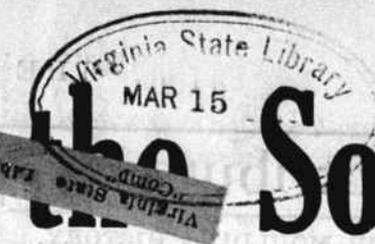


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MANY are the claims made by and for the Roman Catholic Church. Among them is the claim that that Church in Maryland first gave religious liberty to this country. Writing in the Herald and Presbyter of Cincinnati, Dr. S. J. Fisher, of Pittsburgh, says: "The Maryland Assembly of 1649, which passed the Act of Toleration, was not Catholic, but two-thirds were Protestants. In fact, even the Jesuit Father Andrew White, writing from the colony in 1641, says that 'the Assembly in Maryland was composed, with few exceptions, of heretics.' In 1648 the Protestants were in a majority in the Government. In 1650, the year after the Edict of Toleration, the records show that the Assembly was overwhelmingly Protestant, there being only four Roman Catholics, and these all objected to the principles of the Act of Toleration, and one of the three, Thomas Matthews, could not take the oath of toleration, as he wished to be guided in matters of conscience by spiritual counsel. Bancroft says: 'Even in Maryland the Roman Catholics formed scarcely an eighth, perhaps not more than a twelfth, part of the population.' Dr. McKim well says: 'Mr. Gladstone's conclusion seems irresistible: "Upon the whole, the picture of Maryland legislation is a gratifying one; but the historic view which assigns the credit of it to the Roman Catholic Church has little foundation in fact."'"

MISSIONARY literature is a great help in interesting people in foreign missions. The Executive Committee of Foreign Missions has just published some leaflets that are exceedingly interesting. Three of them are about our Congo Mission. They are: "Our Largest Southern Presbyterian Church," by Mrs. Motte Martin; "Morrison Memorial Bible School of Our Congo Mission," by Rev. C. L. Crane, and "Musonguela: A Native Pastor," by Rev. R. D. Bedinger. These give graphic accounts of interesting features and persons connected with the work in Africa. The fourth publication just issued is, "The Present Turning of China to America," by Rev. Donald Richardson. This gives a most interesting account of the kindly feelings of the Chinese towards America and the Americans, and shows what a wonderful opportunity this state of feeling gives American Christians to carry the gospel to the millions of the great Republic of China. These leaflets may be secured from the office of the Committee at Nashville, Tenn.

COMMUNITY churches are much talked of and advocated in certain sections of the country. The proposition is that, in a community where there are several small churches of different denominations, they shall all lay aside all of their distinctive views, and unite in one church that will meet, it is claimed, the needs of all the people of the community. Writing on this subject, the editor of the Philadelphia Presbyterian shows how utterly unsatisfactory such a plan would be. He says: "Many of us are persuaded that the community church is wrong in its very essential conception. In its nature it means repression of convictions. Convictions require in those who hold them not only possession, but also expression. The expression of conflicting opinion means contro-

versy. The formation of these community churches, by bringing together those who lack unity of conviction, must therefore breed controversy, unless there is an agreement to suppress conviction at least in its expression. This destroys all fellowship in faith and higher communion. If one believes the Bible is the infallible word of God, he must not say so, because it would mean controversy. If he loves Christ as his God, he must not testify of it, for that would mean controversy, and so complete repression of conviction must follow. Fellowship can be had only in social relations of man with man. All communion in God ceases. Religion is repressed and social service is put in its place. The whole plan then becomes an effort to lift and reconstruct man by human power and agency, under the leadership of great men. There is no honor for or dependence in God. There is only a forward look toward a superman. God and religion are left out, and man and his social powers are brought in and set up in the place of God."

CHARGES are sometime made by those who favor union with the Northern Church that there are proportionately to size just as many men in the pulpits of the Southern Church as there are said to be in our sister Church. The question of how many there are or in which Church there are most is not a very important one. If there is a single man in any pulpit in the Southern Church, who is preaching or teaching doctrines that are contrary to the Scriptures as interpreted by our Standards, it is the duty of those knowing the facts to report the matter immediately to the Presbytery to which the offender belongs. Every minister and ruling elder in the Church has taken a solemn obligation to study the peace and purity of the Church. If he does not report a case of false teaching he is violating the oath taken at his ordination. If he has not sufficient evidence to make a formal charge, he has no right to make general and sweeping statements without calling any names. Any man who makes such charges unsupported by proof, and in which no names are called, is uttering a slander against the whole Church and all of its ministers who are sound in the faith. Whenever any one states that there are men who are untrue to their ordination vows and are preaching false doctrines demands should be made at once that he produce his proof, that the Church may have the opportunity of investigating the charge and of vindicating itself.

LAW enforcement is one of the greatest needs of this country today. The laws that we have are nearly all good, and yet there is a restlessness throughout the country that manifests itself in the demand for more laws. In the sixty-sixth Congress more than 16,000 bills were introduced in the House of Delegates, and over 5,000 in the Senate. Each of these bills asked for the adoption of some new law. Of course a large number of these were what are known as private laws, affecting only a few people. But a vast number of them were of a general character. Some new laws may be needed, but if the laws now on the statute books were enforced without fear or favor, there would be a wonderful change in the condition of

our country. To secure this there must be taught in the home a proper respect for all law. The better class of citizens must not only observe the law themselves, they must, in their intercourse and association with others, cultivate a sentiment in favor of law enforcement. This can be done more easily than it is sometimes supposed. The newspapers should use their influence to awaken such a sentiment. To do this there should never be any slighting remarks made of the sanctity of the law. The Church can do a great deal by presenting the truth in regard to man's duty in upholding the officers of the law in their administration of the law. When the citizen, the home, the newspapers and the Church unite in such a movement, the results will be very great, and this nation will be known as one which recognizes the fact that, "righteousness exalteth a nation."

SWINDLERS were never more common nor more successful than they are today. P. T. Barnum said: "A sucker is born every minute." It would seem that the birth rate has increased greatly since his day. Swindler always appeal to their victims with the "get rich quick" idea. The inexperienced men and women, who by hard work and economy have been able to put aside a little money for a rainy day, are the people they seek out especially. To them they tell marvelous tales of what a wonderful opportunity they have to offer by which a small investment will yield great returns. It is said that during the past year these swindlers have stolen from the people of this country not less than \$800,000,000. Those who have money to invest, if they are not well posted in financial matters, had better consult some well known and successful business man, especially some banker, before investing in any scheme that is presented to them. Any scheme that offers large and quick returns may well be looked at with suspicion. If it can at all substantiate its claims, there will be no trouble to get men of large means to furnish all the money that is necessary. If these men are not convinced that it is a safe investment, others had better let it alone. Were this plan followed many men and women would be saved from a pauperized old age. There are a plenty of safe investments that yield safe returns.

CRIME continues to sweep over this country in wave upon wave, until a record has been gained which was never equalled before. Many explanations of it have been given and many suggestions have been made as to ways by which the crime wave can be stopped. It might be interesting to know the cause, but a far more important consideration for us just now is to find out, if possible, the remedy that is needed. As we see it, there are three things that will go a long way to put a stop to the crime wave, if properly used. The State should see that all laws are properly enforced, and that criminals are brought to justice promptly and punished adequately. The State and the Church together ought to cultivate in the people a sentiment of reverence and respect for all law. The Church should more faithfully preach the gospel, which alone can make men clean in heart and life, and make them law-abiding citizens. Will the Church do its part?