

ANSWERS

to Common Objections to the Proposed Christian Amendment.

We trust that you have no objection to the recognition of Jesus Christ in the national life and law, but if you have an objection, it is probably one of the following, and we request a careful reading of these answers:

1. That it means a union of church and state. This is a somewhat common objection, but loses its force as one thinks what the recognition of the Lordship of Jesus Christ would actually do. The church and the state are both divine institutions. Both are under divine law and both prosper according as they obey that law. Since all authority, according to the Great Commission, belongs to Jesus Christ, he is as truly the ruler of one as the other.

Paul explains in First Corinthians twelfth chapter how men and institutions are intended to work together in the divine plan. They are to co-operate as hands and feet with the one mind working through both. But this common operation of the mind of Christ would not unite them any more than it unites hands and feet. It only enables them to do what they fail to do now, to work together in harmony for the uplift of the race. Co-operation through the recognition by the church and by the state of the authority and teachings of Jesus Christ is the divine plan; union of church and state is the human plan, a plan which will soon be obsolete.

2. That it would change our national policy of neutrality in religion. This is not so much an objection as a recommendation. Neutrality in religion is an impossibility either for the individual or the community or the nation. Our statesmen, who formed

the Constitution were fallible men, as eighteen amendments show, and in nothing more fallible than when they thought Buddha and Mohammed and Jesus could be put on a common level and all alike ignored. President Wilson tried to keep the country out of the world war, but the war was too big and the world too small for him to succeed. Nineteen hundred years ago Jesus Christ won the title deeds to this world through his victory on the cross, and ever since has been at war with Satan to get possession, and the issue is too big for any man or any community or nation to be neutral. The United States must decide for or against the Christ. "He that is not with me is against me." Without Christ in international affairs, there can be no peace between nations; without Christ in the national life and law, we shall have class war. There is no man saved, nor any nation safe, that ignores Jesus Christ.

3. That it would offend the Jews. The Jews flock to the most Christian land they know of for there they find security, an equal opportunity and a fair degree of tolerance. Then led by their Rabbis they proceed to fight the religion which has given them peace and prosperity. If the Zionist movement should be successful and the Jews should control Palestine, they would recognize in their government the God of Israel and the seventh day Sabbath. How would they treat anyone who did not believe with them?

The Jew would rather have infidelity than Christianity and if he succeeds, the infidel will drive him out. Should three per cent of Jews control this country? If it is a question between pleasing Jesus Christ and pleasing his enemies, which will we choose? Even if the Jew could not accept our Constitution, he would rather be here than in countries where he is hated.

Let us hope and pray that the spiritual

revolution which must take place before Jesus Christ can be realized in the life or the law of the land, may result in the conversion of the Jew.

4. That Jesus said, "My kingdom is not of this world." The Greek word for of in this text is *ek*, meaning out of or from, and it indicates that His kingdom does not originate, or have its character from this world. This interpretation is made certain by the last words of the text, "But now is my kingdom not from hence." It is on the earth, not of the earth.

So we pray, "Thy kingdom come." Where? On earth. "Thy will be done as in heaven." Where? On earth. His will includes individuals; it includes institutions; it includes everything. Jesus Christ is supreme and "his kingdom is over all," that in all things He may have the pre-eminence.

5. That religion belongs to the individual and not society. That is one of the fallacies from which Protestantism has suffered from the Reformation till almost the present time. Now it is being set aside by the logic of circumstances and most of the churches have their social programs which are based on a belief in the social gospel as the only sufficient remedy for social sin. Without a social gospel there can be no social redemption.

6. That the majority of the people of the country are unbelievers. If they were not, this campaign to recognize Jesus Christ would not be necessary. It is because the Protestant Church must definitely face this fact and put its material and spiritual forces into the task of winning America for Christ that this program claims your support. Jesus can not be recognized in law until he has already been realized in life.

7. That it is an attempt to force religion on unbelievers. No one needs to accept the Constitution unless he wants to. Any one

will admit the impossibility of coercion in matters of faith. But the Christian Amendment is not proposing to effect impossibilities. Is one compelled to conform his religious beliefs to the Constitution? Apparently not since millions of Christians accept a political confession of faith which leaves out Jesus Christ. Why should the Jew be more concerned if Christ were in the Constitution, than the Christian when he is left out?

8. That recognizing Jesus Christ would interfere with personal liberty. We have been accustomed to hearing that Prohibition interferes with personal liberty. The traffic policeman on the busy city street also interferes with personal liberty. The recognition of the rule of Jesus Christ would interfere in about the same way. There is no freedom for men anywhere in the world, where Christ has not made them free. Why, then, should we not submit our lives, public and private, to him in whom alone men have found freedom?

9. That we can not have the recognition of Christ in the law till we have him dominant in social life; when we have him in life we do not need him in law. The first part of this is true, the second is untrue. It is equivalent to saying that when a man is a Christian, it is not necessary to make any public profession. As a matter of fact the Christian will make a public profession of it and Christianity in the national life will find expression in the national law. Law is the expression of the life. Another fact to be considered is the honor that the nation owes to Christ. Jesus said to Pilate "Thou sayest that I am a king. For this cause came I into the world that I might bear witness to the truth. He that is of the truth heareth my voice." Shall America bear his voice?

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