H. Blegen of Augsburg Seminary, Minneapolis, Minn.)

2. "The Evangelical Lutheran Synod of Missouri, Ohio and other States" began work among the Jews in New York by appointing Dan. Landsmann its missionary, 1885. Until his death, May, 1896, he carried the work on faithfully and honestly, beloved by Jews and Gentiles. His successor is Rev. Nathaniel Friedmann. Revenue about \$1,500. The Synod of Missouri carries on the work now without the help of others.

3. "Joint Synod of Ohio." In 1892 this Synod "laid the matter of Jewish Missions into the hands of Rev. A. R. Ruldell, Allegheny, Pa., by appointing him treasurer of Jewish Mission funds, with instructions to create a depository of Jewish Mission literature from which pastors and laymen throughout the Synod could get the Word of God gratis and distribute it among their Jewish neighbors." Rev. Ruldell, of Jewish descent himself, has carried this plan out with good success, and has done personal work among the Jews in Pittsburg. During last year a missionary was employed in Pittsburg, but the work at present is done exclusively according to the resolution of 1892: work by the local ministers among their Jewish neighbors. A good plan of work indeed!

4. "German Lutheran Iowa Synod." A mission to the Jews was started by this Synod in 1894, and Rev. E. N. Heimann appointed missionary in Chicago, where he is laboring today.

5. "The Swedish Lutheran Augustana Synod" began Jewish work in the city of New York in August, 1895, appointing Alexander Schaap its missionary. Particulars about his work are not to be had, except that the work is going on.

III. PRESBYTERIAN CHURCH. 1. The Board of Foreign Missions of the Presbyterian Church of North America has sustained, since 1870, a mission in Persia, paying special attention to the numerous Jews in that country. A school for Jewish children is quite successful.

2. "Presbytery of New York." Mr. Faust was engaged as Jewish missionary for the city of New York in 1892. His last report in *Trusting and Toiling*, Feb. 15th, 1897, is quite promising. Annual revenue, \$1,800.

IV. SEVENTH DAY BAPTISTS. Jewish work commenced in 1887, by appointing a missionary for Stanislau, Galicia. At present the work is carried on through the *Peculiar People*, a monthly, which is scattered among the Jews.

V. REFORMED PRESBYTERIAN CHURCH. In 1894 Synod resolved to enter upon the founding of a Jewish mission. The mission in Cincinnati, which had existed as an undenominational mission since November, 1893, has been taken under the care of the church. The mission at Philadelphia

was opened July 19th, 1894. Both stations are at work. Revenue: estimate, \$2,000.

VI. UNITED PRESBYTERIAN CHURCH. We believe that we can rightly call the Messiah Mission in Chicago a denominational mission. Rev. T. M. Chalmers, the missionary, is a U. P. minister. The services, etc., are carried on according to the U. P. Directory of Worship. The Mission has the hearty endorsement of Chicago Presbytery, and the Mission is sustained by money furnished by United Presbyterians. The work was started Jan. 1, 1896, and seems to be in a promising condition. Expenses during the year \$797.00.

VII. METHODIST EPISCOPAL CHURCH. This body ordained Rev. J. H. Wallfisch as missionary to the Jews in 1886, but soon abandoned the field. The New York Church Extension and City Missionary Society (M. E.) has a special department for Mission to the Jews, and helps the Hope of Israel Mission in New York. (See next article.)

VIII. THE BAPTIST SOCIETY FOR THE EVANGELIZATION OF THE JEWS was founded in 1845, and employed Rev. Lederer in New York from 1855-1876. One of the converts of this society is Bishop Scherschewsky of the Protestant Episcopal Church, who finished the first translation of the Bible into Chinese. The work of the Society has been abandoned.

In the next article we propose to speak of interdenominational and undenominational missions to the Jews in the United States.

Our Political Duties.

Rev. S. J. Crowe.

Preached at Oil Creek, April 3, 1897, by request of outsiders, from 2 Sam. 23:3, Matt. 22:21.

THESE passages lay down principles by which the followers of Jesus are to be guided in their politico-religious duties. The entire duty of the Christian in the field of politics is summed up in these two verses. They teach that the things that are Cæsar's, or our political duties, are limited by the things that are God's. They do not permit us to dabble in dirty politics today and then after half cleansing our dirty hands go and attempt to offer clean sacrifices tomorrow. This is true not only of voters but also of rulers. Moses writes this concerning them, (Translation, Deut. 17:18, 20, by John Knox to Queen Mary), "When he shall sit upon the throne of his kingdom, he shall write to himself an exemplar of this law, in a book by the priests and Levites; it shall be with him, and he shall read therein, all the days of his life; that he may learn to fear the Lord his God, and to keep all the words of His law, and these statutes, that he may do them; that his heart be not lifted up above his brethren, and that he turn not from the commandment, to the right hand, or to the left." The Lord says to Joshua, "Let not the book of this law depart from thy mouth, but meditate in it day and night, that thou mayst keep it, and do according to all that is written in it. For then shall thy way be prosperous, and thou shalt do prudently." Joshua 1:8.

These passages teach, 1, The first thing God requires of a ruler is, The knowledge of his will revealed in his word. See Josiah 2 Kings 22:8-20, 2 Chron. 23:1-23; 34:18-33.

2. The second thing required is, an upright and willing mind, to put into execution such things as

God commands in his law, without declining to the right, or to the left hand. Rulers are limited by law. President McKinley is held bound by the command of God not to send out 15,000 mail cars on the Lord's day. His oath to church and state add *additional obligation*. He has no right to shorten the lives of the post office employees to the number of 160,000, or to steal the Lord's day because he is President of United States of America. He should open his Bible and learn the magnitude of his transgression, and put on sack cloth and ashes as the king of Ninevah did and ask forgiveness of God.

1. Tribute is due to government because of expense and for protection.

2. Honor is due to government. This is true in a Republican government, for the office is honorable if the man is not. How is it in our government? Do not Democrats revile Republicans and Republicans revile Democrats without limit?

3. A conscientious obedience to law is due. Rom. 13. The obedience that God requires is not opposition to his revealed will. God cannot and does not command us to obey a government that disobeys him. That would make Cæsar sovereign instead of God, which is a heresy. Peter and John said will we obey God or man. The midwives did not obey Pharaoh. The three children did not obey Nebuchadnezzar. Daniel did not obey the king, and 18,000 Covenanters did not obey the wicked kings and queens of England and Scotland, and died as martyrs rather than disobey God, and did right.

4. Every citizen must bear his full share of the duties and responsibilities of citizenship.

"England expects every man to do his duty," so the state says to every man to do his duty. No excuse on account of the disgust, or corruption of politics, or being engrossed with other cares is legitimate. Provided only that he does not disobey God or try to give to Cæsar what belongs to God alone.

63,000,000 less 15,000,000 children under ten years of age who are not counted in this question equals 48,000,000; 21,000,000 church members we multiply by two to get the attendance at church, and it equals 42,000,000 under church influence. Now one in ten church members go to primaries. 38,000,000 laggards in United States at the primaries, one half of these are women and not allowed to vote in many of the states, so that 25,000,000 laggards would be nearer the facts in the case. These moral cowards are letting 6,000,000 gamblers and saloon keepers and boodlers and disreputable persons run this government in their own way and not for the glory of God or the good of the people.

Take Glasgow or Birmingham, England, and contrast it with our ring-ridden cities. 9,000,000 voters under Christian influence in United States today. (Read "Christian Citizenship," by Dr. Carlos Martyn, pages 60 and 61.)

This mighty majority is overbalanced by a contemptible minority of about 2,000,000 voters made up of saloon keepers, and gamblers, and lawbreakers, because in an unfortunate hour they accepted a Constitution which has no clause recognizing the great moral power which made and preserves a nation. Nor are the boodlers so much to blame.