

COME TO CHURCH SUNDAY
(Continued from page 8)
Feudal aristocrats to the middle class
traders or commercial owners.

Industrialism politically expresses itself in Nationalism. In Feudal days nations as we know them now did not exist. They began only some 400 to 500 years ago. Nationalism is the great fact of the political order in our western world. Everything turns around a concept of nations. Our supreme loyalty is to the nation, not to the church, not to God, but to the nation. We fool ourselves and say that Christianity is our religion. It is not—Americanism is our religion. The one thing we would die for is our country, our political faith. Nationalism is our religion in that sense of the word. It is around the nation that all the political life of the world is organized. We do not know anything else, can't visualize anything else. When the war killed some ten million young men, when you recall that during those four years forty million young men were injured mentally and physically; when you recall in addition to that the war took the lives of forty million men and women at least; when you add the lives swept away by the pestilence twenty-five million lives west of Russia; when you recall that in Russia, one country for example, not less than thirty million men and women and children died of the civil war, pestilence, famine; when you recall that one-half the cumulative wealth of the world was destroyed; when you recall merely physical facts of that kind you realize that the world is worshipping at the shrine of Nationalism and not Him who said, "My Kingdom is not of this world, else would my servants fight."

In the second place, modern Industrialism expresses itself in Capitalism, the organization and exploitation of human society to the end of private property. At the present time all our economic life in this particular part of the world is organized upon this basis and it is the economic expression of what we call Industrialism.

Thirdly, our modern Industrialism expresses itself in the religious field in the form of Rationalism because Rationalism is historically, the religion of Industrialism.

The present year of our Lord brings us within sixty-four years of the end of this third two thousand year period and the crisis of our modern world, and the strength of Christianity and the Church to meet it. Our society is threatened. Not one of us but that will agree that politically, economically and morally, we are in the midst of the greatest crisis of history.

Look first at what is going on today as directed by the Red Forces of Communism. What they have done in Russia they hope ultimately to do throughout the world. It has destroyed every form of representative government, abolished civil liberty, free speech, free press.

Communism has done away with private property, reduced men to chattel slavery, blotted God Christian faith from their skies. It has declared their intention of tearing God out of the hearts of their children, prostituted their school system to that end, destroyed their churches, and has destroyed their homes, abolishing both marriage and divorce.

How is this condition reflected in American educational life? When Clarence Darrow stood before the judge and jury and made his celebrated defense of young Leopold and Loeb, he said, "Your honor, if these boys are to blame, where did they get it? It does not seem fair to me, your honor—it does not meet with my ideas of justice—to hang a nineteen-year-old boy for a philosophy of life which has been taught for the last twenty-five years in practically all the great universities of the land." Take for instance that

much exploited questionnaire by Professor Leuba of Bryn Mawr College. He questioned the students of nine leading universities of the land and found by their own testimony that almost fifty per cent of them denied the existence of a personal God, and disbelieved in the immortality of the soul. The largest percentage of such students he found in the senior class and the smallest percentage in the freshman class, showing as Professor Leuba said, "that young people enter college with the beliefs still accepted in the average home, but that on leaving college from forty to fifty per cent of them deny or doubt the fundamental dogmas of the Christian religion."

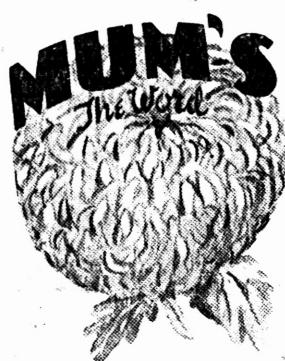
Columbia has a Communist Club with seven hundred members. Over the door is the Sickle and Hammer. In the College of the City of New York they pulled down the "Stars and Stripes," ran up the Red flag, and greased the flag-pole. On the campus at Amherst they burned "Old Glory" into ashes."

It is a new Paganism that confronts us today. The Old Paganism was content to train its artillery on the fundamental doctrines of Christianity, but the New Paganism has lifted its battle-cry not only against the distinctive doctrines of the Christian religion, but makes blatant and blasphemous mockery of the holy ideals of conduct set up by this religion as the standard of moral behaviour."

It was painful enough indeed, to find Bertram Russell saying in his "Education and the Good Life," "I shall not teach my children a moral code which I regard as harmful. I shall not teach them that faithfulness to one partner through life is in any way desirable, or that permanent marriage should be regarded as excluding temporary episodes." But it was far more painful to read in a great religious journal of a college president recommending this book to his students as a "vivid picture of the kind of education that seems to me worth fighting for—an education that shall rescue sex from the slime of sentimentalism and bring it into the sunlight of sincerity and sense."

Industrialism expresses itself morally in its exploitation of alcoholism. Its brutal and conscienceless betrayal of promises, its surrender to the rum power for revenue, its betrayal of American youth and manhood on the altar of indulgence and lust, its debauching of the future American womanhood, and its bloody sacrifice of human life on the motor congested highways, all testify eloquently to its moral standard.

The old time saloon, "or its equivalent" called by some other name, is back again from Alaska on the North to the Virgin Islands on the South, from Hawaii on the West to the Philippines on the East, back in the nation's capitol, back in the White House, back in the army and navy, back in the soldier's homes, back in the C.C.C. camps, back on Broadway and the Bowery, back in liquor stores, back in the bar rooms, back in the tap rooms, back in the taverns, back in the dance halls, back in Inns, back in politics, and sold where it never was before in the history of national liquor-control in the grocery stores, department stores, drug stores, confectionery stores, restaurants, lunch rooms, gas stations, bus depots, pool rooms, recreational centers, from the "Seelbach Stables" of Louisville to the "Fathers and Sons Saloon" of Chicago, back with young girls as barmaids, back with youth of both sexes in their teens as customers, back in all its calamitous consequences, in numbers far exceeding anything the country has ever known in the history of liquor legalization, the places of such sale increasing from 177,000 prior to Prohibition to over 500,000 since, with the largest federal prison population in the country's history, with one fifth of the prison population of the country still in their teens, with 558,



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9⁷⁵

15⁷⁵

22⁷⁵

29⁷⁵

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744 arrests for intoxication in 369 American cities and 36,000 killed and over 1,000,000 injured in automobile accidents on American highways in the calendar year 1935.

Based upon official figures of the United States Government, the facts show that since repeal and the re-legalization of beer more than \$8,000,000,000 (eight billion dollars) have been diverted from legitimate retail channels of trade into the pockets of brewers, distillers, wine producers and their more than 400,000 distributors of beverage alcohol to the American public.

In amazing contrast, so arresting as to demand the most serious consideration of all thinking people, we find that during these forty months, the local states and the United States Government appropriated an almost equal amount, something over \$8,000,000,000, to relieve poverty, destitution and unemployment. What a paradox in these two figures!"

Comparative study, both before national prohibition and since repeal, show that legitimate industry returns more than twice as much of its gross manufacturing income to labor and producer than does the liquor traffic. "U. S. Government gets scant 17 1/4 out of liquor dealers. Out of every dollar of this \$8,000,000,000, aggregate, the drink trade, during the past forty months has given the U. S. Government in taxes, less than 17 1/4 cents, while state and local government have corralled less than 5 cents per liquor dollar additional to balance demands for relief, accidents and disorder caused by the traffic."

What we need is not changed conditions but changed hearts. The world needs a divine man and a divine remedy. We have both—Who is the man for today? Stalin? Hitler? Mussolini? Roosevelt? Landon? A thousand times No. "In the days of these kings shall the God of heav-

en set up a Kingdom that shall never be destroyed." In 2nd Timothy 2:1 an admonition is given to every Christian regarding his political affiliation. "Let every one that nameth the name of Christ depart from iniquity." Here is a political term. Its literal meaning is to nominate for high office. 1 PLACE IN NOMINATION THE NAME OF JESUS CHRIST AS THE CHRISTIAN'S CANDIDATE. To nominate implies willingness to support the nominee. If you are a Christian you elected Christ as your Saviour. Now support His platform with your life and conduct. You exercised the franchise of your own will when you made Him your Lord; and the allegiance that you would pay to an earthly sovereign is the very least you can accord Him.

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"Southbound Geese Disturb The Peace"

You are probably familiar with the phrase, "Friar, Briar, Limberlock," and so on about the geese but in this story the geese didn't fly over the cocoo-clock but over Harrodsburg, to disturb its slumbering citizens last Saturday night.

Numerous complaints were registered but police were unable to reach the squawking birds that spent more than an hour—from 11 until 12 Saturday night—circling over the city. The birds were apparently attracted by the city street lights or were searching for a place to land.

Sunday afternoon, a flock of wild ducks passed over several hundred persons gathered at Herrington Lake to watch diving activities in the hunt for Mrs. Horner's body.

All of which is a good sign, the old timers say, that bad weather is close at hand, and Monday was a good indication.

Tree Like a Flame
The royal poinciana of Hawaii is one of the best loved and showiest American trees. It is popularly known as the "flame tree" because of its gorgeous scarlet flowers.

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Boss Is Useless
"Dar ain't a heap o' usefulness no way," said Uncle Eben, "to be expected fum de man who wants to be boss 'cause he ain't never learnt no regular kind of a job."

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