

38TH YEAR

CHRISTIAN NATION

"**RIGHTEOUSNESS EXALTETH A NATION.**"

Published Weekly by the Christian Nation Pub. Co., N. Y.
\$2.50 Per Year. Single Copy, 10 Cents.

Entered as second-class matter September 1, 1884, post-office at New York, N. Y., under the act of March 3, 1879

Volume 74. Number 1907

NEW YORK, JULY 13, 1921

1105 Tribune Building, New York

THE MARCH OF EVENTS

BY REV. JOHN H. PRITCHARD

MEMOIRS AUF DEUTSCH.

THE Hohenzolerns should have given their best efforts to devising some scheme that would effectively put a stop to the writing of memoirs. It is a pernicious practice, one designed to roughen the waters of diplomacy and render more difficult the already difficult task of explaining disagreeable facts. Bismark's memoirs were strangely forgetful of the fact that "divinity doth hedge a king." And all the ingenuity of the "Potsdam crew" is still required to keep the second volume of the Iron Chancellor's work out of circulation.

Now comes the Memoirs of Baron von Schoen. The Baron was German Ambassador at Paris when the war broke out. In his book just off the press the ex-Ambassador declares: "The violation of Belgium was a capital offense against justice and honor, which drew the world's contempt down upon us and furnished our foes arms with which they no less effectively fought us than with bloody weapons." Von Shoen's indictment of the invasion of Belgium begins by terming it "a breach of international law," and concludes:

"Successfully carrying the horrors of war into the enemy country may correspond with a justified military situation, but to trample down a weak country protected by sacred treaties is a crime against which the world conscience arises, demanding atonement. Germany for generations will have to suffer and bear the crushing burden of this atonement."

CHRISTIAN LABOR UNIONS.

THIS is a tale of a far-off land, not of America. Moreover, the chronicler does not vouch for the correctness of the appellation. But in many countries of continental Europe, what are there styled "Christian labor unions" are fighting against the spread of socialism. The authority for the reported plan is Dr. Frederick Funder, who has written a report of the new movement for the National Catholic Welfare Council's News Service. The plan outlined is to confront the various communistic organizations with a Christian Internationale. The movement has already assumed large dimensions. Textile workers from Germany, France, Holland, Austria, Switzerland, Italy, Hungary and Czechoslovakia have founded an international association of trade unions, and other similar organizations are in process of formation. A congress

of Christian agricultural workers is to be held in Coblenz, and an international association of Christian garment workers is to be formed. Similar organizations are to be formed among metal workers, railway men, leather workers and others. Christian trades unions of printers, of builders, and of food workers already exist.

The movement is meeting with opposition from the socialistic unions. "Socialism, which feels the ground shaking under its feet, is attempting by main force to hold its sway in the factories. There have been numerous strikes in Austria and Czechoslovakia during the last few months because of the refusal of the Socialists to work in the same shop with fellow-employees who belong to the Christian organizations. It required all the energy of the Austrian government to overcome the strike which was precipitated for the same reason among the workers in the mint in Vienna.

"There is inherent antagonism and the certainty of a clash between the doctrines of Socialism and Christian teaching. It is fortunate that the ranks of the Christian workers are filled, thus making it possible for the international movement to succeed. Perhaps the trials and sufferings of Central Europe during the last two years were necessary to arouse the spirit of the people. There never was a Christian labor movement worth mentioning in Hungary until after the devastations of Bolshevism. Now there is a strong organization there."

The writer notices also the rapid growth of the movement in Jugo-Slavia, and in Czechoslovakia, in which latter country the Christian workers have fourteen large associations and a powerful organ, "The Trade Union." The agricultural workers of Austria are expecting to organize along these same lines. As to conditions in Austria, Dr. Funder writes: "The peasant landowners have been afraid that the good understanding between themselves and their employees might be disturbed by the formation of unions among them. The Catholic peasants were effectively organized, but the agricultural laborers had scarcely any organization. Now that the Siren Song of Socialism is reaching the ears of these laborers, and serious conflicts have arisen between proprietors and their employees, the peasants have perceived the need for a Christian organization among the laborers. It will help to keep its members free from the destructive demagoguery of Socialism, and, while it will contend most energetically for their rights, it will not

overlook the material and spiritual solidarity of all classes of Christian society."

If these various organizations are in truth Christian trade unions, permeated with the spirit and doctrine and example of Christ, and not merely Christian in name only, their formation will mark a long stride toward that "one, far-off, divine event, toward which the whole creation moves."

POSTAL WELFARE BUREAU.

WELFARE bureau has been set up in the Post-Office Department. The purpose of the bureau is to improve the conditions under which the 300,000 men and women employed in the work of the department perform their tasks. Control of the bureau has been intrusted to Dr. Lee K. Frankel, Vice-President of the Metropolitan Life Insurance Company, of New York. It is announced that Dr. Frankel comes to the Government service for an indefinite period, to work without salary.

HAEC FABULA DOCET—?

WILLIS BOYD ALLEN, in *New York Times*.
A serpent—so the ancient fable goes—

Found his attempts to move of no avail.
The cause? A trifling quarrel that arose
Between the haughty Head and willful Tail.

"Why," quoth the Tail, "should you forever lead,
While I am cruelly condemned to follow,
Trailing behind you, as you bask and feed
Or seek your pleasure, over hill and hollow?"

"Fool!" hissed the Head. "Remember I am bound
To govern you, who get your food through me!"
The Tail, indignant, struck at once, and wound
Its toughened coils around a neighboring tree.

After a bitter struggle, it is said,
The helpless Head at last gave up the fight.
The Tail, victorious in the conflict, led,
Dragging the Head behind it in its flight.

Bruised, scratched and starving, as they blindly sped,
Both soon agreed to disagree no more.
The Tail resumed its place; the chastened Head
Thereafter took precedence, as before.

MORAL.

Both Brains and Brawn are useful means, no doubt,
To Progress, Life and Happiness. Resentment
Between the two is folly; cut it out!
Co-operation best insures Contentment.

A MESSAGE FROM THE MODERATOR.

During the past year the Moderator of the General Assembly of the Presbyterian Church, with other prominent representatives of that body, visited the Pacific Coast for the purpose of conference with the pastors and leaders of the work in that part of the country. The special subject of conference was the "New Era Work" being carried forward by that Church. And being invited to share a luncheon with these distinguished gentlemen, I learned that like conferences in the interests of the same work were being held throughout all parts of the country.

Whether this has always been the policy of this Church, or was merely a sort of war-time measure, I do not know. Whether in normal times any such policy is either necessary or expedient, I cannot say. I only know that the coming of the Moderator and his associates into the Northwest was an event of special interest to the pastors and congregations of the Presbyterian Church there, their messages were accepted with appreciation, and the apparent effect of their coming was added stimulus to the efforts to make the "New Era" movement among them a success.

Incidentally, as a Covenanter, I had an opportunity to look at a Presbyterian Moderator from a new viewpoint. I had always been more or less familiar with the work of Episcopal Bishops who go from place to place holding conferences or yearly meetings—these Church dignitaries from whose lips the law is handed down, and by whose word alone all important policies of the local churches are determined; and I have often been thankful that no such autocratic powers are vested in the presiding officers of churches under the Presbyterian form of government.

The recent visit of this Moderator was the nearest approach I have ever seen in the Presbyterian Church to the work of a Diocese Bishop, and yet it savored nothing of that character whatever. His errand was purely educational and inspirational. He came with no special authority, and he pretended to no superior wisdom. He stood in those conferences first of all as a brother minister upon whose heart God had laid a deep concern for the success of the public work of the Church; and second, as one who for a short time was called to act as the representative of the great body of God's people among whom he was merely a member, upon whom the temporary honor of the Moderatorship had been conferred, and from whom it would soon pass to another.

I may also say that, with no thought that I would myself so soon be called to the honor and the responsibilities of the Moderatorship of the Covenant Synod, it was at the above-mentioned conference and luncheon that the thought first came to me of what might be the larger possibilities and responsibilities of this office in our Church. Hitherto the duties of the Moderator were supposed to be largely limited to the sessions of the meeting over which he presides—and as a rule these are about all any one man can well attend to—after which he is supposed to hibernate until he again makes his appearance to preach his sermon as the retiring Moderator.

The present Moderator is of a "retiring" disposition naturally. He believes himself honest when he says he has no desire to introduce any improper innovation, has no ambition to keep himself "in the lime-light," and feels no special personal qualification for any post-Synodical services, or inter-sessional duties. He does, however, recognize that the full responsibilities of his office rest upon him so long as he is in office, that some of these are inter-sessional, and that



REV. T. M. SLATER, D.D., MODERATOR.

for the faithful discharge of these, as of all others, he is accountable to the Great Head of the Church.

For these and other reasons the Moderator is now moved to say that he holds himself ready to do as faithfully whatever work belongs to his office, after the adjournment of Synod, as during the sessions of the Court. Perhaps our circumstances as a Church, the scarcity of available funds, and the lack of all previous arrangement, make such a program as is carried out by the Presbyterian brethren impossible. However, we have just as important interests at stake as any larger Church, and the perils of a let-down from the high ideals of Synod are no less real. If, therefore, by the counsel or services of the Moderator the advancement of the Church's work, or the effectiveness of any Board or Committee can be assisted in any way, or if he can by any means promote the advancement of the Forward Work plans, he is at the call of all who desire such service, and it will be freely given just as far as his present circumstances and ability will permit.

In the meantime I would suggest that since we are now come almost to the end of reading the able report of the proceedings of Synod as provided by the Christian Nation, and as the Minutes are soon to be in our hands, that the members of Synod, and of the whole Church, join in united thanksgiving for the blessings of another Synod full of the Spirit of power and the hope of achievement, and which we recognize as having come in answer to our united prayers. I therefore issue this call for public thanksgiving in all our congregations according to whatever arrangements local circumstances may require, and that we pray further that the spirit of the Synod give tone and quality to the life, not only of the present Church year, but by its increase more and more make this second half-century of our Covenanted life with Jesus

Christ as far to exceed the first, as the good wine at the last of the Cana feast surpassed that used at the beginning.

Yours in His faithfulness.

T. M. SLATER, Moderator.

CO-ORDINATING COMMITTEE REPORT.

The Co-ordinating Committee would respectfully report:

The Committee met at the call of the General Secretary of the Forward Movement on Tuesday, June 7, 1921, at 10.00 a. m., and has since held several meetings. The following departments were represented by the persons named:

Foreign Mission Board, R. A. Blair; Central Board of Missions, J. S. Tibby; Theological Seminary, J. B. Willson; Geneva College, T. H. Martin; Witness Committee, R. J. G. McKnight; Temperance Committee, W. W. Carithers; Board of Control, A. F. Reid; Jewish Mission Board, J. C. McFeeters; Church Erection Board, R. C. Montgomery; Systematic Beneficence Committee, E. K. Patton; Board of Trustees, J. S. Tibby; Evangelistic Committee, Robert Park.

The Young People's Secretary was absent.

Mr. Frank H. Mann was heard in behalf of the American Bible Society. A letter was received from John W. Pritchard as to the finances of the Christian Nation, giving the financial report of the Christian Nation, and requesting an appropriation of \$5,000 for the coming year. Mrs. R. A. M. Steele was heard in behalf of the Women's Association in charge of the Aged People's Home.

We make the following recommendations:

I. That the rules for the guidance of the Co-ordinating Committee adopted by Synod last year shall continue. (Minutes 1920, p. 68).

II. That the action of Synod last year in setting before the Church the amount of \$1,250,000 as its goal for the period of five years be rescinded.

III. That the following provisions for the Budget system be adopted:

1. Contributions shall be applied as follows:

(a) All contributions designated to specific schemes shall be applied according to the wish of the donor.

(b) Money designated to the Budget shall be distributed among the schemes according to Synod's appropriations, regardless of what has already been received by any fund, if such request is made by the donor.

(c) Money designated to the Budget and with no special request shall be used, as last year, to bring all appropriations to a common percentage.

2. Special financial drives in the Church shall not be permitted unless authorized by Synod.

3. Synod shall apportion to each Presbytery its due proportion yearly. Each Presbytery shall appoint at each meeting of Synod or before a committee which shall apportion the Presbyterial budget among the congregations and report to the Forward Movement Secretary within two weeks after the meeting of Synod. This apportionment shall be made on the basis of congregations' past contributions, their present resources, their local expenses, the number of tithers, and other information contained in the blanks sent out from the Forward Movement office. The month following Synod shall be set apart for the special campaign of education throughout the Church, and the enlistment of tithers and securing of pledges to cover the Budget.

4. The Forward Movement Secretary shall be authorized to provide a blank and Presbyteries instructed to see that these blanks are filled out.

(Continued on col. 3, page 3)