on operating successfully only upon the basis of reverence for the Powers that are Unseen and Eternal. In a totalitarian police state, the government operates under the principle of keeping its people itching down the muzzles of loaded revolvers. In a government of free peoples, there must be the inner compulsion that comes from reverence for God and His Law.

In the United States, our form of government is actuated in the Constitution of the United States. But in the Constitution of the United States, we have failed to mention the “Powers Unseen and Eternal” which Vincent Bryce mentions as necessary to hold the fabric of society together. God is not even mentioned in the Constitution of the United States. The Law of God is not once referred to.

We spoke of the “Powers Unseen and Eternal” in our Declaration of Independence; but not in our Constitution. But it is the Constitution which establishes the government that can reach its hand into your pocketbook, or lay its hand on the shoulder of your sons and order him into its armed forces.

Surely it is time to give serious consideration to giving Almighty God, the Supreme Lawgiver, some place in our nation’s highest law. In 1882 the Supreme Court of the United States declared, “This is a Christian nation.” But the Constitution says not a word about that! Yet it is the Constitution which establishes the kind of government we are to have. Totalitarian police states don’t even claim to be Christian nations. They govern men by force and fear. But a so-called Christian nation, which governs by the moral sanctions of Christian principles, surely needs to recognize those Christian principles in the Constitution by which it is governed. The Christian Amendment Movement seeks to bring this about!

America for Christ

“Reverence for the Powers Unseen”

RADIO MESSAGE

by

The Rev. G. M. Robb, D.D.

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ATC—R—14
What does the word "government" mean to you?

At certain times in the year, government means those long yellow envelopes which contain the news that your Uncle Sam is now ready to accept another quarterly payment on your income tax. School children may think of the government in terms of that schoolhouse where they are expected to attend classes for something like twelve years of their lives. To folks living on farms, government may mean the authority which tells them how many acres they may plant; or it may mean the ownership of all of those storage bins for the surplus crops. Old folks might think of the government in terms of those social security checks that stand between them and destitution.

Government means many things to many people.

If you are a business man, your government might tell you what you are or are not allowed to charge for your merchandise. It could give you very strict orders as to how you must treat your employees. If you happen to be a careless driver, government could very easily take the form of a shrill siren, and a police officer ordering you to the curb—to be followed by a ticket, or at least by a much-publicized conviction on the subject of speeding or running through red lights.

Your government touches your life at many points. It has power to take some of your money in taxes. If necessary, it has power to take your land through condemnation proceedings, and decide how much you should be paid for it. Your government has the power to lay its hand on the shoulder of your son, and conscript him into the service of his country. If the notion should be at war, your government has the power to order that son of yours up to the battle front. If you should grove yourself to be something other than a law-abiding citizen, you would soon discover that your government had the power to put you behind prison bars.

In some countries, government means still more! In a totalitarian police state that is being ruled over by some power-crazed dictator, the government may even tell you how you are to think, and what thoughts are to go through your mind; and if you dare to do your own thinking, there might be a knock on your door in the middle of the night that would result in your looking into the muzzles of loaded revolvers, carried by secret police who would say to you, "Come with us!"

Clear at the other extreme from the police state, would be the place where there was no attempt at law and order. A century or more ago, certain areas in our so-called "Wild West" had a minimum in the way of law and order. Many men, for their own protection, carried some sort of weapon. And it was generally accepted that that man who would live the longest could shoot the quickest.

In a government of free peoples, government is quite likely to mean law enforcement, provision for essential needs, and protection from outside enemies—along with commanding from its citizens whatever is necessary to maintain these things. In the United States, the purpose of our government is expressed pretty well in the words of the Preamble to our Constitution. Our government exists for perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity.

But, no matter what definition you choose to give to the fact is that your government touches your life at many, many points. And it has a great deal to say about kind of life you are going to live. It puts its hand into your pocketbook, it touches the members of your family, and it influences you at every turn. In a government of free peoples, it tries to guarantee certain freedoms to you. In a totalitarian police state, it tries to guarantee that you won't get out of hand! But no matter what kind of a government it is, it has a tremendous influence on your life.

Therefore, it makes a great deal of difference what kind of government your government is! Its policies and its guiding principles can make a very great difference in your life.

One of the world's leading scholars in this matter of government was Vincent Price of England. His book on The American Commonwealth is still considered the classic textbook in its field. It is a book that every student of political science in this country. As a lecturer on civil law at Oxford University, Price made his aim to bring his students to an understanding of the tremendous part that civil law played in the molding of European thought and history. Toward the close of his life, Vincent Price brought his reputation and his principles to bear on his preparation of a book entitled Modern Democracies.

And in his final study of democracy, Price made this significant statement: "The question of the permanency of democracy reduces itself into the question of whether mankind is growing in wisdom and virtue: and with that comes the question of what religion will be in the future—since it has been for the finer and more sensitive spirits, the motive power behind morality. Governments that have ruled by force and fear have been able to live without moral sanctions, or to make their subjects believe that those sanctions concerned them. But no free government has ever yet so lived and thrived, for it is by a reverence for the Powers Unseen and Eternal which impose those sanctions that the powers of evil have—however imperfectly—been kept at bay, and the fabric of society held together."

In other words, if you are living under a government of free peoples, your government can keep
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AFC-R-23

America for Christ
"WHAT IS TRUTH?"

RADIO MESSAGE

The Rev. G. M. Robb, D.D.

Broadcast Sponsored by
THE CHRISTIAN AMENDMENT MOVEMENT
Have you had your mathematics today? How much does 2 plus 2 equal in your part of the country? In our area, 2 plus 2 equals 4. Perhaps you say, “That is nothing to get excited about.” 2 plus 2 always equals 4. In the wild, turbulent days when Haman was crowning the Alipe and was counting his elephants, 2 plus 2 equaled 1. In this space age, we get a man on the moon and he begins to count the units of oxygen that remain before he has to blow off his return trip to earth. Up there on the moon he will discover that 2 plus 2 equals 4.

That is—some things are always true, no matter when and no matter where. Truth has an “absolute” about it that, in the long run, may not be denied. No matter how much we may try to distort the truth, or evade it, or camouflage it, or hide it, eventually “the truth will out.”

At the trial of Jesus Pontius Pilate, the Roman governor, asked scornfully, “What is truth?” But truth is one of our most sacred possessions. One of the devilish things about this system which we call Communism is that it plays fast and loose with the truth! Like Pontius Pilate of earlier days, the present-day men in the Kremlin ask, “What is truth!” To the Communist boss, truth is like a quarter’s worth of pussy: stuff to be applied in small doses, or thinned out, or twisted, or shaped, or thrown away—depending on what they want their people to think.

But there are also men in this country—men who are not Communists at all—some of them very brilliant and learned men, who keep asking, “What is truth?” There are professors and leaders who instruct their students, and who would have the rest of us believe, that there is no “absolute” truth, that there is no absolute standard of right and wrong. Recently, a college professor wrote an article for the college paper in which he mused over what he called “the relativistic atmosphere of our college education.” That college man was wanting something to which he could adhere, and from which he could start, in his search for the meaning of life. But there are those who try to tell us that there is no absolute standard of truth. They would have us to think that it all depends on the customs of the people, as to what is right and what is wrong—a sort of “majority vote” proposition, a numerical application of the principle that “might makes right.”

But some of us will recall that a few years ago when the Mao Tse-tung terrorists were on the rampage in Africa, civil-trained men received with horror the news that cannibalism was on the increase in Mao Tse-tung territory. Some of the Mao Tse-tung terrorists were eating human flesh. Apparently there were men who approved of cannibalism, for they were indulging in it! We would be assured to all kinds of righteous indignation that if we were to hear that some church leader here in the United States had begun to practice cannibalism, we would say with emphasis, “That is wrong!” But—was cannibalism becoming increasingly right in the Mao Tse-tung country simply because it was becoming increasingly frequent?

Is there such a thing as an absolute standard of right and wrong? Or, is truth only a relative thing—depending on whether we live in the United States or in Mao Tse-tung territory?

Some years ago Dr. Charles H. Rieber, who was then Dean of the College of Letters and Sciences at the University of California at Los Angeles, remarked in one of his classes when he had passed from this life and had awakened in the life beyond the first time: “How much does 2 plus 2 equal?” And if the reply were 4 or any number other than 4, he would know that his worst fears with regard to his future had been realized! In spite of the frequency of the statement, there is a hard core of truth in what Paul and Zechariah and Jesus have taught us all to live by and to believe—2 plus 2 equals 4, nothing else. And cannibalism is wrong, even though it is practiced by Mao Tse-tung terrorists who may rationalize themselves into thinking that it is perfectly all right.

God governs His world by laws. We cannot ignore His laws, and we cannot break them, without suffering penalties. That is true of mathematical laws: the child who adds 2 and 2 gets 4, he also gets a poor grade on his paper. That is true of physical laws. Ask any small boy who has tried to defy the law of gravitation by trying to jump off the roof of his front porch. He will tell you that the results can be painful and even a little disastrous.

Whatever the classroom theorist may or may not think about the reality of absolute standards, the fact remains that throughout the universe there is what Dr. Martin B. Schurman calls “an awareness of the majesty of law.” And when the moral laws which God had laid down are ignored or defied the result can be more than a little disastrous. Right now in our own nation we are reaping our rapid increase in crime, our growing moral looseness, and the spiritual flabbiness of our youth. Why then should we not be spiritually flabby if we are being taught constantly that there is no such thing as an absolute standard of right and wrong and that a thing must be right if we think it’s right? If we have no voice of authority to declare what is right and what is wrong, how can we expect to be anything else than spiritually flabby?

A century and a half ago President Timothy Dwight of Yale wrote: “Moral obligation has its sole ground in the character and government of God.” That is as true today as it was in his day.

Yet the fact remains that in the Constitution of this nation we have said nothing about the character and government of God. We have not even mentioned God! We read in the Bible, in the 13th chapter of Paul’s Epistle to the Romans, “There is no power but of God: the powers that be are ordained of God.” But our Constitution declares: “We the people . . . do ordain and establish this
none of us would maintain that our Constitution is perfect, the fact is that, in many respects, it is one of the most remarkable documents of civil law ever put on paper.

And yet, it does have one serious omission. Now, in it we have made any mention of God, or of His Son, or of His Holy Law? It may be that the one civilization in the world today that is vigorous and growing is our Western Civilization—which has at its heart and at its core, the Christian Faith! But the very force that makes our Western Civilization vigorous and active is completely ignored in our nation’s Constitution. Our taxes are mentioned. Our armed forces rule some space. Congress rates a due amount of attention. The Lord is not even mentioned once.

That’s why I am glad to call attention to the proposed Christian Amendment, which would include in our nation’s highest law a proper recognition of the “authority and law of Jesus Christ, Expositor and Ruler of nations, through Whom are bestowed the blessings of Almighty God.”

The Bible declares, in Psalms 47, verse 8, “God reigns over the nations; He sits on His holy throne.” It would be well to think about that, whenever we think about the future.

Mr. Nikita Khrouchtchev has a plan. It was originally set forth by Karl Marx. His plan is to overthrow the capitalist nations through the weapons of revolution; the assassin, and blood purge, and civil war, and economic boiling of the kettle dry.

Almighty God has a better plan! He made His plan, and He made the world! Every thing in human history has worked out to further that plan. These days through which we are passing fit into the plan of God for the ages. We do not know the outcome. But Almighty God knows!

He sees the end from the beginning! And there is a word for us in the Book of Psalms—the 139th Psalm, the 5th and 6th verses:

“I wait for the Lord, my soul doth wait, and in His Word do I hope. My soul watcheth for the Lord more than they that watch for the morning; I say, more than they that watch for the morning.”

The future is in the hands of God, and in the hands of His Son, the Lord Jesus Christ, the Ruler of nations! There are God’s plans and purposes that are being worked out! This is God’s world! God has His hand on the controls! Men and nations do not recognize God in vain! Men and nations do not wait upon Him in vain!”

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APR—17
Have you ever wondered what the future holds for us?

Of course, in some of our lighter moments we have called for a cup of tea and we have pretended to read the future from looking at the tea leaves in the bottom of the cup, "I see a tall, dark man who is going to bring you much change." And just then the tall, dark waiter brings the change, and we leave him a good-sized tip, and we depart!

But all of us have our moments that are not light-hearted moments at all. We have our moments when we are in deadly earnest, wondering what the future will bring.

What is the ultimate meaning of all of these intercontinental missiles that we are now hurling around through the sky? How far is Communism going to go in the world? To what extent are we in real danger of our inventions becoming Frankenstein's monsters that will turn on us? Of course, we think of the development of nuclear weapons within the past fifteen years. But we have also come up with some astonishing calculating machines. Is there a possibility that we may invent a machine that will outwit us and outpace us—once it cannot be stopped by throwing the switch? And what about our present phenomenal growth in population? Sociologists hold out the horrible prospect that within a matter of just a few hundred years the population of the earth will be so dense that each individual will have not more than a square foot on which to stand. Some men actually have suggested that we are going to have to send large segments of our future population out into space, so that they can live on other planets!

Pity the poor fools on the other planets! As though they didn't have enough troubles of their own—without having to wrestle with the problems of human beings from the planet Earth!

But, seriously, where is it all going to take us? What does the future hold for us?

No man can really answer that question! For the future always holds the possibility of factors that are unknown to us today. Only Almighty God knows exactly what the future holds. He does know: for He sees the end from the beginning.

Many men are making dire predictions as to the future. But nearly every chapter of written history contains at least a few words of dire prediction as to the future. With the introduction of the English longbow, men of the fourteenth century predicted that war would have to come to an end; for with such a terrible weapon of death as the longbow, any further war would mean the annihilation of the race! Yet, many wars have been fought since the introduction of the English longbow; and the human race seems not to have been annihilated!

Men who study the past and write our histories for us, rather insist that the past contains the seeds of the future. They tell us that the past contains the causes for the present; and that in the past are to be found the forces and the factors that will shape the future.

Therefore, let us turn with some interest in the observations that have been made by the famous British historian, Dr. Arnold Toynbee: Dr. Toynbee points out that in recorded history the race of men has seen seventeen different and distinct civilizations. He further points out that of these seventeen distinct civilizations, five are still to be found in the world today. Dr. Toynbee goes on to show that four out of our five present civilizations are showing definite signs of decay. The one civilization in the world today that is vigorous and growing is the Western Civilization—which has, at its heart and at its core, the Christian Faith.

Western Civilization may be said to have taken its bearings from the ideals of Christianity. Some one has said that "Ideals are like stars. We may not be able to reach them, but we can and do chart our courses by them." And, however grievously our Western Civilization may have failed to live by Christian ideals, at least it has had its eye on the teachings of the Christian Faith, as it has tried to chart the course that it would take. Our Western Civilization is the one civilization in the world today that is vigorous and growing: The historian, Dr. Toynbee, attributes this in very considerable measure to the influence of the Christian Faith.

But Christianity is not simply a system of ethics. Christianity is not even a splendid collection of DO'S and DON'TS. Christianity is centered around a Person. It is centered around the Person of the Lord Jesus Christ, the Son of God. What we know about Jesus Christ, we have learned from the Bible—God's Holy Word.

And the Bible tells us some things which we need to ponder seriously, as we begin to ask what the future holds. The Bible tells us some things about the Lord Jesus Christ. After His Resurrection, He has these words from His own lips, as found in Matthew's Gospel, chapter 28, verse 18, "All authority in heaven and on earth has been given to me." The Bible tells us, in Psalm 22, verse 28, "Kingship belongs to the Lord. He rules over the nations."

Our own nation has a written Constitution, which we declare to be a summation of the principles by which we choose to be governed. We declare the Constitution of the United States to be "the supreme law of the land." Although
American for Christ

"Is It the Juveniles Who Are Delinquent?"

RADIO MESSAGE

_The Rev. C. M. Robb, D.D._

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AUC-12

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Estates, Catholics, and Jews. Pupils were being released from their studies for one period each week, so that they might attend religious classes—which were being held in the public school buildings. A mother in the community, who said that she was an atheist, objected the first day to the program and informed her child to the United States Supreme Court. The Supreme Court gave her everything she asked for! Mr. Justice Black repudiated the Court's ruling—"That the Board of Education be ordered to adopt and enforce rules and regulations prohibiting all instruction in, and all teaching of, religious education in all the public schools of the Commonwealth district."

In other words, insofar as the Supreme Court was concerned, they were quite ready to shut the kids off from any contact with moral and religious training, and leave it to the accident of circumstances to determine whether the youngsters ever got as much as five minutes of religious teaching. Yet our Courts will punish the youngins if they should be found breaking over from the things they should have been taught!

In the Supreme Court's decision on the Commonwealth case just cited, Mr. Justice Jackson stated: "It is idle to pretend that this task is one for which we can find in the Constitution one word to help us, as judges, to decide where the secular ends, and the religious begins, in education."

And Mr. Justice Jackson was putting his finger on the real root of the whole matter. For the fact is that our Constitution makes no mention of God, or of His Law. Nowhere in our nation's Constitution is God even as much as once named! Therefore, some of the Supreme Court justices assumed that the giving of moral and religious instruction of any kind in our schools would be unconstitutional!

We are not going to solve the problem of juvenile delinquency in this country by shunning off our youngsters who have had no moral or religious training! We need to start in on this problem by including a proper basis for Christian morality in the Constitution itself! We need to have a recognition of the Author of our Nation's Liberties, and a recognition of the Great Lawgiver of the Universe, through a proper Christian Amendment to the Constitution. Then our Supreme Court justices will have something that will help them to decide in favor of morality and religion in this country, rather than in favor of open and unavowed atheism.
Whenever folks start discussing the problems of the day, someone is almost certain to dig up the matter of "juvenile delinquency." And when juvenile delinquency is being discussed, there always seems to be at least one person who holds up his hands in holy horror, and exclaims, "Boys and girls today aren't what they were when I was young!"

All of which goes to remind us of the piece of ancient Chinese porcelain that was unearthed a few years ago. The characters on it indicated that the porcelain was very old—hundreds and hundreds of years old; but the characters were those of Chinese in its earlier stages. At first, no one could be found to transliterate the characters. Finally a scholar was located who could read what was written on that ancient porcelain. He reported that a somewhat free translation of the characters would indicate that away back in those earlier centuries, some Chinaman had written: "Young people are going to the four-walls." Back in those days the older generation was saying, "Boys and girls today aren't what they were when I was young!"

In our own time, in these 1900's, juvenile delinquency does make shrinking headlines—until sometimes we older folks forget the wonderful youngsters who are all around us. Fine kids, clean-cut, character-building to follow ideals that they have gotten from the faith of their fathers. We meet them on the street every day. Sometimes we have the privilege of associating with them, and even of having their confidence.

But—we're getting off the subject! We started to talk about juvenile delinquency. Recent headlines have told us: "Youthful thieves steal sonic." "Teen-agers hold up filling station." "Young hoodlums assault man and cover with red dye." And so on, down the line. You have read the headline in your own community. You know what the story is there! But now—it's a few questions: If the young folks aren't what they were when Dad was a boy, why aren't they? If a generation produces some delinquent members, who is responsible?

Let's nail it down that these kids who are getting into trouble all have some kind of code by which they are trying to live. They all have some standards of conduct that they are trying to live up to. Not long ago in a large city, several early-teenage girls were caught in the act of shoplifting. A little questioning by a wise police sergeant brought out the fact that they were running with a group that regarded one as "chicken" and utterly worthless if you bought and paid for anything you needed. They considered it a point of honor to steal stuff out of stores without getting caught!

Now, we can call this juvenile delinquency if we want to! But the kids are not the real problem. We need to dig deeper. The fact is that we have put a lot of these youngsters into an impossible situation. Let's take a courageous look at what we have set up for them here in these United States!

Youngsters have to be taught what is right and what is wrong. The easy-handed philosophy that we are all naturally good is proving frail to be unrealistic. Let's face some of the facts of life! All of us show occasional symptoms of what the theologians call "original sin." We have to be taught that certain things are right and certain things are wrong! And many of these youngsters are not being taught. We are failing to train them! Nowhere in the picture are they really learning what is right and what is wrong. And yet we are demanding of them the kind of conduct which is the result of definite training! We won't take the trouble to tell them what is right; and yet we punish them if they do what is wrong.

We tend to shrug that one off by saying, "Moral and religious training is the job of the parents and the job of the churches." And it is true that Mr. E. Edgar Hoover has said: "The parents of America can strike a telling blow against the forces which contribute to our juvenile delinquency if our fathers and mothers will take their children to church regularly!"

But going to church is a voluntary thing. Some people don't go! What are we going to do about youngsters whose parents give them no moral and religious training? What are we going to do about youngsters who have never seen the inside of a church, who have never been taught what is right and what is wrong? We demand from them the kind of conduct which is the result of definite training! Yet we are leaving their training to questions of right and wrong in the chance happening of whether or not they are born into religious homes. None of them are not!

All of them are supposed to go to school! The great educator, Horace Mann, opposed sectarian teaching in the public schools. But he was one of the strongest advocates for having the Bible and non-sectarian religious instruction in our public schools. That this nation has ever had! When he was retiring from his position as secretary of the Board of Education in Massachusetts, Horace Mann said, "Our system earnestly inculcates all Christian morals; it founds its morals on the basis of religion; it worships the religion of the Bible; and in receiving the Bible, it allows it to do what it is allowed to do in no other system—to speak for itself!"

However, the Supreme Court of the United States has expressed a different view of things!

In Champaign, Illinois, some years ago, a religious instruction program was being carried on through an arrangement between the school board and a committee that represented Prot-
How long has it been since you have read the Constitution of the United States? It is the Supreme Law of our land, you know. We declare in this country that all of our laws must measure up to the standard of being in agreement with the Constitution. As a people we have the power to change our Constitution—and we have made a number of changes in it. But the fact is, that our Constitution also has a tremendous influence on us! It has a tremendous influence on our American social order.

And the fact is that our Constitution does not make any mention of God in it, anywhere. In our Constitution—which we have called "the rules by which we choose to be governed"—from its beginning to its end, we have said nothing about God. We have said nothing about His Laws, nor about His Divine authority. In many of our earlier Colonial documents we did recognize God as the overarching Divine Source of our authority; we recognized that our blessings came from God. Our nation’s Declaration of Independence concludes with “a firm reliance upon the protection of Divine Providence.” But when, ten years later, we drew up our Constitution, we just omitted all reference to God.

And now we are passing through days of tension once again! And there will be times when our Presidents and those in authority will be calling us to days of prayer, when we will ask the Lord to help us and to deliver us. But there is a growing number of citizens in this country who feel that in the Constitution itself—in the Supreme Law of the land—there should be a proper acknowledgment of the One Who is declared in Sacred Scripture to be our ultimate Ruler and Lawgiver. For the Word of God declares plainly, “The nation and kingdom that will not serve Thee shall perish.”

Surely in those days when our professing atheistic adversaries talk about 100-megaton bombs and would even attempt to destroy our survival or our lives, it behooves us to acknowledge the God of our Fathers: to recognize His authority, and His Son, and His Law; and in our prayers to Him on behalf of our nation. Ask Him to forgive us, and pray to Him that His hand may hold back the forces that would destroy us, and that His hand would be upon us for good.

America for Christ

"ULCERS"

RADIO MESSAGE

The Rev. G. M. Robb, D.D.

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AFC—R—9

Broadcast Sponsored by THE CHRISTIAN AMENDMENT MOVEMENT
Are you one of the large company of folks who find themselves developing ulcers? Ulcers are getting to be fashionable. We are living under such tensions, these days, that often the physical side of us rebels against the emotional stress brought about by our frustrations and our fears. Ulcers are a by-product of the tension of the times.

But if it is any comfort, men have always felt the tension of their times. Titan muses are rather new developments. These moments have been with us for a long time. Back in the year 1776 during our War for Independence, Thomas Paine wrote, "These are the times that try men's souls." John Raskin, famous English writer of the 19th century, wrote, "There is thunder on the horizon." James Russell Lowell, American poet of the 19th century, wrote a much-quoted poem which contains the lines, "Careless seems the Great Avenger; History's pages but recorded Our death-groan in the darkness "Twixt old systems and the Word."

The title of his 18th century poem was, "The Present Crisis." Dr. Paul Thomas, a present-day religious editor, has declared in a recent article, "We are facing one of the most critical periods in the history of these United States." In a news conference held October 11, 1961, President John F. Kennedy said, "We happen to live in the most dangerous time in the history of the human race."

We Twentieth Century folks are not immune from tensions! On the other hand, we are not the only generation that has known tensions!

In Council Grove, Kansas, there stands a status, erected in memory of the pioneer mothers of the covered wagon days. If you plan ever to see it, be warned ahead of time that it is not a statue of a woman wallowing in luxury, wearing a gown from Paris. It is called "Madonna of the Trail." A woman wearing rough shoes, with a sunbonnet on her head, holds a baby in her arms, while her other children cling to her skirts. Those early pioneers knew the meaning of tensions. An Indian's tomahawk could kill you, as an individual, quite as dead as a hydrogen bomb could. And if you got scared, you would be in just as bad a way as you could ever be from present-day radiation sickness. Poor people were involved, to be sure. But from the standpoint of individual danger, those pioneers had the 'reasons for ulcers!' But I am reminded of a painting that appeared on the cover of one of our magazines a few years ago, portraying a scene from these pioneer days. The covered wagons were pictured, and the men, with their guns, and the women, with the little children, were seated on the ground while a sun-tanned minister of the Gospel was speaking to them from words found in the Bible, and was leading them in prayer to God.

Those early pioneers had their times of tensions. They had their battles with the Indians; they had their encounters with droughts and dust storms and prairie fires. They experienced epidemics that sometimes desicated them. They had their moments when they were clear out of provisions. They had their troubles.

But they also had faith in God! They acknowledged His Providence, and they asked Him—for everything. Even when there were no easy roads in those days—but they asked Him for strength and for wisdom in meeting whatever the rugged days might hold for them. There were men who cracked up under the strain of those days. But there were also men who did not crack up—rugged pioneers who remembered that the Bible says, "God is our refuge and strength, a very present help in trouble." And they carried on!

In these days of push-button luxury, we have managed to do away with many of the pioneer hardships of earlier years. But we have not managed to do away with tensions. Perhaps we have in some measure achieved freedom from want. We have not achieved freedom from fear.

The Russians got there ahead of us in launching their satellites. But after we had gotten a few satellites into orbit, Congressmen John P. Saylor from Pennsylvania said, in the House of Representatives: "Somewhere our feet have strayed from the paths blazed by the founders . . . we seem to have made the tragic mistake of attributing our environment to world leadership to material things; and have, in the process, transferred to things material our hopes for the present and the future . . . . Mr. Speaker, with all my heart and with all my mind I believe that this nation will not again know tranquility, security, or real security until it once more recognizes that its basic strength lies in the practice of those moral and spiritual principles that made it great."

But, have you ever thought of why we have begun to attribute our place of world leadership to material things? Have you thought of the things that have contributed to our growing spirit of secularism? Why have "our feet strayed from the paths blazed by the founders", as Congressman Saylor put it, in his speech before the House of Representatives?

Words have their influence. Sometimes silence can have its influence!
By the people, for the people—where the people are brought into constant contact with their government, and where they study its history, and enjoy its provisions, and drink deeply of its spirit.

It is tragic that in a Constitution so universally and so justly admired as our Constitution is, there is nothing to turn the mind of the nation to God. For it is still true today, as it was in John Adams' day, that from the beginning to end our Constitution makes no mention of God.

Many serious and thoughtful citizens are like the man who said, "I have read the Constitution of the United States, but it never before dawned on me that there is no mention of God whatever."

Religiously, an organization is what its Constitution says it is. Our nation is what the Constitution of the United States says it is. Shortly after the Constitution was drawn up, men recognized that it said nothing about the rights of man; and so the "Bill of Rights," as embodied in the first ten Amendments, was drawn up. But our Constitution still says nothing about the rights of God—about the right to be acknowledged, and obeyed, and served by the nation.

The Word of God is clear in its statement: "Blessed is that nation whose God is the Lord." Mr. John Quincy Adams, from his years of experience, came to know quite a good deal about the forces that shape the character of nations. Knowing this, he introduced a petition into Congress calling upon this nation to acknowledge God as the ultimate source of our authority and the One whom we obey and serve. From his day down to the present, men who have had the interests of their nation at heart have introduced similar petitions and similar bills in Congress.

Who of us would say that, as a nation, we do not need the blessing of Almighty God at a time like this?

The message in this folder is one in a series of programs presented by the Christian Amendment Movement. The first section of the proposed Amendment to: This nation hereby recognizes the authority and law of Jesus Christ, Servant and King of Kings, through Whom are bestowed the blessings of Almighty God."

Section 2 safeguards the rights guaranteed in the First Amendment. Section 3 makes provision for citizens whose religious scruples might prevent them from giving allegiance to the Constitution as amended. The complete text of the Amendment may be secured by writing to the address below.

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THE CHRISTIAN AMENDMENT MOVEMENT
How would you like to be the Secretary of State in the United States? Understand, this is not an offer of a job—just a suggestion that might help you to think about the size of the job and the caliber of the men that it takes to do the job.

Most of us would like to be excused: With all of these Brand new nations emerging in Europe, many of us have a hard time remembering their names—let alone reading of their traditions and their viewpoints and their problems and their hopes as young nations. In addition to these new nations, there are also the older established nations and their problems to think about: the problems of our South American neighbors, and the Berlin question, and Cuba, and the Far East, and our attitude toward Soviet Russia. How would you like to wake up one morning and have all these things dumped into your lap? Wouldn't you like to have your old job back?

Possibly there have been men of small stature who tried to handle the job of Secretary of State. If so, they have multiplied their abilities and grown into the job, or else they have resigned and let some one else do it. But there have been some really great men in the office of Secretary of State—men like Thomas Jefferson and Edmund Randolph and Timothy Pickering, men like John Marshall and James Madison, James Monroe, and Henry Clay and Daniel Webster and John C. Calhoun. These men were not somebody's pawns!

Another of the outstanding men who served our country as Secretary of State was John Quincy Adams. He was Secretary of State when James Monroe was President, from 1817 to 1825. He was our Secretary of State at the time when the Monroe Doctrine was formulated and proclaimed to the world—that doctrine which declared that

New World was closed to further European colonization and that any further attempts to extend the European system to the Western Hemisphere would be considered as unfriendly acts. It was Secretary of State John Quincy Adams who advised President Monroe to take the stand which we now call "The Monroe Doctrine."

And John Quincy Adams went on to become President of the United States. He served for one term, from 1825 to 1829. He was not an outstanding success as a President. He was a statesman in the full sense of the word. He had a high conception of the dignity of the Presidential office. But he was not a clever enough politician to ward off the various threats of the opposition party. They openly stated as their avowed purpose that they were going to make him an unpopular President. They succeeded. In everything that he tried to accomplish, except in the field of foreign affairs, he was hamstrung by his political foes. History does not accord him a place among our greatest Presidents.

But the year after his presidential term had expired, John Quincy Adams was elected to Congress, to a seat in the House of Representatives. Some of his admirers suggested that it would he a degrading thing for a man who had been President to accept a seat in the House of Representatives. Adams replied that no person could be degraded by serving the people as a representative in the Congress of the United States. He was a statesman whose statesmanship carried him to the highest office in our land. He was a man who stood with dignity above the fear that he believed was right. In spite of the smear campaigns of his enemies in partisan politics, the influence of John Quincy Adams continued to grow in the Congress.

In 1844 his power was such that he was able to persuade Congress to abolish the long-standing "one rule" against anything that favored abolition of slavery. He persuaded the House of Representatives that the "one rule" was a violation of the First Amendment to the Constitution.

In that same year, 1844, when John Quincy Adams at the height of his influence, he introduced a petition into the House of Representatives, calling upon Congress to make "a deep and explicit acknowledgment in our Constitution of the Sovereign of the Universe, as the God of this Nation."

As might be expected, John Quincy Adams was the target of considerable mud-slinging for introducing such a resolution. He was called "a man of the Nicolaitans," and "a man of the Nicolaitan faction." But Mr. Adams was used to this. He did not retire a single word. For John Quincy Adams knew that our nation's Constitution contains no such acknowledgment of God. And out of his vast store of knowledge and experience and as a statesman, he felt that such a humble acknowledgment should be made in our nation's highest law.

For the moral character of a government has a powerful influence on the character of the people. Any man who has made a study of government comes to realize that fact. History has demonstrated again and again that the influence of the government with respect to morality and religion will, if unchecked, ultimately bring to it likeness a majority of the people. This is especially true in a nation such as ours, which has a government of the people.
absolute laws of his, given us in his holy Word of truth, to be judged and guided thereby."

Our Declaration of Independence concludes with "a firm reliance upon the protection of Divine Providence."

The other day I was reading the Constitution of the old Confederate States. It's Preamble reads as follows: "We, the people of the Confederate States, each State acting in its sovereign and independent character, in order to form a permanent federal government, establish justice, insure domestic tranquility, and secure the blessings of liberty to ourselves and our posterity—invoking the favor and guidance of Almighty God—do ordain and establish this Constitution for the Confederate States of America."

But the point is, that when we come to the Constitution of the United States, it contains not one word of acknowledgment of God, or of our dependence on Him!

And I believe we will all agree that this needs to be remedied! The separation of Church and State is fundamental in our American political order. But for the nation to try to jock free from the authority of the Lord God Almighty is an entirely different matter. History has its graveyard of nations that have forgotten God!

We need to get back to the Bible, and we need to get back to the Bible's "Thus saith the Lord" to the nations!

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America for Christ

"The Bible's 'Thus Saith the Lord' To the Nations"

RADIO MESSAGE

By The Rev. C. M. Robb, D.D.

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AFC—B—12

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All part of this, went to happen on quiz programs. Most of us really don’t know enough about what goes on behind the scenes to discuss intelligently the question of rigged programs. But we can discuss quiz programs from the angle of what the public can see and hear. And the public has witnessed instances of supposedly learned individuals being completely stomped with such questions as: "Name one of the books of the New Testament!"

I know quite a number of boys and girls not yet in their teens who could name every one of the books of the New Testament, and wouldn’t miss many of the books of the Old Testament. But it is a sad fact that radio quiz programs have disclosed such an ignorance of the Bible on the part of the American people that many directors of quiz programs decided that it was more expedient to leave out all questions that had to do with the Bible. Too many people with high-sounding degrees were being embarrassed! Their minds were complete blanks, even when they were asked some of the simplest questions concerning the Bible.

When it comes to anything like a knowledge of the Bible, many people here in the United States are pretty nearly illiterate.

But we cannot help thinking of a statement contained in a decision of the Supreme Court of the State of Kansas. The Kansas Supreme Court said, "The noblest ideals of character are found in the Bible." The American statesman, Edward Everett, declared, "All the distinctive features and superiority of our republican institutions are derived from the Scriptures." Our first president, George Washington, stated, "It is impossible to govern the world without the Bible." When Thomas Jefferson was president, he told the nation, "The Bible is the source of liberty." And Abraham Lincoln said, "It is the best gift God has given to man... But for it, we would not know right from wrong.

So that it would appear that our present-day illiteracy with regard to the Bible certainly is no improvement over the familiarity with the Word of God that our forefathers had! It is nothing to boast about that our quiz programs have had to abandon questions about the Scriptures because people were always being embarrassed! We need to come back to the Word of God.

And if you were to turn to the Bible just now, you would make this discovery: two-fifths of it is given over to God’s message to the Nation! And if God has a message for the nation in this critical hour of our history, we might do well to hear that message, and heed it! For the nations of the world haven’t done too well by themselves! Not in this mid-twentieth century! They have gotten to the point where they are sitting on so many ponded kings, grooming at one another, while they finger the matches that are in their pockets! If God has a message for the nation in this critical hour, we would do well to hear that message, and to heed it!

In the Bible, God has a message for the Nation! And our own Nation would do well to listen to the Bible’s “Thus saith the Lord.”

What has the Bible to say?
In Matthew’s Gospel, chapter 28, verse 18, the Bible says: "And Jesus came to them and spake unto them, saying, “All authority hath been given unto me in heaven and on earth.” In Psalm 22, verse 28, the Bible says: “The kingdom is the Lord’s: and he is the governor among the nations.”

And in Psalm 89, verse 12, "Blessed is the nation where God is the Lord.”

The Prophecy of Isaiah, chapter 30, verse 22, tells us: "The Lord is our judge, the Lord is our lawgiver, the Lord is our king: He will save us.”

In the last book of the Bible, chapter 1, verse 5, it speaks of “Jesus Christ... the prince of the kings of the earth.”

Psalm 9, verse 17, declares, "The wicked shall be turned back into Edom, even all the nations that forget God.”

The founding fathers of this nation did not forget God! Remembering at least a part of the Bible’s “Thus saith the Lord” to the nations, the founding fathers made their acknowledgments of God’s Law and God’s Authority in the affairs of the state. The separation of Church and State is fundamental in our American political order. But separation of Church and State is one thing; Separation of the Nation from the Lord God Almighty is quite another thing! The founding fathers were quick to acknowledge their dependence upon God. They were quick to recognize that our blessings as a Nation have come through His Son.

The Articles of Confederation of 1777 concluded with the words, "And whereas it hath pleased the Great Governor of the World to incline the hearts of the Legislatures we respectively represent in Congress—unto the end.

A little earlier the Rhode Island settlers drew up the following document of government: "We, whose names are underwritten, do hereby solemnly, in the presence of Jehovah, incorporate ourselves into a body politic; and as He shall help, will submit our persons, lives, and estates unto our Lord Jesus Christ, the King of kings, and the Lord of lords, and to all those perfect and
Reverence for the Powers Unseen

RADIO MESSAGE

The Rev. G. M. Robb, D.D.

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AFC—R—14

America for Christ

"Reverence for the Powers Unseen"

The Rev. G. M. Robb, D.D.
What does the word "government" mean to you? 

At certain times in the year, the government means those long yellow envelopes which contain the news that your Uncle Sam is now ready to accept another quarterly payment on your income tax. School children may think of the government in terms of that schoolhouse where they are expected to attend classes for something like twelve years of their lives. To folks living on farms, government may mean the authority which tells them how many acres they may plant; or it may mean the ownership of all of those storage bins for the surplus crops. Old folks might think of the government in terms of those social security checks that stand between them and destitution.

Government means many things to many people. If you are a business man, your government might tell you what you are or are not allowed to charge for your merchandise. It could give you very strict orders as to how you must treat your employees. If you happen to be a careless driver, government could very easily take the form of a shrieking siren, and a police officer ordering you to the curb—to be followed by a ticket, or at least by a much-practiced conversation on the subject of speeding or running through red lights.

Your government touches your life at many points. It has power to take some of your money in taxes. If necessary, it has power to take your hand through condemnation proceedings, and decide how much you should be paid for it. Your government has the power to say its hand on the shoulder of your son, and conscript him into the service of his country. If the nation should be at war, your government has the power to order that son of yours up to the battle front. If you should prove yourself to be something other than a law-abiding citizen, you would soon discover that your government had the power to put you behind prison bars.

In some countries, government means still more! In a totalitarian police state that is being ruled over by some power-crazed dictator, the government may even tell you how you are to think, and what thoughts are to go through your mind; and if you dare to do your own thinking, there might be a knock on your door in the middle of the night that would result in your looking into the muzzles of loaded revolvers, carried by secret police who would say to you, "Come with us!"

Clear at the other extreme from the police state, would be the place where there was no attempt at law and order. A century or more ago, certain areas in our so-called "Wild West" had a minimum in the way of law and order. Many men, for their own protection, carried some sort of weapon. And it was generally accepted that the man who could shoot the quickest.

In a government of free peoples, government is quite likely to mean law enforcement, provision for essential needs, and protection from outside enemies—cooperating with commanding from its citizens whatever is necessary to maintain these things. In the United States, the purpose of our government is expressed pretty well in the words of the Preamble to our Constitution. Our government exists "in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity."

But, no matter what definition you choose to give to it, the fact is that your government touches your life at many more points. And it has a great deal to say in the kind of a life you are going to live. It puts its hand into your pocketbook, it touches the members of your family, and it influences you at every turn. In a government of free people, it tries to guarantee certain freedoms to you. In a totalitarian police state, it tries to guarantee that you won't get out of hand. But no matter what kind of a government it is, it has a tremendous influence on your life.

Therefore, it makes a great deal of difference what kind of government you're government is. Its policies and its guiding principles can make a very great difference in your life.

One of the world's leading scholars in this matter of government was Viscount Bryce of England. His book on The American Commonwealth is still considered the classic textbook in its field. It is studied far and wide by students of political science in this country. As a lecturer on civil law at Oxford University, Bryce made it his aim to bring his students to an understanding of the tremendous part that civil law played in the molding of European thought and history. Toward the end of his life, Viscount Bryce brought his greatest scholarship to bear on his preparation of a book entitled Modern Democracies.

And in his final study of democracy, Bryce made this significant statement: "The question of the permanency of democracy resolves itself into the question of whether mankind is growing in wisdom and virtue; and with that comes the question of what religion will be in the future; for it has been for the finer and more sensitive spirits, the motive power behind morality. Governments that have ruled by force and fear have been able to live without moral sanctions, or to make their subjects believe that those sanctions existed there. But no free government has ever yet lived and thrived; for it is by a reverence for the Powers Supreme and Eternal which inspire those sanctions that the powers of evil have—however imperfectly—been kept at bay, and the fabric of society held together."

In other words, if you are living under a government of free people, your government can keep...
One of our sins as a nation has been our continued refusal to recognize the rightful authority of God in our national life. Oh, we have put “In God we trust” on our coins. Occasionally in our patriotic speeches we make some twitting reference to the Supreme Being. In our courts of law the clerk enunciates the witness in a twitting off something that winds up “So help you God”—but he does it in such a hurry that not one person out of fifty has much notion of what the clerk is saying.

Isn’t it about time for thinking men to start thinking about the relationship of this nation to the Lord God Almighty, and to the Lord Jesus Christ, in our national life? Isn’t it time for us to consider with some seriousness, the fact that—in our nation’s Constitution—we have omitted all acknowledgment of God?

In this country we keep arguing whether our nation, in its national life, should have anything to do with the Lord God, the Ruler of nations! Isn’t it time we begin to consider, with some seriousness, the matter of including an acknowledgment of God, and His Law, and His Authority, in the Constitution by which we choose to be governed? No one in this country wants any establishment of religion, or any union of church and state. But separation of church and state is one thing. Separation of the nation from God is quite another thing—and it is a sinister thing! It leaves us with no moral standard by which we can measure our actions. It leaves us without a higher Law under which we can determine God in Whom we are almost certain to turn in frantic appeal when we find ourselves in real trouble!

In the Bible we can discern the voice of God speaking to men and to nations and saying:

“God that made the world and all things therein,... hath made one blood all nations of men to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation.”

“Why do the nations rage, and the peoples meditate a vain thing?”

“The kings of the earth set themselves, and the rulers take counsel together, against Jehovah, and against his Anointed, saying, Let us break their bands looser, and cast away their cords from us.”

“Be wise now therefore, ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.”

—by—
The Rev. G. M. Robb, D.D.

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AFC-R-25

6
In these days of nuclear weapons and of guided missiles that can carry atomic warheads a fraction of the way around the world, many people are praying for peace. Priests and prelates are praying from their pulpits and from their altars. Rabbi are praying from their synagogues. And the man on the street is hoping and praying in his own way, that Almighty God will keep His hand on the world situation so that it will not erupt into open conflict. Deviser men are devoutly beseeching the Lord God to be with them; and if war should come, to be on their side.

All of which brings to mind a cynical remark that was made by Napoleon Bonaparte when he was at the height of his career a century and a half ago. Some one mentioned the importance of having God on your side, when you had a tough battle to fight. Napoleon just smiled, and said, “God, if He wants, is always on the side of the heaviest artillery!”

Later developments showed that when Napoleon made that remark he had the thing turned wrong side out. God is not always on the side of the heaviest artillery. Rather, the heaviest artillery is always on God’s side!

Napoleon found that out! In 1812 he started into Russia with an army of 400,000 men. The recitative Russians carried out a scorched-earth policy, leaving behind them little that could be of use to Napoleon’s troops. But Napoleon kept on penetrating into Russia until, on September 14th of that year, he was occupying Moscow. But he found himself in a ghost town. The place was almost empty. Here and there buildings in which he had intended to quarter his troops mysteriously caught fire and burned. The granaries and the storehouses were ominously empty. The Russian winter would soon be upon them. The only thing left for Napoleon was to start home.

Napoleon had the heavy artillery. Almighty God had the light snowflakes. The snowflakes won. Napoleon’s armies were lugged down and couldn’t move. Then the thermometer began to go down. On one bitter cold night in November it got so cold on the plains of Russia that many of Napoleon’s soldiers froze to death in their shabby tents. Then, in January, it turned unseasonably warm. The freezing soldiers could not cross the rivers and streams on the ice, for the thawing ice would not support them.

When, finally, Napoleon reached Paris, his once magnificent army of 400,000 crack troops was reduced to less than 120,000. The boasting emperor put his head in his hands and added out, “The Almighty was too much for me!”

God does not go over and join Himself to the side that has the heaviest artillery. Sooner or later men discover that the heaviest artillery is on God’s side. God can send His cold and His snowflakes. Or, He can send His heat and the suffering of thirst. He can send events with such split-second timing that the results are quite as effective as massive artillery.

The Nazi field marshal, Erwin Rommel, had sent his German Afrika Corps against the British 8th Army. And the British had been forced to retreat under the onslaught of Rommel’s tanks. The British had retreated across the desert until they were reaching El Alamein. But there at El Alamein British engineers had been installing a new pipe system for providing their desert troops with water. They were wanting to test it.

Through a variation in communications, the British did not know that Rommel’s tanks had advanced as far as they had. And so the British engineers at El Alamein were busy testing their newly-built water system. Water was at a premium, they were doing their testing by filling the pipes with salt water pumped in from the sea. Five hours earlier, the water pipes would have been empty. Five hours later, they would have been filled with fresh water. At that particular moment they were full of salt water from the ocean.

The heavy artillery was on God’s side! He used the factor of proper timing. At the particular time when the water system of the British was filled with salt water, Rommel’s Afrika Corps drove alongside the water pipes with their huge tanks.

Under the blistering heat of the African sun, the men inside these German tanks were becoming thirsty almost beyond the point of endurance. Rommel knew that their thirst was becoming serious! He saw the water system that the British had constructed. He commanded his troops to take their revolvers and shoot holes in the pipes, and drink.

His troops obeyed! They took their revolvers and shot holes in the water pipes and started drinking salt water from the Mediterranean Sea! The result was that large numbers of them, now half-dead with thirst, died from the blistering heat of their tanks and from the terrible effects of drinking ocean water and surrendered to the British who could give them fresh water to drink!

That was the story of the African campaign, and how Rommel, retreating back to Tunisia, and ultimate surrender. Napoleon had it all wrong! God doesn’t go over to the side of the heaviest artillery! He always has the heaviest artillery on His side!

It’s a thing we need to think about these days when men have at their disposal such terrible artillery as hydrogen bombs. We must think of this when our hands are on the trigger, the man in the street does not feel complacent. The preacher in his pulpit and the priest at his altar keep praying for peace.

The Bible says, “There is no peace, saith my God, to the wicked.”

Again the Bible says, “Righteousness exalthe
It is tragically true that we forget! In these words from the Second Psalm, quoted a moment ago:

"The kings of earth act themselves,
And the rulers take counsel together,
Against the Lord, and against His anointed,
Saying,
'Let us break their bonds asunder,
And cast away their cords from us.'"

The fact is that in our Federal Constitution we have completely omitted any reference to God. We have sworn up our nation's highest law, but we have included in it not one word of acknowledgment of God nor of His law.

And when we ask "Why?", the answer of history is somewhat vague. It is generally assumed that this was due to an oversight. The Constitutional Convention met in Philadelphia in 1787 from May the 14th to September the 17th.

When the Convention had adjourned after drawing up the Constitution, Mr. John Rodgers, eminent chaplain of Colonial days, asked Mr. Alexander Hamilton: why, in an important document as the Constitution, the name of the God of nations was not even mentioned. Mr. Hamilton replied: "Indeed, Mr. Rodgers, we must have forgotten it."

But why forget it longer? The friends of the Christian Amendment believe that it is not yet too late to remedy this omission. But the hour is late!

Coming back to those words of Thomas Jefferson engraved on the panel of his memorial: "Can the liberties of a nation be secure when we have removed a conviction that these liberties are a gift of God?"

The American Amendment Movement:"WHY?"

Radio Message

by

The Rev. G. M. Robb, D.D.

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If you were to make a list of the twelve most important words in the English language, what words would you put down? All of us, I am sure, would write the word "why." There are a few, perhaps, who would not include it. But why shouldn’t we? The young people wrote the word "why"—for, are we not told that "the Lord made the world round"?

Another word that belongs in the top dozen is the little word "who." "Who" is one of the most important words, not only in the English language, but in any language. It seeks out the reason for things. "Why?" we ask, "I’ll tell you why," is the answer.

A little child wants to know "Why?" "Why does a cow have four legs?" Why does the moon shine on some nights and not on some others? Why does father puff so loud when he runs to catch the bus? Why do people die? Why did sister cry when she broke her doll? Why does mother put her hair in curls? Sometimes we get to feeling that a child is insensible of a nuisance when he keeps asking "Why?" But he asks "Why?" because he wants to know why. Thank God when your child keeps asking and you can give him the very best answers you can. And pray God that he will keep on asking "Why?" through all of his years of boyhood and youth and manhood.

"Why?" is one of the most important words in the English language or in any language. It opens out the reason for things. If the reason is not good enough, a "why?" may be followed by a change.

James Watt asked, "Why could not the power that popped a cork out of a tumbler be used to drive a plough back and forth in a plow?" Out of that "why?" he got the steam engine.

Men who watched birds spreading their wings and flying through the air, asked, "Why cannot birds perform that which would allow men to fly through the air?" There was much of trial and error, as men sought for the answer, but finally the modern airplane emerged.

Benjamin Franklin, thinking about the power of electricity manifested in a bolt of lightning, asked, "Why cannot that power be harnessed and put to work?" Actually it’s a wonder Benjamin Franklin didn’t get killed as he flew his kite in the thunderstorm. But he flew it! And continued investigation and development has harnessed the power of electricity so that we put it to work; and we use it to light our houses, and run our motors, and shave our faces.

So far, in our discussion, we have been talking about physical "why’s." There are also "why’s" in the realm of thought and motive. When Communism claims to be the "wave of the future" that will deliver the human race from the bondage of decadent Capitalism, why are so many people behind the Iron Curtain risking their lives to escape from Communism so that they can join the decadent Capitalists? Why do men in some parts of the world have higher standards of living than men in other parts of the world that have just as much in the way of natural resources?

There are other "why’s." Why does a boy in one home grow up to be a hard-working, useful, law-abiding citizen who adds much to the life of his community, while the boy in the next door becomes a juvenile delinquent or develops into a criminal? The laws that govern such a situation as this are not physical laws, like the law of gravitation. They are moral and spiritual laws. But the results can be just as definite, even though they are not in the physical realm. There is such a thing as moral and spiritual law!

Here is another "why." This one comes from the Bible, from the Second Psalm:

"Why do the nations rage? And the peoples meditate a vain thing? The kings of earth set themselves, And the rulers take counsel together, Against the Lord, and against His anointed, saying, ‘Let us break their bands asunder, And cast away their cords from us.’"

Why do they do it? Because the natural thing for men to do is to say, "Let us eat and drink, for tomorrow we die!" The natural thing for nations to say is to say, "We will get along just as well as we did before without God." Forgetting that basic truth set forth in the Bible, they say, "God . . . hath made of one blood all nations of men to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation.

Men who think deeply about the "why’s" concern- ing nations become very much aware of the moral and spiritual forces that determine the activities and the character of nations.

President Lincoln said, in a Presidential Proclamation issued in 1861: "It is the duty of nations, as well as of men, to remove that dependence upon the over- riding power of God."

On the site of the Jefferson Memorial in our nation’s capital, there is a panel which contains these words by Thomas Jefferson: "God who gave us life gave us liberty. Can the liberties of a nation be secure when we have removed a conviction that these liberties are the gift of God?"

When Robert G. Simmon was Chief Justice of the Supreme Court of Nebraska, he said, "We forgot too often in America that the foundation of our legal system is a moral one."
the policy of the rulers of this nation, and to support all our soldiers, sailors, and marines.”

In 1917 the Congress requested President Woodrow Wilson “to set apart by official proclamation a day upon which our people should be called upon to offer united prayer to Almighty God for His divine aid in the success of our arms.”

There are but three of the many instances in which our nation has called on God for help in the day of trouble. Every so often we get worried as a nation, and we want Almighty God to come to our rescue. There is no doubt; we have asked for a good many things from the Lord, and our prayers have been heard.

But we have failed completely to acknowledge Him or to recognize Him in the Constitution by which we are governed. All the laws of this nation must measure up to the standard of being in agreement with the provisions of the Constitution. Yet in our Constitution, not once have we mentioned God, nor His authority, nor His Son, nor His Word and His Law. We are not willing to acknowledge, before our very people and before the other nations of the world, that God is our Strength and our Lawgiver, and our Supreme Ruler to Whom we owe our highest allegiance.

How soon, do you suppose, before we will be wanting Him to get us off the hook again? And how long will this nation continue to ignore Him and His claims in the Constitution by which we are governed?

America for Christ
“I Don’t Know Those Folks”

RADIO MESSAGE

By The Rev. G. M. Robb, D.D.

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They were farm folks, not what you would call well-to-do. In that north country farming was rugged. The summer days were long, and full of things that had to be attended to. The winter days were bitter cold. It was no way to live if you were looking for an easy life. They weren’t looking for an easy life. But with hours of hard work and frugal living and fortitude, they were getting along.

Their family interests centered around their little boy. He was their only child. He was a handsome little fellow; all the neighbors said so. There were times when they may have been too generous with him—when they bought him toys and other things which they really couldn’t afford. Some of the neighbors said they were spoiling him. But, you know, how neighbors are! It’s easy for neighbors to criticize!

After all, he was their only child. And when he wanted something, he really wanted it. That seemed to be his nature. And so, as the years went by, his parents submitted, and not without a certain pride, that their boy had better toys than the neighbors’ children: a better quality football, and a brand new bicycle which they got from the mail order house. Possibly these things were a little extravagant; but he wanted them.

Boys will grow up. He grew up and entered high school. A few weeks later he came home, asking for better clothes than those he was wearing. He told his parents what kind of wardrobe he wanted. They were dismayed. “But how can we afford to get you all that?” they asked. He was misled. He said, “I suppose a fellow can’t expect much, when his folks are farmers!” By doing without some things they had planned to get for the farm, they were able to get him better clothes. At that time, he had his eye on a new hi-fi record player.

In his senior year he decided that he wanted to go on to college. Several of the senior fellows were planning for college. He was sure he could make more of himself with a college education; and his parents could see his viewpoint. It was just that they hadn’t thought much about sending him to college, and they were not prepared for that kind of an expense. Two or three colleges, in their correspondence, indicated that an energetic lad could earn a good share of his expenses, and could do a reasonable job of working his way through. Their son didn’t choose any of these colleges. He wanted to go to a different one!

They borrowed money in order to let their son have his college education. Early in the fall he got on the morning train and left for college. Back home the neighbors began to notice that the parents seemed to be working harder than ever. His father was backing thinner, as though he might not be getting enough to eat. His mother very evidently was doing without new clothes that she needed. But the boy was getting a college education.

And four years later, along in the spring, they got on the morning train and went down to the college town. Their boy was graduating from college! Mother had on her very best dress. Father had driven up the gold head on his cane. Mother wasn’t sure that he was supposed to carry a cane; but father had spent considerable time shining it up, so he took it along. They were a little heralded by the size of the crowds at the college. They weren’t used to that kind of crowds, back on the farm. They tried to inquire as to where their son might be found, but every one seemed in such a hurry. A few of the young folks looked at them with amused glances. It was evident that they were not city folks.

Mother put her hand through Father’s arm and they set off across the campus, asking odds of no one. If people were too busy to tell them how to find their son, they would have him out for themselves. It was a big campus. There were many buildings. The day was warm, and they were warm. But they walked along—Father bearing a little on his gold-headed cane, Mother clinging to his arm.

Suddenly Mother cried, “Where is he gone?” Startled! He was coming toward them, in company with several other senior men. Then she saw them. A look of consternation appeared on her face. Suddenly he pointed down one of the side streets. The other men all turned and went with him in the direction he was pointing. Moments later he came from behind one of the buildings, alone, and greeted his parents. He was not willing to acknowledge before his classmates that these farm folks were his parents. All through the commencement exercises he sat with his classmates, feeling uneasy. Father had looked at him so sternly; and Mother had had so little to say.

Acknowledgment! There are times when we owe acknowledgment! There are times when serious are their acknowledgments! There have been times when this nation had owed acknowledgments that it has not made!

As a nation we have wanted a good many things from the Lord; and as a nation we have asked for a good many things from the Lord.

In 1776 President John Adams in his Proclamation for a National Day of Fasting and Prayer, called on our citizens to pray to the most high God “That He would save our cities and towns from . . . pestilential violations; . . . that He would favor us with fruitful seasons, and so bless the labors of the husbandmen as that there may be food in abundance for man and beast; that He would prosper our commerce and our factories; . . . and that He would make secure our preparations for defense, and bless our armament by land and by sea.”

In 1863 Senator Harries of Iowa introduced a resolution into the United States Senate, requesting the President to call the nation to prayer and ask the Lord of Hosts “to enlighten the councils and direct
Those men had their roots deep in the sources of moral and spiritual life and power. Their faith was in God, not only for personal and family matters, but also for public affairs. They believed in God, they believed in His Son, they believed in His Word, they believed in His Power and in His Authority. They said so.

But when we drew up the Constitution which was to be the supreme law of this land, we cut loose from such things as Divine acknowledgments. God is not once mentioned in the Constitution of the United States. The Law of God, which is the basis of all of our Christian morality, goes unmentioned in the Document which we call "the rules by which we choose to be governed."

Oh, yes!" we tell ourselves, "We have to leave all reference to God out of the Constitution, because there may be those who do not believe in Him, and we must be very careful to safeguard their liberties!"

And so we exalt liberty to a position above duty to God Who is the Author of liberty. We acknowledge the rights of man more than we acknowledge the rights of God. We become a "cut-flower civilization." For in reality our freedoms and liberties have not come from men, but from Almighty God. We are counting alight on the moral and spiritual vigor of our forefathers.

In these early years of our nation's history, men recognized that nations are in the hands of God. They said so. We ought to say so today.

That is why many citizens are giving their support to what is called the Christian Amendment to the Constitution. It advocates an amendment to the Federal Constitution in which the God of nations would be given the recognition that is His due. As a nation, our relationship to God Who is "the Power that hath made and preserved us a nation" needs to be restored.

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AFC—R—15

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THE CHRISTIAN AMENDMENT MOVEMENT
Is there anything more forbidding-looking than a wilted cabbage? Cut flowers can be beautiful, but they do have to be kept in the refrigerator; and even then, they do not last! Cut flowers can keep going for a little while. In the last analysis, they do not have the life and vigor that we find in the flowers that are still growing in the soil.

A bulletin published by Christian Laymen Incorporated of New York City, has likened our present-day American civilization to “a cut-flower civilization.” Pretty, and able to keep going for a while. Some folks put aspirin in the water hoping to keep their cut flowers fresh for awhile longer. In this country we are beginning to take aspirin, and we are beginning to wonder what might possibly be done to stave off the signs of fading and decay that keep showing themselves in our Twentieth-Century Civilization.

Mr. J. Edgar Hoover, in his annual bulletin of the Federal Bureau of Investigation, says, “Crime, like a tidal wave, is gathering momentum throughout the nation.” He goes on to point out that, somewhere in the United States, a major crime is committed every 18 seconds. Every day, on the average, 146 persons are held up and robbed; 468 people have their cars stolen; and 1,279 places are entered by burglars. Mr. Hoover declares that this is a constantly growing problem. And he says: “It did not come upon us overnight. It has been developing for years. . . . Something has happened to the moral stamina of America.”

One of the things that has happened to us is this matter of becoming a “cut-flower civilization.” Once upon a time we had our roots deep in the sources of moral and spiritual life and power.

The old Puritans were not particularly gentle folk; but they were vigorous folk. It took strong, vigorous men to chop down trees and build log cabins without benefit of steam shovels and power saws. Try it some time, and you’ll see what I mean! They were men of conviction, and they were men of courage. The country could use a few more men of conviction and courage today. The Puritans were not some “pansy” of narrow-minded bishop-this or that and the so-called “liberal thinkers” of today’s day do not seem to picture them. They had left their homes and sailed their ships across a rugged sea, and faced the perils of the wilderness over here in the New World, because they wanted their children to be free. They went to church with guns on their shoulders, for they knew they might need the guns before they returned home. Some of us today don’t go to church, even when we are relieved of the weight of muzzle loading muskets.

It ill behoves some critic in a comfortable air-conditioned office, punching the keys of an electric typewriter, to make idle remarks about Puritan men. They were rugged men who lived in rugged days.

Family life in those days included family prayers, when father and mother gathered their children—whose names might be Ephraim or Ezekiel or, if they were girls, Patience or Prudence—parents gathered their children around the fireside. And there on their knees together, the members of the family learned that fear of God which displaced fear of men, or evil, or Indians, or failure. They worked and loved and defended themselves and believed, because daily they lifted their faces toward God.

The Puritan home was admittedly weak in modern conveniences and push-button appliances. It was exceedingly strong in such things as human affection. Dr. Alice Morse Earle, a noted authority on the life and times of the Puritans, has written: “The records of domestic life in Puritan households are full of a pure affection. It is simply not true that the Puritan had no love. Nor is it true that he had no humor. Their love may not have been of the languishing type. But it was the sort that ‘overeth all things, . . . endureth all things. It was strong! And much more love of the same sort is needed today in hundreds of thousands of modern American homes!”

The Puritans in their system of government were not afraid and were not ashamed to acknowledge the fact that God was their Lawgiver and their Supreme Ruler. They were quick to recognize the Bible truth that “the kingdom of the Lord’s is on high.” The said so in their official documents of state. In fact, not only the Puritans, but many of the Colonists made their public acknowledgments of the overruling power and providence of God, in their state papers. The civil documents of Colonial times contain many references to “the glory of God,” “the kingdom of our Lord Jesus Christ,” “the presence of Jehovah,” and the recognized fact that “government is . . . an ordinance of God.” The Articles of Confederation, under which we were governed until the writing of the Constitution, concluded with the words: “And whereas it hath pleased the Great Governor of the World to incline the hearts of the Legislatures we respectively represent in Congress.”
girls in our schools that they are forbidden to have their heads and to pray for the God that is before them. And if the attorney-general of our state feels that he can forbid boys and girls from praying silently when they are in a school lunch room, what religious freedom will some other state's attorney-general try to deny our boys and girls?

You see, like Mr. Justice Jackson of the Supreme Court, the attorney-general of New Jersey had nothing in the Constitution to guide him in this matter. He had to go to his own preconceptions. And his preconceptions led him to rule that he should deny boys and girls the right to bow their heads and ask God's blessing on their food in a school lunch room.

Where do we go from here?

We had better go back. We had better go back to the faith of our fathers!

In those tragic days when our nation was rent asunder by the War between the States, a Resolution was introduced into the United States Senate by Senator Harlan of Iowa. Adopted by the Senate on March the 3rd, 1862, the Resolution said: "We, in the name of the supreme authority and just government of Almighty God in all the affairs of men and nations, deplore the national offenses which have provoked His righteous judgment; yet encouraged in this day of trouble by the assurances of His Word, to seek Him for succor according to His appointed way, through Jesus Christ." The resolution then went on to ask President Lincoln to call the nation to a day of fasting and prayer. In reply, President Lincoln issued his proclamation appointing April 30th of that year, 1862, acknowledging "the duty of nations, as well as of men, to own their dependence on the overruling power of God, to confess their sins and transgressions in humble sorrow." Further on in this proclamation, President Lincoln said: "Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace; nor proud to pray to the God that made us."

In this whole area of our nation's relationship to God, our Constitution keeps silent. Left to our own preconceptions, one official calls the nation to fasting and prayer; another official forbids boys and girls to offer a silent prayer of thanks in their school.

Isn't it time for us to write an Amendment into our Nation's Highest Law that will give us a word of protection?

I know that Mr. Nikita Khrushchev says that Communists are atheists—that Communism and God are incompatible.

But we are not Communists in this country!
When Mr. Khrushchev was in the United States in the autumn of 1959, he mentioned God a time or two. And some folks put quite excited about it. They said, "Think of that Mr. Khrushchev is talking about God!"

But in November of 1967, over in Moscow, Mr. Khrushchev granted an interview to American reporters, William Randolph Hearst, Jr., and Bob Condlin. In that interview Mr. Khrushchev declared with considerable emphasis that Communists are atheists. He stated that any person who believes in God is not eligible for membership in the Communist party. He summed it all up by saying, Communism and God are incompatible.

For once, at least, Mr. Khrushchev was speaking the truth. Communism and God are incompatible. That is one reason why I welcome this opportunity to talk to you for these few moments about the Christian Amendment Movement. The Christian Amendment Movement is working for an Amendment to our nation's Constitution that would recognize the authority of Almighty God—that would recognize the Lord Jesus Christ and His right to rule in our national life as well as in our individual and personal lives.

For here in the United States we are not a nation of Communists, and we have little sympathy for the philosophy of atheism which underlies Communism. And yet this is a fact which we are going to have to recognize: When we, the people of the United States, drew up our Federal Constitution we failed to make any mention in it of God. We said nothing in our Constitution about the Law of God or about His authority and His right to rule over us. We ourselves a Christian nation. Yet our Constitution contains no hint of it. We simply stated that "We the people" were ordaining and establishing this Constitution; and we went on to state that this Constitution would be the supreme law of this land.

Our Constitution is completely silent on the subject of the authority and law of Jesus Christ, the Saviour and King of nations. If we had any thought that there was a "Higher law" than our man-made law, we succeeded in keeping very quiet about it.

Gardner and Lodge, in their History of the United States, point out that there is little that is absolutely new and original in the Constitution. On the other hand, there is much in our Constitution that is as old as the Magna Charta. They further declare that, in the few instances where the framers of our Constitution broke with the past and launched out into experiments that did not have the sanction of long usage, the Constitution has proved least successful in practice.

One area in which the framers of the Constitution broke with the past was in the area of Divine acknowledgments. The old Colonial compacts and charters, the Articles of Confederation which bound us together prior to our War for Independence, and the Declaration of Independence itself, recognized our dependence upon the Lord God Almighty in civil affairs. The framers of our Federal Constitution broke with that tradition and left out all such things as Divine acknowledgments. We do have "In God We Trust" on our coins, and the words "under God" in our pledge to the Flag. But in this day we have never written our acknowledgment of the Lord Jesus Christ and His Law, into the Constitution where it would give meaning to our national life.

The historians have declared that in the few instances where the framers of our Constitution broke with the past and launched out into experiments that did not have the sanction of long usage, the Constitution has proved least successful in practice. And this matter of leaving out all Divine acknowledgments has left its difficulties.

At the close of the last century, Mr. Justice William Strong, a member of the United States Supreme Court, stated: "It is a serious matter if the Constitution should be found wanting in any principle or matter of fact. The deficiency will in due time work mischief. Error in the Constitution will work as powerfully as truth, and what is left out of it may one day be formally declared "Un-American.""

Mr. Justice Strong went on to say: "All the laws of this country in favor of a Christian morality are enacted and enforced outside of the Constitution. They rest only upon the basis of what is called "Common Law." Common Law is only another name for custom, which has no binding force.

In recent years the Supreme Court had before it a case in which an atheist was objecting to the reading of the Scriptures, or any religious exercise of any sort, whatever, in her school district. In discussing the Court's action on that case, Mr. Justice Robert Jackson said: "It is idle to pretend that this task is one for which we can find in the Constitution one word to help us. It is a matter on which we can find no law but our own presuppositions."

But—with nothing in the Constitution to help us—we tend to run wild in this business of leaving out Divine acknowledgments? Soon we start leaving them out wholesale. Then we start forbidding them, wholly! Not as long ago the attorney-general of the State of New Jersey ruled that children in a school lunch room in his state would not be permitted to say a blessing, or have a prayer of thanks; and, furthermore, the attorney-general said they would not be permitted to say an individual silent prayer of thanks in the school lunch room. They would be permitted to have a moment of silence before their meal, if that moment of silence were not spent in silent prayer. That really is quite a prospect— that an American child could be in trouble with the authorities for leaving his head in school, and offering a silent prayer of gratitude to Almighty God! Just how far will officials go in telling boys and
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AFC-R-23

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Have you had your mathematics today? How much does 2 plus 2 equal in your part of the country? In some areas, 2 plus 2 equals 4. Perhaps you say, "That is nothing to get excited about; 2 plus 2 always equals 4." In the wild, turbulent days when Hammurabi was crossing the Alps and counting his elephants, 2 plus 2 equaled 4. In that space age, when we get men on the moon and we begin to count the tanks of oxygen that remain before he has to blast off on his return trip to earth, or there on the moon he will deserver the 2 plus 2 equals 4.

That is, some things are always true, no matter when and no matter where. Truth has its "absolute" about it. In the final run, may not be denied. No matter how much we may try to distort the truth, or evade it, or camouflage it, or hide it, it eventually "the truth will out." At the trial of Jesus, Pontius Pilate, the Roman governor, asked scornfully, "What is truth?" But truth is one of our most sacred possessions. One of the first things about this system which we call Communism is that it plays fast and loose with the truth. Like Pontius Pilate of earlier days, the present-day man in the Kremlin ask, "What is truth?" To the Communist bearer, truth is like a quarter's worth of butter: stuff to be applied in various places, or flung out, or left out, or thrown away depending on what they want thirty people to think.

But there are also men in this country—men who are not Communists at all—some of them very brilliant and learned men, who keep asking, "What is truth?" There are professors and teachers who instruct their students, and who would have the rest of us believe that there is no such thing as an absolute truth. There is no absolute standard of right and wrong. Recently, a college professor wrote an article for the college paper in which he denounced what he called "the totalitarian atmosphere of our college education." That college man was wanting something or somebody to which he could anchor, and from which he could start, in his search for the meaning of life. But there are those who try to tell us that there is no absolute standard of truth. They would have us to think that it all depends on the customs of the people, as to what is right and what is wrong. This is the so-called "majority vote." This is a numerical application of the principle that "the majority makes right.

But some of us will recall that a few years ago when the Muw-Muw terrorists were on the rampage in Africa civilized men reacted with horror at the news that cannibalism was on the increase in Muw-Muw territory. Some of the Muw-Muw terrorists were eating human flesh. Apparently there were more who approved of cannibalism, for they were indulging in it! We would be aroused to all kinds of righteous indignation if we were to hear that some church leader here in the United States had begun to practice cannibalism. We would use expletives. "That is wrong!" But—was cannibalism becoming increasingly right in the Muw-Muw country simply because it was becoming increasingly frequent?

Is there such a thing as an absolute standard of right and wrong? Or is truth only a relative thing depending on what is believed? This is the issue in the United States or in Muw-Muw territory.

Some years ago Dr. Charles H. Bierer, who was then Dean of the College of Letters and Sciences at the University of Los Angeles, was quoted in one of his classes when he had just returned from Europe. He was referring to the fact that the German population in Los Angeles emigrated in one of his classes when he had just returned from Europe. He was referring to the fact that the German population in Los Angeles emigrated to France after their war with France in 1870. He said that the German population in Los Angeles emigrated to France after their war with France in 1870. He said that the Germans then, like the Romanians and the Bulgarians, "in Europe, there is the rule of law. There is such a thing as absolute truth. There is an absolute standard of right and wrong. 2 plus 2 equals 4, not something else. And cannibalism is wrong, even though it is practiced by Muw-Muw terrorists who may reasonize themselves into thinking that it is perfectly all right!"

God governs His world by laws. We cannot ignore those laws, and we cannot break them, without suffering penalties. This is true of man-made, church-made laws; the laws which tell us what we must do, and what we must not do, and how we must do it. This is also true of natural laws. God has impressed upon us many natural laws. We know that, for instance, the law of gravitation cannot be ignored without suffering consequences. The law of gravitation cannot be ignored without suffering consequences. The laws of nature are the same for all men, for all animals, for all things that live. We know that we cannot ignore these laws, and we cannot break them, without suffering penalties.

Whatever the classroom teacher may or may not think about the reality of absolute standards, the fact remains that throughout the universe there is what Dr. Martin Buber calls "an awareness of the majesty of law." And when the moral laws which God has laid down are ignored or defied the results can be more than a little disastrous. Right now in our own nation we are being taught constantly that there is no such thing as an absolute standard of right and wrong, and that all things must be right if we think it is right. If we have no voice of authority as to what is right and what is wrong, how can we expect to be anything else than spiritually flabby?

A century and a half ago President Thomas Jefferson said, "Moral obligation has its sole ground in the character and government of God." That is as true today as it was in his day.

Yet the fact remains that in the Constitution of this nation we have said nothing about the character and government of God. It has never been specifically mentioned. We read in the Bible in the 13th chapter of Romans, in chapter 13, that there is no power but that of God: the powers that be are ordained of God. But our Constitution declares, "We the people . . . do ordain and establish this