

been. He believed in the Bible and he believed in God. Though he died when I was only twenty he had impressed upon me the idea that I could afford to be in the minority but that I could not afford to be wrong on any subject. He said that, if I was in the minority and RIGHT, I would some day be in the majority, but that, if I was in the majority and WRONG, I would some day be in the minority. He had faith in the omnipotence of truth because God stood back of it, and he taught me to believe in it. And my faith is stronger today than it ever was before because I have seen truth triumph over obstacles that seem insurmountable. Shakespeare says: "He is thrice armed who hath his quarrel just." To be three times as well armed as an opponent is quite an advantage, but the Bible makes it stronger than that. The Bible says: "One with God shall chase a thousand and two shall put ten thousand to flight." Do you believe it? Are you willing to be the "one, with God?"

When, as a boy, I read that wicked cities might have been saved by a few righteous men I did not understand it then as well as I do now. A wicked city CAN be saved by a few righteous men; it cannot be saved in any other way. A few righteous men can save not only a city but a state. They have done it, but they cannot do it unless they have the courage to begin and the willingness to die, if necessary, for the truth as they see it.

The teachings of Christ apply to the structure and administration of government as well as to the life and conduct of the individual. In the ninth chapter of Isaiah, in the verse that follows the prophecy which describes the coming Messiah as the Prince of Peace it is written: "Of the increase of his peace and government there shall be no end." We are told that he will: "Establish it with judgment and with justice from henceforth even forever." As Christians we believe that the spirit of the Sermon on the Mount CAN be translated into the terms of government, and as Christians we can aid in the establishment of justice through the application of Christ's teachings to government and thus hasten that peace which is to be promised.

We have great questions before us in the United States. We are waiting for the treaty that is being written and praying that it may usher in the peace which the Bible has foretold. If we are to have peace on earth it must rest upon the doctrine of the Prince of Peace, and the same doctrine must bring us peace in this country, if we are to have peace here. In looking over the program of the Federal Council of Churches, I find that one of the items is: "The solution of the problems that the war has brought upon us." Are you prepared to do your part in solving these problems? Another item is: "The interpreting of Democracy, especially to those who do not speak the English language." That is necessary, but it is also necessary to interpret Democracy to some who speak the English language.

Are you prepared to join in this effort to interpret Democracy? What does Democracy mean? There can be no doubt about the meaning if we want to understand it. It means the right of the people to rule—the right of the people to have what they want in government. That is all there is to Democracy. That is the one fundamental principle of Democracy. This does not mean that the people will make no mistakes; it simply means that the people have a right to make their own mistakes and that no few people have a God-given right to make mistakes for all the rest of the people. Are you willing to trust Democracy and let the people have what they want?

The initiative and referendum are the best guarantees of popular government because they put into the hands of the people the power to make their government what they want it to be. Are you afraid of the people? We hear some talk of the Bolshevik movement in this country and there are those who know no remedy for it but the bullet. I have no fear of a general revolution in this country because we have the ballot, but there is danger of revolution in proportion as the people are not free to remedy at the ballot box what they believe to be wrong in government.

Revolution is discouraged in proportion as evolution is made easy. It may be necessary to execute some, just as a limb may have to be amputated to save the body, but it is much better to commence earlier and, by removing the cause, make surgery unnecessary. So in

the body politic prevention is better and cheaper than cure.

The initiative and referendum put the government in the hands of the people. When you adopt the initiative and referendum you say to the people—this government is yours, make it what you will! I am in favor of the initiative and referendum because I believe the people can be trusted. There is no other body with whom we can safely deposit power.

I am afraid, by the way you have voted down East, you have not always understood me. Some of you may have thought me dangerous. I was never a poor man, in the sense in which that term is generally used. My father was well to do. He sent me to college; I did not have to work my way through college, but I envied the boys who did and wondered whether I could make as much of myself as they would make of themselves. I did earn some money while I was in law school, not from necessity but because I wanted to draw as little as possible from the family fund. I made two dollars a week, for a while, sweeping out a law office at night and scrubbing the floor on Saturday night, and then took dinner the next day with the lawyer, Lyman Trumbull, in whose office I was a student. My father taught me to believe in Democracy as well as in Christianity. He taught me to believe that every human being was entitled to the same rights that I claimed, and I have asked for nothing more than that all should be treated alike by the government under which they live.

I have never been as harsh in my criticisms as Christ was in his denunciations. I said that financiers were NO BETTER than other people. He said that "the money changers had made his house a den of thieves." I said that we could not afford to turn over the question of reforms to the rich alone; that the whole people had a right to a voice. Have you re-read lately the parable of the Sower and Christ's interpretation of the phrase, "and some seed fell where the thorns sprang up and choked it." He explained that by these words he meant that "the cares of the world and the deceitfulness of riches choke the truth." If anyone tells you that Christ was not Divine ask how—a young man, reared in a carpenter's shop and without acquaintance with the philosophies of the past, could have given in a single sentence an epitome of all history, as he did when he said that "the cares of this world and the deceitfulness of riches choke the truth."

You cannot wait until reforms come from those who profit by the abuses that need to be reformed. Our greatest economic question today is the issue between private monopoly and government ownership. Can the Christian church ignore the issue or its ministers be asleep upon the subject? Do you believe that a private monopoly is defensible? Do you think that we can afford to let a few people decide, without appeal, what they will charge for that which the people must have and which the monopolies alone can furnish? You will not trust a judge, however upright, to decide his own case; is a monopolist more to be trusted than a judge? You will not let a man serve on a jury if he has any interest in the result of the controversy; have you more faith in a monopolist, working for his own interest, than you have in a citizen sworn to do justice in trial of law?

The private monopoly is indefensible and intolerable. It is indefensible from an economic standpoint and, therefore, intolerable, and it is also intolerable for political reasons. It not only destroys the incentives to improvement but it tends to convert its beneficiaries into autocrats and to make them distrustful of popular government, while it breeds discontent among the victims of private monopoly. The plutocrat carries the germ of revolution in his bite as surely as the mosquito carries the yellow fever germ. The private monopoly cannot be controlled—it must be prevented.

The labor question is also before us and it does not differ in principle from other problems. The doctrine of brotherhood is the only doctrine that can reconcile the employers and employees and bring them into harmonious cooperation.

These questions are before us. They cannot be avoided; they must be settled, and church members must take their part in the settlement; ministers also must have a voice in this work.

Have you thought what it means to take from a man his club and then permit him to be wronged without remedy? If the government refuses to allow him to protect himself, is it

not in duty bound to protect him with every arm uplifted for his injury? Our greatest task today is to protect the God-made man from the man-made giant. The God-made man has natural rights; the corporate giant has no rights except those conferred by law. Have you considered the difference between the two? The corporation is man's creation, and it was brought into existence to make money. Man was created by the Almighty and placed on earth to carry out a Divine decree. When God made man He did not make the tallest man much taller than the shortest, or the strongest man much stronger than the weakest; but man had made the corporation a hundred, a thousand, or even a million times stronger than the God-made man. When God made man He put a limit to his existence, so that if he was a bad man he could not be bad long, and warned him that he would in the next world be held accountable for sins committed in the flesh. When man made the corporation he gave it length of days, and some corporations have been made perpetual; and they have no fear of the next world if they can escape punishment in this.

Can we, as Christians, be indifferent if this man-made giant tramples upon the rights of the God-made man? Are you surprised that a man who cries for redress and hears no answer but the echo of his own voice becomes the soil in which the seeds of anarchy can be sown? Victor Hugo says that "the mob is the human race in misery"; we cannot afford to have man made miserable by injustice; we cannot afford it as citizens, much less as Christians. Put the government in the hands of the people and they will redress their grievances and establish justice.

I mention these as a few of the problems that we have to meet—problems that Christians must meet, and I lay them before you who believe that Christ's gospel is sufficient unto every need—the solution of every problem—the balm for every wound. Let me conclude with lines which I heard a few years ago and which are still ringing in my ears:

"I know a land that is sunk in shame,
Of hearts that faint and tire;
But I know a Name, a Name, a Name,
That can set that land on fire."

Ministers of Baltimore, this is the Name that I present to you; it is to His gospel that we must look for relief, and it is to you, the interpreters of His word, that I appeal for thought and for action on all the subjects that concern our nation's welfare.

DENOUNCES PRIMARY REPEAL

(Contd. from page 3.)

The passage of the so-called code bill—a plan which not one per cent of the people of Nebraska heard of during the campaign, not three per cent of them now know what it means or what it contains, and if reports are true, a majority of the legislature do not know what it contains. The people learned through brief reports of the contents of the code bill that it greatly increased the cost of administration of the state government although the people were pledged during the campaign that there would be a reduction made.

HIGH SALARIED SECRETARIES

We have learned from press reports that the governor is authorized to appoint a large number of high-salaried partisan secretaries, and that the bill also gives the governor autocratic power far beyond any intimation that the public had during the campaign would be placed in any one man's hands.

While our American boys are fighting abroad to make democracy safe throughout the world, they did not expect an autocracy to be set up in the Nebraska state house or that the lobbyists of the special interest would again be given control of the nomination of all the state public servants but one. It is to be hoped that the governor will urge the present legislature to pass some legislation that will remedy the cause for the growing unrest that is causing alarm throughout the United States and that he will veto the bill that takes from the people the victory that they won when they secured the passage of the Nebraska state primary law.

Since January 1, 1919, no less than eight state legislatures have given women presidential suffrage. They are Indiana, Wisconsin, Vermont, Maine, Minnesota, Missouri, Tennessee and Iowa.—Woman Citizen.