THE PRINCIPLES
of
CHRISTIAN INTERNATIONALISM

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The principles of Jesus have not been adequately applied to our international problems. Is it possible? Can the power of the love of Christ meet and solve the stupendous, complex and interwoven problems of the nations, both in time of war and peace?

The enemies of Christianity assert that the religion of Christ has had its day and failed. The believers in Jesus Christ feel that real Christianity, in its conflict with political powers, was side-tracked in the first centuries of its existence. In this conflict Christianity lost its vital power for the regeneration of the world.

Nations have attempted to advance on the old theory that might makes right. The terrible clashing of armies and navies, the horror of brother taking up sword against brother, of nations struggling for self-satisfaction and self-aggrandizement, are neither the direct nor the by-products of Christianity. It has been the law of tooth and nail, rather than the golden rule.
Today, as never before, the question of Christian internationalism is before the world. It seems almost impossible to think that in the face of recent failure, men will resort to force as a means of settling their differences. The world is weary of war, suffering and pain.

The mission of Jesus in the world was to staunch the wounds of the nations. He came that men might have the more abundant life. Yet two thousand years after His death we see nations in a deadly conflict, each seeking her own ends. The winds of war have driven us far from the true course marked out by Him. Nations, as well as individuals, must learn "to do justice, to love mercy and to walk humbly before God". We must study the arts of peace instead of the methods of war.

The first section of this thesis is devoted to a historical sketch, based upon the chronological documents of the Old Testament, the Apocalyptic Literature and the New Testament. In the second division, the teachings of Christ are applied to the complicated problems of industry, the principles of democracy, the question of immigration, the curse of wars, and to the mission of the church in the world.
CHAPTER I.

INTERNATIONALISM IN THE OLD TESTAMENT.

In the historical survey we naturally turn to the Old Testament because it contains the oldest and most authentic records of history. The best Christian thinkers are united in saying that our Bible would be incomplete without the Old Testament records. This study could in no sense be satisfactory pursued without a somewhat detailed survey of this great collection of important literature.

But what is the teaching of the Old Testament in regard to the question under consideration? There is strong evidence for calling the Old Testament an intensely nationalistic book. In fact we shall discover that many of its writers are firm believers in the God of one people. The idea of nationalism is so interwoven with its teachings that Mr. Merrill in his book on "Christian Internationalism," says, "The God of Germany is the Jehovah of the Old Testament." While it is impossible to deny that in its entirety the Old Testament is largely and peculiarly a history of one people – a divinely chosen people – I feel that the statement above is exaggerated.

It will be necessary in order to gain a fair view
of the Old Testament teachings to make a careful study of its chronological documents. This is to be accomplished by studying the Hebrews as (1) a nomadic people, (2) a strong nation, and (3) as internationalists.

Although it is our custom to date the beginning of the Hebrew nation at the Exodus, the roots of its social, moral, political and religious life reach far back of Moses into the desert of Arabia. It is true, however, that the Hebrew people were still a nomadic people when they passed from beneath the yoke of oppression under Pharaoh. Aside from the stories of the patriarchs we know but little of these people who traveled from place to place with their flocks and herds. It would be impossible to state definitely the influence of this early period of Hebrew life upon its later history; but there are certain habits and customs necessary to such an existence that must now be considered.

Under primitive conditions each man had to find his own food and provide for the ones dependent upon him. The land was not cultivated and for this reason it required a large area to support his ever increasing flocks and herds. The nomadic man gave but little thought to those beyond the boundaries of his own tribe, unless it was to wage war against them. He had no idea of association and brotherhood.
The life of a tribe or nation is moulded from within and from without. The fact that these people had to protect themselves against their enemies gave a certain unity. The tribe became the recognized unit. Family and tribal loyalty were very strong. The blood tie was the strongest. One of the first of these families was that of Abraham who came from Ur of Chaldees. In this desert life there were certain crude elements of government. They were a democratic people who were taught to deal justly with their slaves. The right of property descended through the male line and it was considered a great misfortune if there was no male heir. Women were granted the rights of freedom and could hold property.

It was during the journey in the wilderness, that Moses under directions from God, was to fashion these primitive Hebrew tribes into a nation. They had as yet no national consciousness; for they had been a slave people in Egypt and knew nothing about a national government. It was a wise thing for them to sojourn in the wilderness until they had some idea of national loyalty. This loyalty was gradually developed, by the feeling that God was the God of Israel, and through their need of protection.

Israel's laws and ethics of the desert, which differed but little from the laws of the jungle, were not
discarded with the crossing of the Jordan. Many of these laws became a permanent part of their national law. The nomadic laws were not many, but of some importance. These people were very devoutly religious. It was necessary for them to struggle against drought and famine and to endure intense physical suffering. This, linked with the fact that they were constantly surrounded by the natural beauties of nature, produced a desire for a higher being. Men of the desert have a natural hunger and thirst for God.

Lines of social distinction were not closely drawn. It is true that many of the heads of tribal families were rich, but they worked side by side with the slave. For example: Elijah was found plowing with his men, and Gideon threshed his own wheat. Democracy was the rule of the nomads.

The right to hold slaves had never been questioned, but was considered an absolute necessity. The Hebrews could not treat a fellow countryman harshly. Many of the slaves were superior to their masters in education and learning.

The life of the female slave was one of toil and drudgery. This was particularly true in Rome, where the law regarded the slave as a mere thing and not as a person. There were exceptional cases with the Hebrew women where ability and personal character were recog-
nized. Such were Abigail, the Shunammite, and Deborah. It was not until a late period that the daughters were considered as legal heirs. Bigamy and polygamy were taken for granted. There was a double standard of morality, one for men, another for women.

Necessarily these people were self-centered and selfish. They could have no possible thought or care for those beyond the family or tribal circle. God was their God in a very peculiar particular sense. Up to this time there was no trend toward internationalism.

We now turn from our study of the Hebrews as a nomadic people to consider them as a strong centralized nation. The transition was not sudden or abrupt; but rather a slow, continuous process of development. The Hebrew people were still typical nomads when they entered the land of promise. Although God had given them this land, it was necessary for them to conquer the warlike tribes dwelling therein. The first real contact with civilization, after leaving Egypt, was in Canaan. The occupation of the Canaanites was different from that of the Hebrews, in that it was more devoted to agriculture. The political ideals in the new land tended more toward monarchial government. Their religion could not remain the same as it had been in the desert.

There was two means of conquering the country. They
could take up the sword or else rely upon peaceful penetration. Their early history in the land was one of war and bloodshed; yet there are records of peaceful acquisitions. David bought a threshing floor from the Jebusite Araunah. Abraham purchased the field of Machpelah. In the book of Judges we learn that the children of Israel dwelt among the Canaanites, the Hittites, the Hivites and the Jebusites.

Through this contact the people of Israel passed through a transitional period and became a settled people with definite land. They needed a government capable of protecting them from troubles within and from dangers without.

After Joshua, who had led them into the promised land, died, they were ruled by thirteen Judges. The period of the rule of the Judges extended until the time when Saul was anointed as the first king. Othniel, Ehud, Deborah (Barak), Gideon, Abimlech, Jephthah, and Sampson were the most important of the Judges. Shamgar, Tola, Jair, Ibzan, Elon and Abdon were the minor Judges. S. R. Driver, in his book, "Introduction to the Literature of the Old Testament", does not class Samuel and Eli as Judges. S. R. Driver says, "It is clear that the Judges were, in fact, merely local heroes; they formed temporary heads; in particular centers, or over
particular groups of tribes, - Barak in the North of Israel; Gideon in the center; Jephthah on the East of the Jordan; Samson in the extreme South-west". In the book of Judges some of these rulers are represented as ruling over the entire nation. (Judges 3:10; 4:4; 9:22; 10:2-3; 12:8-9). It is evident that the time of the Judges was a very unsettled time. At the close of the period of the Judges the people asked for a king and God granted their request.

In the early part of this chapter the statement was made that the Old Testament is, in a large sense, a nationalistic book. There is much in the Old Testament, prior to the writing of the prophets, to substantiate such an impression. Mr. Merrill, in his good book on "Christian Internationalism", says, "There has been a distinct reaction against the Old Testament, on the ground that there is so much in it which seems to harmonize with the intensely nationalistic temper of which Germany is the chief exponent."

The 500 years from Saul to Zedekiah were years of monarchial rule. Saul, David and Solomon were the three greatest rulers of this period. God maintained the same special relation to the nation that He sustained to the tribal family. Jehovah, the true God, was the God of the monarchy. Saul, the first king, like
Cincinnatus of the Romans was called to be war-dictator and king. David became the ideal king, while Solomon was the king of wisdom.

The kingdom was a pure theocracy. They had been taught that they were a holy people, separated from the idolatrous nations. King Solomon said: "For tho didst separate them from all the people of the earth, to be thine inheritance". David refused to take the life of his enemy, Saul, because Saul was the anointed of Jehovah. Egypt, Assyria and Babylon were but enemies to try the patience and prove the faith of Israel. The name theocracy, which means government by the immediate direction of God, is properly used in connection with the kingdoms. The Hebrew word for anointed can mean God's Christ. The king was the representative of God and thru him God made His wishes known. To fail to obey the king was to reject God.

The elaborate temple with its lengthy ritual, was for the Hebrews and the Hebrews alone. The Gentile passed beyond the court of the Gentiles at the risk of his life. The holy atmosphere of the temple was defiled and polluted by the presence of the Gentile or Heathen. The court of the Gentiles was no part of the temple proper and therefore, not sacred soil; consequently anyone might enter it.
Martin Luther called the book of Esther a heathenish book. It was written for the exaltation of the Jews, and even the beautiful Esther requested that the terrible slaughter be continued for another day, even after her people were no longer in danger. The Hebrews rejoiced in the cruel punishment of innocent people.

The long hoped for Messiah was to sit on the throne of David and fully restore the kingdom of Israel. God had not only made a special covenant with Israel, but also with David and his descendants. Hosea and Amos foretold the renewed glory of the house of David and the reunion of all the tribes. From their conviction that they were the chosen people, grew the idea that after the nation had been purified by the punishment of sinners, God would restore its power and glory. The day of the Messiah meant to them the exaltation of Israel and the destruction of the surrounding nations. This thought is expressed in the following quotations: "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins and I will build it as in the days of old; that they may possess the remnant of Edom, and all of the heathen, which are called by His name, sayeth the Lord that doeth this" (Amos 9:11-15). The same idea is expressed in Hosea 14:4-7.
Thus as the Hebrews passed from a few nomadic tribes into a theocratic nation, their laws, government and religion still remained nationalistic, rather than tending toward the universal conception.

Internationalism in the modern sense of that word was not found in the minds of the people of the Old Testament times yet we find distinct traces of its existence; especially in the writing prophets.

The books of Ezra and Nehemiah formed in the Jewish canon a single book, Ezra. This book covered the period from the return from the exile under Zerubbabel, B. C. 537, to the second visit of Nehemiah in B. C. 432. The intermarriage with other nations was very displeasing to Ezra. The Princes told Ezra that the people, the priests and the Levites had not separated themselves from the people of the land. This was very displeasing to Ezra for he says, "And when I heard this thing I rent my garment and my mantle and plucked off the hair of my head and of my beard, and sat down astonished". (Ezra 9:2-3)

Isaiah, the greatest of all prophets, looked beyond the days of Israel to the great world movements. In the forty-second chapter we learn that the people are to be "a light to the nations" and a "salvation to the ends of the earth". Israel and Assyria are no longer to be regarded as enemies, for we read, "Israel shall be a third
Egypt and Assyria, a blessing in the midst of the earth; for that Jehovah of hosts hath blessed them saying, Blessed be Egypt my people, and Assyria the work of my hand, and Israel mine inheritance.

In the second chapter of Isaiah the idea of universal disarmament and permanent peace is found. "They shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more". Here the international ideals are associated with Jehovah as the universal arbitrator.

In commenting upon Isaiah, Mr. Cadbury in his book entitled, "National Ideals in the Old Testament", says "The closing chapters of the book of Isaiah show that amid the ideals of religious conformity, of political supremacy, and of economic prosperity, the old spiritual ideals and social religion of the prophets were still retained. The crowning element in such an ideal is the awakened civic conscience, the commutation of ceremony into social service, and the universalizing of righteousness".

Chapters 40 to 66 of Isaiah deal with the restoration of Israel from the Exile. Because the theme and style are different from the rest of the book of Isaiah it is called the second Isaiah. This section of the book was
written by some unknown writer about the time of the Exile or a little later. It is likely that the prophet in describing the suffering servant of Jehovah in the fifty-third chapter, had in mind the restoration of the Jewish nation by some earthly conqueror. Whether the picture of the suffering servant stood in the prophet's mind for a person or a nation may long be a question of dispute, but it cannot be denied that these last chapters of Isaiah are very idealistic and far reaching in their teaching. The universal element in this chapter proves that the prophet of the Exile had in a large sense passed beyond much of the narrowness of Judaism. The following quotations taken from the second Isaiah show a universal and international note:

"It is too light a thing to be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth" (Isa. 49:6).

"He will not cry, nor lift up his voice, nor cause it to be heard in the street. A bruised reed will he not break, and a dimly burning wick will he not quench; He will bring forth justice in truth. He will not fail nor be discouraged, till he has set justice in the earth; and the isles shall wait for his law" (Isa. 42:2-4).
Jeremiah, the unpopular patriot, was opposed to the current international policy of his government. Jeremiah made his first public appearance as a prophet in the 13th year of King Josiah or about 626 B.C. Jeremiah attributed the destruction of Israel to the fact that they had been associating with the other nations. The prophet pleaded for their return as he said, "Return ye backsliding children, and I will heal your backsliding. Behold, we come unto thee; for thou art the Lord our God". (Jer. 3:22) The same thought is expressed in chapters 2; 3:1-5; 3:19; 4:2; 3:16-18; 4:3 to 6:30.

Amos, the herdsman of Tekoa, who prophesied about 760 B.C., told the people of Israel that they were not all of God's people. He informed them that God had no favorites, either in society, or in the nations, — what God demanded was justice. He preached the destruction of Israel. He was the first to preach that the life of their nation depended upon ethical and moral living. In Amos 9:7 we read, "Are ye not as the children of the Ethiopians unto me, O children of Israel? saith the Lord. Have not I brought up Israel out of Egypt, and the Philistines from Caphtor, and the Assyrians from Kir?" Here it appears that God is the God of all people. Amos 9:7 is hard to harmonize with 3:2, which reads as follows: "Ye only have I known of all the families of the earth". From
these two verses it is hard to make Amos a consistent monotheist, but his ethical and moral principles are universal, which add greatly to his international teachings.

Mr. Harper, in the International Critical Commentary, makes the following explanation of Amos 3:2 and 9:7:

"The doctrine that Israel has been chosen by Yahweh for a peculiar service to the world lies at the basis of every expression of Hebrew thought. God has selected them as a people for a certain task." Concerning 9:7 he says, "Yahweh from his point of view was equally concerned in many, or indeed all, historical movements, of which three are cited as examples and placed side by side with Israel. This thought was probably with Amos; it was involved in the general idea of the day of Yahweh and must, therefore, have existed before the day of Amos". Mr. Harper contends that when God said, "You only have I known," He meant that He had selected Israel for a specific mission. This clears up the apparent contradiction, and leaves Amos a consistent monotheist.

The book of Jonah, which has been placed between the years of 400 and 200 B.C., is clear in its teachings of a universal God. A universal God must also be an international God, because He is interested in all nations. The incident of the whale has over-shadowed the main point
of the writer, Jonah, the prophet, was commanded to go preach to the people of Nineveh. Jonah was a man of selfish, narrow interest. He was too good a patriot to preach to the wicked nations. Babylon had been the bitter enemy of Israel, Nineveh, its capital, had been to them "a den of lions".

Jonah reluctantly realized that in this city there were sixty thousand people who did not know right from wrong. He could not stop his ears or blind his eyes to the fact that God loved these people. He tried to resist, but at last went and preached to the despised Ninevites. In commenting upon this story, Laura H. Wild in her book entitled, "The Evolution of the Hebrew People", says, "At least we come to the prophet who clearly defined the message of a universal gospel". Mr. Murrel says, "Amos, Hosea, Isaiah and Micah laid the granite foundations of the ethical and universal religion when they proclaimed that in all the universe there is no God but Jehovah." Faith in the one God of all humanity is the very basis of true internationalism.

Habakkuk, who wrote about the year 605 B. C., looked beyond the immediate boundaries of the Hebrew people and visualised the international situation. He believed that the principles of justice work themselves out if given time, and that punishment justly falls upon the wicked in
end.

Malachi, the last of the Old Testament prophets, who prophesied about 458 B.C., protested against the wickedness of Israel. Their offerings had become polluted and they had general contempt for God's worship. This state of affairs evokes the following words from the prophet: "I have no pleasure in you, saith the Lord of hosts, neither will I accept any offerings at your hand. For from the rising of the sun even unto the going down of the same my name shall be great among the NATIONS; and in every place incense shall be offered unto my name, and a pure offering; for my name shall be great among the HEATHENS, saith the Lord of hosts".

From these prophet reformers it is discerned that God is a God of principle rather than of a certain nation. He desires mercy, justice and service, rather than empty formal worship. Such ethical and moral principles are world wide and age lasting.
CHAPTER II

THE APOCALYPTICAL PERIOD

The apocalyptic period of history extends from about 168 B. C. to 100 A. D. It had its real beginning in the days of Antiochus IV of Syria, whose terrible persecutions lead to the establishment of the Maccabean kingdom, which was brought to a final end in the destruction of Jerusalem, A. D. 70. During the reign of Simon Maccabees (143-135 B. C.) the Jews gained political and religious freedom, which lasted until the year 65 B. C. when Rome entered Palestine.

The extant apocalypses are as follows: The Book of Jubilees, the Book of Enoch, the Sibylline Oracles, the Assumption of Moses, the Secrets of Enoch, the Greek Apocalypse of Baruch and the Apocalypse of Ezra. To this list should be added the books of Daniel and Revelation. There are at least four more books of this class, which are known only by a few citations in Origen or earlier church fathers. They are, the Prayer of Joseph, the Book of Eldad and Modad, the Apocalypse of Elijah, and the Apocalypse of Zephaniah.

Mr. Porter in his book entitled, "The Messages of the Apocalyptic Writers", says, "The apocalyptic writers represented a revival of prophecy. They are
the latest type of the Jewish prophetic writings. The revival of prophecy in Judaism meant the revival of national hopes and efforts". The apocalyptic writings sprang out of the unfulfilled prophecies concerning the glorious triumph of Judah. The word apocalypse means to reveal. Both the apocalyptic writers and the prophets were revealers of truth. The change from prophecy to the apocalyptic method can be traced to the Exile. There are marked apocalyptic features in the writings of Ezekiel. In his later messages he is less ethical and more religious. He does not preach repentance and reformation, but rests his hope wholly upon God's direct dealings with humanity.

The post-exile prophecy was largely anonymous. These men did not speak as did the pre-exile prophets, but committed their messages to writing. Out of the anonymous prophecy grew the pseudonymous prophecy. The pseudonymous prophet did not give his real name and usually wrote of present day problems as having happened in the past, or else would come to pass in the future. For example, the writer of Daniel evidently lived during the time of Antiochus IV, but he wrote in the name of the seer of the Exile. In this method there was no thought of deception. It is an injustice to say that it was due to fear, for the anonymous writings would have served the
end of safety. The adaptation of ancient prophecies to the religious need of their own time may have led to the use of this effective method.

The messages of these writers dealt largely with the national hope. The offering of swine flesh on the altar by Antiochus, and the attempts of Caligua to place his image in the temple were regarded as direct insults to their God and nation. Judgment was not to be brought upon Israel, but upon her enemies—the foreign nations. These books were written to give their people assurance that their God would triumph in the end, and to help them to be steadfast amid great persecutions.

The term, "day of Jehovah", is much used. To them it meant the time to fulfill His threats and promises. He would take the power from the ones who had misused it and give it to Israel. God Himself would overthrow Antiochus and right the wrongs he had done toward the chosen people.

The Book of Jubilees was written in the Hebrew language, by a Pharisee, between the years of the accession of Hyrcanus to the high-priesthood in 135 B.C., and his breach with the Pharisees some years before his death in 105 B.C. It shows the supreme position the law had attained in Judaism. Hellenism had urged that the levitical ordinances were of transitory value. The rule of the
Messianic kingdom was to come from the tribe of Judah. The book was written during the highest days of the Maccabean dominion. That this work is extremely Judaistic is shown in the following quotations: "And at that time the Lord would heal His servants, and they shall rise up and see great peace, and drive out their adversaries (Jub. 23:30)." "And their fathers were witnesses of their destruction, and after this they were bound in the depth of the earth forever, until the day of the great condemnation, when judgment is executed on all the ones who have corrupted their ways and their work before the Lord (Jub. 5+10-14)."

Concerning the Book of Enoch, Mr. Charles in Vol. II of his book entitled, "Apoerypha and Pseudepigrapha of the Old Testament", makes the following quotation: "It is clear that no unity of time, authorship, of teaching is to be looked for". In chapter 90:37-38, the Messiah is referred to as the head of the Messianic community. He is not to be the head of all the world.

The sibylline oracles were originally composed of fifteen books and fragments. The ones which we possess are a compilation of the older ones, and were compiled about 160 B. C. While the chief object of this work was to maintain the sovereignty of God, God was the ruler of one people. The Messiah was to come from Heaven to as-
sum the kingdom. Jerusalem was to become the fairest spot on earth, and the temple was to be made new and beautiful. It would only be a short time until God avenged Israel. (III:741 FF.) (III. 657-722).

The Assumption of Moses is a composite book. It was once called the Testament of Moses. It was perhaps written during the days of Christ on earth, for the temple was still standing. The following quotation refers to the selection of Israel, "For I say unto you, Joshua, it is not on account of the godliness of this people that thou shalt root out the NATIONS "(12:8).

The Syrac Apocalypse of Baruch is old and composite in its nature. The compiler has made use of writings belonging to the period of 50 to 90 A.D. They are contemporaneous with many of the New Testament writings. It represents the vivid hopes of Judaism just before, and during the days of Jesus. The importance of the law is stressed in III:15:5. God gave the law to Israel. (LXXVII:3). "Let not Israel withdraw from the law." (XIV:23). To this writer, even the kingdom of the Messiah has become corrupt.

The Apocalypse of Ezra, in its present form, is a redaction made about 120 A.D., in the early part of the reign of Hadrian. As a Jew the author postulates the fundamental beliefs of Judaism. "Israel was God's elect
People." (5:27; V:27,30; 6:58; VIII:16). God entered into a special relationship with the Jews and made the world for them. (6:55; VII:11). The law was a special divine gift to Israel. "Israel is the true representative of humanity before God - the other nations are nothing; by rejecting the divine gift they have put themselves outside the pale." (6:56; VII:23). This last quotation is a fair representation of the apocalyptic attitude.

Critical scholars now agree that the book of Daniel was written during the stormy days of Antiochus Epiphanies, and was a strong protest against the Hellenizing policy. The book was written before the re-consecration of the temple in December 165 B.C. The earliest evidence of the use of the book of Daniel is found in the first Maccabees 2:59-60 and in the Sibylline Oracles 3:396-400. This book is generally conceded to be the earliest apocalyptic book.

The general purpose of the book is to encourage the Jewish people to be strong and faithful during the wicked persecutions of Antiochus. The God of Daniel is the real God. Through the faithfulness of the Jewish nation the world is to learn to endure hardships, and to receive the blessings that come to God's people.

The first chapter shows the blessings which come from obedience to the ceremonial laws. Daniel, Hananiah,
Michael and Azarish prove to be the best of all the youths. God blessed them for not becoming defiled with the king's meat.

The dream of Nebuchadnezzar contains the central message of the book. Chapters 7 to 12 enlarge upon the general theme. At the close of the four great kingdoms, the Babylonian, the Median, the Persian and the Greek, the Kingdom of God through the Jewish people is to be established. The companions of Daniel are protected in the furnace of fire, while the proud king is humiliated and lives as a wild man among the animals.

In the feast and destruction of Belshazzar God still exalts Daniel as the representative of his favorite nation. Daniel is blessed when he refuses to fall down before the image made by the king. Darius made a decree of toleration for the Jewish religion, as Nebuchadnezzar had done, to be enforced in all his realm. Daniel prospered under Darius and later Cyrus.

Chapters 7 to 12 inclusive are a series of four visions in which the fall of Antiochus is given, and the bringing in of the kingdom of God is told. According to the older interpretation the four world empires - Babylon, Media, Persia and the Greek or Macedonian, are to be destroyed, and the kingdom of God established. "The one like unto a son of man" is made to represent
Israel. The Messiah is to accomplish this supreme service. Chapter 8 tells of the overthrow of the Median and Persian empires, of the persecution of the Jews, and the suspension of the temple worship under Antiochus Epiphanes. The prayer of Daniel for Israel is answered and in the last chapter assurance is given that the Hebrews are to be delivered. The angel Michael, the prince of Israel, will champion his people during the unexampled hardships they must meet. These trials are to be greater than any others they have endured, but their blessings are to be in proportion to their sufferings.

The book of Daniel is purely a nationalistic book. The enemies of the Jews are to be blotted out and the Jewish nation is to be restored, with the assurance that it is to exist for all time. This idea is brought out in Chapter 2 where Daniel interprets the vision of the great image as picturing the rise and fall of four mighty nations. After they have been destroyed the God of Heaven shall set up a kingdom. This idea is best expressed in the following quotation: "And in the days of these kings shall the God of Heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all those kingdoms, and it shall stand forever". (Dan.2:44)

The book of Revelation opens with a distinct claim
of belonging to the apocalyptic literature. Its title is "The Apocalypse of John". The Latin equivalent of the word means revelation. It is a revelation of the meaning of history in this world, and does not deal chiefly with the destiny of souls after death.

It is impossible to give an exact date for the book of Revelation. Burston puts it as early as Nero. Lightfoot and Westcott put it in the period immediately before the fall of Jerusalem. Weiss and Duesterdieck place it in the reign of Vespasian, and probably after the Fall of Jerusalem. "Those who place the date of the book of Revelation before 90 A. D., rely upon a peculiar interpretation of internal evidence." A great number of students place the date of the book in the close of the reign of Domitian. The internal and external evidence point to the time of Domitian. The reign of the emperor Domitian extended from 81 to 96 A. D. Clement of Alexander said that John returned from his exile upon the death of the emperor in 96 A. D. Eusebius thought Clement of Alexander referred to Domitian. John, in Revelation, speaks of the people having passed through one persecution under Nero and were now in the midst of another under Domitian. Domitian hunted out the Christians and put them to death. The people thought the evil spirit of Nero had returned in the person of Domitian.
The condition of the churches of Asia Minor in the days of Domitian corresponded to the condition of the churches described in the letters to the seven churches in the book of Revelation. In chapters 13 and 17 references are made to historical events which help to place the date between the years of 80 and 90 A. D., in the reign of Domitian.

Like Daniel, the book of Revelation was written at a time when the true religion of the writer and his circle was threatened, both by the allurements and by the violence of the ruling heathen class. While there is some change in the idea of the Messiah, yet Jesus in Revelation is not so far different from the Jewish idea of the Messiah. It is generally thought that the book relates to events during and immediately following the days of the author, and does not refer to the remote future. It was written to strengthen and encourage the Christians during the bloody persecutions of the Roman government. "Rome was already intoxicated with the blood of saints and martyrs." (15:11-16) Her destined fall is understood to be the act of God avenging His holy Apostles and Prophets.

In Chapter 6:12-17 the final judgment of God against the enemies of Christ and the church is given. This description is repeated in Chapters 14 to 20. In Chap-
ter 19 the beast and false prophets are cast into a lake of fire; while Chapter 20 tells of the binding of Satan, and the casting of the Devil into the lake of fire. In 7:9-17; 2:15-18; 15:2-4 the faithful are blessed, the establishment of the kingdom of God is announced with the assurance of the fall of Rome, and the glorious reward of those who are faithful even unto death is proclaimed.

The anti-Roman feeling of the writer is best expressed in Chapters 13 and 17. In Chapter 13, the beast with the ten horns and seven heads, coming out of the sea, represents the Roman Empire and ten of her emperors. Verse 13 applies to Nero who had been dead and the people thought he had returned. Just beyond the Mediterranean Sea the Roman Empire arose before the eyes of the Christians, who knew that she was ready to pounce upon them. The great harlot in Chapter 17 is generally admitted to represent Rome. Here the beast represents the political power of Rome particularly in the emperor worship. There is no doubt that the writer of Revelation lived at a time when Rome threatened the destruction of Christianity.

After this survey of the apocalyptic literature the conclusion is reached that the field as a whole is nationalistic and personal, instead of being universal and internationalistic.
CHAPTER III

INTERNATIONALISM IN THE NEW TESTAMENT

In studying internationalism in the New Testament one might expect to evolve from the predominant, nationalistic tendency of the Old Testament into a clear and internationalistic atmosphere, as a natural outgrowth of the teachings of Christ and His followers. This is not true; for in a certain sense much of the New Testament teaching is individualistic in content and thought.

Christianity sprang from Judaism, and it is most natural to find much of the narrow contracted thought, which so plainly marked the days of Judaism, carried over into the early history of Christianity. The temple with all its religious affiliations stood at least seventy years after the advent of Jesus. Instead of teaching men to abandon the very appearance of Judaism, Christ admonished people to keep the law. He, Himself, was borne of Jewish parents, presented in the Temple, and taught that one jot or tittle should not pass from the law until all was fulfilled. (Lu. 2; Matt. 5:17-18)

When He sent out the twelve they were not to go into the way of the Gentiles, but to the lost sheep of the house of Israel (Matt. 10:5). The change was to be a gradual process. His relation to Judaism is shown when...
He told His mother that His hour had not yet come.  
(Jno. 2:11)

The disciples and immediate followers of Jesus were Jews. It required a miracle to convince the impulsive Peter, at the hours of Cornelius, that God had extended the right of becoming Christians to the Gentiles. (Acts Chapters 10 and 11)

The political background is one of the chief factors for promulgating the individualistic attitude of this time. Christ was born in the days when intolerant Rome ruled the world. Herod the Great was ruling over Palestine. He had the power of life and death, and during the last days of his reign he became exceedingly blood-thirsty and cruel. Even his own family were not spared the cruel tortures of his madness. At his death his kingdom was divided amongst his three sons - Philip, Herod Antipas and Archelaus. Archelaus ruled over Samaria and Judea; but in the ninth year of his reign, after many acts of tyranny and violence, he was banished by the Emperor. His territory was attached to Syria, and ruled by procurators. Finally Pilate in A. D. 26 became procurator over Judea and Samaria. These changes affected the life and conditions of the people. Christ did not directly denounce the tyranny of Rome. He said, "Think not that I am come to destroy the law, or the prophets;
I am not come to destroy but to fulfill". (Matt. 5:17-18) "Render unto Caesar the things that are Caesar's and unto God the things that are God's". (Matt 22:21). Christ taught obedience to government when government did not conflict with the duty to God. Even the Roman rule was much superior to lawlessness and crime.

The conservatism of Jesus has attracted wide spread attention. His own disciples marveled upon returning to the well to find the master freely conversing with a Samaritan woman, concerning the kingdom of God. (Jno. 4). When Jesus passed thru Jericho and found Zacchaeus, the chief among the publicans, in a sycamore tree, He bade him to make haste and come down. The self-righteous and hypocritical Jews said, "He is gone to be the guest of a man who is a sinner". (Lu. 19:7). In talking to the Syro-phenician woman, who had besought Him to cast the unclean spirit out of her daughter, Christ said, "Let the children first be filled; for it is not meet to take the children's bread and cast it unto the dogs". (Mk. 7:27).

Peter and Paul, two of the greatest men of the New Testament, had a very heated discussion about the relationship existing between the Gentiles and the Jews. Paul withstood Peter to his face. (Gal. 2:11). It was necessary to call the Jerusalem council to determine whether or not the Gentiles had to become Jews before they could become Christians. This council decided that Peter
should preach to the Jews and Paul to the Gentiles. They also decided that they should keep themselves from the pollutions of idols, and from fornication, and from things strangled, and from blood (Acts 15:20). Paul wrote the book of Galatians setting forth the doctrine that it was not necessary to keep the law to be a follower of Christ.

There are two quotations concerning the death and resurrection of Jesus that should be noted here. When Christ died on the cross, Pilate wrote these words above His head, "This is Jesus, the King of the Jews". (Matt. 27:37). Nothing was said about His kingship reaching beyond the Jews to the Romans and others. After the resurrection, as the scattered, disheartened disciples were again gathered together, they asked this question, "Lord, wilt Thou restore the kingdom to Israel?" (Acts 1:6). They had in mind the earthly kingdom. This question is significant, especially when the thought is kept in mind that Christ had taught these men personally. He had not been able to impress the fact upon their minds that His kingdom was to include as heirs all people.

Many valuable books, such as, Sheldon's "In His Steps" asking, "What would Jesus do?" have been written designating Christ as an infallible guide. To follow in His steps and to do as He would do is not an easy task to ac-
complish. In the first place we are not just certain what Jesus would do if he were here today. He has not given us a number of set rules and laws to obey. As one studies the New Testament he is surprised to find how few hard and set rules Jesus laid down. When Jesus wanted to teach the world how to live He did not put down a code of laws but came and lived a matchless life. This is the reason that it has been hard to pick out a certain specific rule from His teaching and apply it to the condition of the world today.

As far as specific commands are concerned, Christ would be considered a conservative and not a radical reformer. True, He was put to death as a disturber of the peace, but it was upon the false testimony of SUBORNED witnesses. (Lu. 23:2). Mr. Murrill in speaking upon this phase of internationalism, says, "How many and how grave are the practical matters on which we go in vain to the specific statements of the gospel for guidance; child-labor, the rights of women, democracy in industry, the limits of patriotism, the use of force, the right to go to war, - these are a few of the questions which sometimes seem to us matters well-nigh of life and death; and on these subjects He is silent". But "He is silent" only if we are searching for a specific, direct command.
Jesus deals with men one by one. He spent three years of His active ministry in training twelve men. In the great commission the disciples are taught to go out and evangelize the nations. (Matt. 28:19). The method was to be, win them one by one. "God had made of one blood all the nations of the earth," and everyone who would obey Him was acceptable: (Acts 10:34); but Christ made no attempts, only through individuals, to bring nations under the influence of His gospel.

Had Christ spoken words specifically applicable to modern times they would have been meaningless to his day and time. The world then had no vision of the present social systems of today. Because He was for all time, not being limited to any one race or nation, He taught as He did. For this reason His message has lived and gained strength, power and force through the years. He did not speak as the Scribes: He "taught as one having authority". Christ came to do good in the world and in order to accomplish this mission, He preached a positive message.

Christ was the greatest of all great teachers. He did not teach by law; He taught by love. If on the surface, His teachings appear to be individualistic and personal, it is wise to probe deeper and see the beauty, power and sublimity of His unexcelled life reaching out
to all humanity.

The study of the ideal teaching of Christ will plainly reveal the fact that He did strike at the heart of the existing evils of His day. It was to be a gradual evolution rather than a sudden revolution. It was to exemplify God's law of growth—"first the blade, then the ear; after that, the full corn in the ear". (Mr. 4:28).

When interpreted in this manner, the quotation above from Mr. Merrill, does not hold true. Christ's teachings of the brotherhood of man would forever drive slavery from the world. He honored womanhood and sanctified the cradle. He spoke concerning marriage and divorce in no uncertain tones. It would be better for a man to have a great stone about his neck and be cast into the deep, rather than to cause a little one to stumble. (Matt. 18:6).

As this ideal teaching has been more and more applied to the evils of the world, crime and evil have gradually disappeared.

The true Gospel of Christ is diametrically opposed to the selfish gospel of the world. The evolutionary theory of Darwin, Spencer, Schopenhauer and others passed into the ethics of the world, and finally reached its culmination in the super-man of Nietzsche. The gospel of the world is based on brute strength and physical power, while the gospel of Christ makes humility, duty,
kindness, truthfulness, the home ideal, good citizenship, the right of property, patience and temperance the cornerstone of society.

While it is true that Christ did not speak directly against slavery; yet indirectly His principles have made the very thought of it repugnant to civilized nations. The deep pall of slavery lay over the whole ancient world. "A Roman private citizen once crucified two thousand slaves, setting their crosses along a public highway." This ancient barbarism has been almost swept from the globe. Such a change would have been considered impossible, had it been proposed during the time of Christ.

In the prayer of the Pharisee and the Publican, the Pharisee thanked God that he was not like other men—"extortioners, unjust, adulterers, or even as the Publican". The Publican would not lift up so much as his eyes unto Heaven, but smote upon his breast saying, "God be merciful to me a sinner". (Lu. 18:10-14). The Publican and not the Pharisee went down to his house justified. It did not matter that the Pharisee kept the ceremonial law and gave to the poor; for the old law was dying and the new spiritual kingdom was being born.

The golden rule, if applied in proper spirit to the wounds of the world, would create a new epoch. As individuals or as nations we have not learned to do unto
others as we would have others do unto us. This rule if adequately applied would solve all economic, political and religious problems; not only for our own but for all nations. Living under the golden rule one class could not be free and another class slave. It would be impossible to construct huge warships and to manufacture poisonous gasses for the purpose of destroying our fellowmen. It would be the best possible guarantee of peace, prosperity and protection.

When the inquisitive lawyer asked Jesus, "Master, which is the great commandment of the Law", Jesus said unto him, "Thou shalt love the Lord thy God with all thy heart and all thy soul, and with all thy mind. This is the first and great commandment. And second unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets". (Matt. 22:37-40). This passage is the very foundation of Christian internationalism. The man who loves God with all his heart, mind and soul, and his neighbor as himself cannot go far wrong. Christ here teaches the fatherhood of God and the brotherhood of man. This new commandment that He gave is different from the old in that it is fundamental in the promulgation of the kingdom of God in the earth; for Jesus said, "He that would be the greatest among you let him become the servant of
all". Rank and honor do not determine a man's value to society; his worth is correctly measured by the performance of good deeds.

Nowhere are the teachings of Christ better summarized than in the sermon on the mount. The beatitudes pronounce a blessing upon the poor in spirit, those who mourn, the meek, the ones who hunger and thirst after righteousness, the merciful, the pure in heart, the peacemakers, and those who have borne persecutions for the cause of righteousness. These people are the salt of the earth — a light to the world lost in darkness. The murderer, the adulterer, the revengeful, and the liar cannot have part nor lot in His kingdom. It is no longer "an eye for an eye and a tooth for a tooth". His followers are to love their enemies and to pray for their persecutors. In doing charity they are not to blow a trumpet as the hypocrites do in the Synagogue. Wealth is not to be hoarded in earthy vaults, for true riches are not measured by earthly possessions.

From the sermon on the mount it is easy to discern the universal principles uttered by Christ. These were not given for His Disciples or the Jews alone but were to be conveyed by them to the farthest parts of the world.

Next to the sermon on the mount in value and importance is the 13th Chapter of first Corinthians. This
chapter is a vivid, unique and practical statement of the Gospel as preached by Paul. Not Law, but love is his message. Even though a person should give all his possessions, or give his body to be burned, aside from the high motive of love it would be as nothing. The wisdom of the world, the understanding of prophecies, the possession of knowledge must be properly used. Here, as in the sermon on the mount, service is the great central theme. This service does not apply to individuals only, but is applicable to nations.

These principles applied to the needs of the world will reconstruct the social fabric and instill the new ideal of brotherhood into the hearts of men.

The teachings of Christ have been interpreted so as to support the theories, both of the militarist and the pacifist. Christ did say "resist not evil", and the doctrine of non-resistance has been heralded far and near. Tolstoy made the doctrine of non-resistance the heart of his teaching. But does this mean that we are to stand idly by and give evil full sway in the world? The same Christ taught that it may be necessary to take up the sword in defense of right, (Matt. 10:35-34); yet He does not legalize the brutal business of war. According to the ideal of Christ, war should have no place in the universe, but it may remain a necessary evil until
humanity has been brought to a higher plane of thought
and action. Although the wars of the past may have pre-
pared the world for a better civilization; yet all think-
ing, Christian people realize that in the future war will
be considered a relic of heathenism. Neither the extreme
militarist nor the pacifist in their teachings concerning
war represent the ideal of Jesus.

The New Testament in its broadest sense is not in-
dividualistic and selfish; it is closely related to the
compound and composite social structure of our present
day. Christ's program was world wide. He said, "Go
therefore, and teach all nations, baptising them into
the name of the Father, and of the Son, and of the Holy
Spirit; teaching them to observe all things whatsoever I
have commanded you, and lo, I am with you alway, even
unto the end of the world". After traveling many weary
miles along the road of life, humanity can still look
forward to the teachings of the Nazarene. In the solu-
tion of the perplex problems that confront the nations it
would be a colossal blunder to pass by unnoticed the
mightiest force for ushering in international peace. While
we may be amazed to see how few specific commands Jesus
gave, we are greatly buoyed up by the thought that "He
spake as never a man spake". He said, "That repentance
and remission of sins should be preached in His name among
all nations, beginning at Jerusalem". (Matt. 24:47).
In Acts 1:8, He says, "Ye shall receive power after that
the Holy Ghost is come upon you; and ye shall be wit-
nesses unto me both in Jerusalem, and in Judea and in
Samaria, and unto the uttermost part of the earth". To
thoroughly internationalize the world means that it must
be completely Christianized. Christ the great master-
builder has laid the foundation. Humanity must erect
the super-structure.
PART TWO

CHAPTER IV.

INTERNATIONALISM AND INDUSTRIALISM.

The general conclusions concerning internationalism, which have been reached in the first part of this thesis, have opened the way for the consideration of the more specific problems. The principles of Jesus are now to be applied to certain definite national and international industrial problems.

Mr. James H. Snowden in "Is the World Growing Better?" dealing with this question, asked, "Is the world growing industrially better?" He mentions the fact that ten years ago there was no airship; fifteen years ago there was no wireless telegraphy; twenty years ago there was no automobile; one hundred years ago there was no railway and no steamships; five hundred years ago there was no printing press; one thousand years ago there was no compass, and ships could not safely sail when out of sight of land. After enumerating at great length the achievements and accomplishments of the past, he concludes that the material world has made great progress. This is only one side of the question; for he has failed to consider the conditions under which men, women and children have lived and labored
to bring about this advancement. How great a price humanity has paid!

Mr. Peabody in his book, "The Christian Life in the Modern World," asks this question: "Is the Christian life practicable in the modern world?" At first the question may appear absurd and ridiculous, but before passing final judgment it might be well to consider the different phases of the industrial problems.

Many authorities have considered industrialism and commercialism more cruel than war itself. Others have contended that modern business is essentially and incurably evil. It is not uncommon nowadays to hear people strongly affirm that a Christian life in the present business world is impossible; that in the present competitive race a business man must yield to the tricks in the trade or go down before his more artful competitor. The modern slogan is, "One cannot touch the pit of modern business and not be defiled."

The following quotations are the views on this problem taken from eminent writers: G. D. Heron says, "The hideous competitive war makes the industrial order seem like the triumph of hell and madness on earth." Buck White, in "The Carpenter and the Rich Man", says, "The business man who is not willing to be a wolf cannot remain in business." W. Rauschenbusch in "Christianity
and the Social Crisis", writes, "The gentlest and kindliest friends and neighbors will drain the strength of their men and pay their female employees wages on which no girl can live without supplementing them in some way."
The quotation above show the temptation of the modern business man to make money the purpose of his business. These statements being true it is the duty of society to correct business.

During the past few decades the history of the business life has been one of constant conflict. Strikes, lock-outs, labor feuds and armed violence leading to death and destruction, have been the order of the day. Just at the present time there is scarcely a nation on earth that is not facing a serious industrial eruption. There must be a reason for all this turmoil and commotion.

It is the battle between the two great giants, capital and labor. Each is clamoring for success and striving for dominion over the other, not realizing that the death of either would mean the destruction of the other. In other words, capital cannot live and thrive without labor; while labor would be worse than powerless were it not for the assistance of capital. These two mighty forces must learn to respect and serve the other before there can be industrial progress. A recent article in
the Survey makes the statement: "Capital has no right which labor is bound to respect. We produce everything and we mean to have everything. Ours is a constant war and the end of it is the overthrow of society and the abolition of the private ownership of capital." Capital is just as ruthless in its denunciation of labor.

The unions are an organized attempt to force the claims of the working men. Mr. J. Lawrence Laughlin in his book, "Latter Day Problems", expresses the belief that the unions can never accomplish their desired purpose by defiance of the established order of society, nor by hostility to non-union men, neither by interference with the employer's management. Their success is dependent upon productivity. This method advances a man according to his merit. Trade unions have become a vital factor in our industrial system and can be used as means to accomplish much good, or to do great damage to society. Organized labor must be Christianized before it can properly serve society. This will be a very difficult task with the present social system.

Mr. Norman Angell in "The Great Illusion", contends that business, trade, commerce, and not war or military power, are the real strength of the nation. Trade cannot be destroyed or captured by military power. Trade and not dreadnoughts is a nation's most stable asset. One nation
can only destroy the trade of her enemies by destroying the people of the conquered territory, which would be the defeat of the victorious nation. Many of the smaller nations have a higher banking credit than their stronger neighbors, due to the stability of their trade. Yet they have no large navies for protection. The industrial power of a nation is dependent upon its national and international trade.

The problem is only more complicated and complex when considered from the international viewpoint. Back of the last great war, and back of most wars, is the competitive struggle to gain advantage in commerce. Since the days of Gladstone and Bismarck there have been great industrial and financial internationalistic changes. The larger nations have increased in wealth and power, both at home and abroad, while the smaller ones have become recognized forces by their contributions to the world's commerce.

The old nationalistic world has passed away. We think of England, France, Germany, Russia and Austria-Hungary as still being confined to certain geographical boundaries, but the Europe of today is not the Europe of yesterday. We can no longer fix the limits of a nation as they appear on the maps. Trade, shipping and finance have interwoven the various nations of the world into a
united whole. Political industrialism has not kept pace with the rapid advance of commercial progress. Much of the trouble today is caused by attempting to adjust the new problems by the old methods.

England is no longer a European state, but has rapidly become a world power. Were it not for raw materials and food supplies, shipped from all parts of the earth, her people could not possibly exist. Not only would the mother country suffer but also her colonies would suffer if the sea routes of England were destroyed. England is the world's banking home and market place. The foreign commerce of Great Britain amounts to $5,000,000,000 a year. Her annual income from nations beyond the seas reached a billion dollars a year, prior to the world war. In 1914 British foreign investments amounted to $20,000,000,000 which more than equaled the entire foreign investments of the whole world.

"Germany like England has become an international state." The German power will be greatly curtailed since the loss of her iron mines in Lorraine. In 1914 Germany's overseas trade did not equal that of England. It amounted to $4,900,000,000. If Germany did not go beyond her own possessions in her search for raw materials and supplies, her financial and industrial power would be demolished. With the growth of her industry
it became necessary to extend her banking system. "The
Deutsche bank was organized for economic penetrations
and exploitations." This is only one of a chain of
banking institutions which have led to the investment
of $6,000,000,000 in foreign enterprises. Her merchant
marine was rapidly built to aid her increasing overseas
trade. Many of her harbors such as Hamburg, Bremen and
Lubeck were made free ports.

France has passed beyond the nationalistic period
in industry. She is next to England in the banking
power of the world. Previous to the war her foreign
investments totaled $9,000,000,000. These investments
were not held by a few wealthy citizens, but were in
bonds and securities in small denominations.

Russia could not live without the outside world.
She is largely a peasant state. Most of her industries
are controlled by England, Germany and France. It is
necessary for Russia to market her products in the
markets of the world. By so doing she is enabled to pay
the interest on the large sums of money borrowed from
the other nations.

These four great nations of Europe have been colon-
izing for many generations. Thru this process the nations
become more and more interdependent. Each nation at-
ttempts to protect the interest of her colonies and to
guard them against foreign aggression. This has led to secret economic and political diplomacy, which has been a great factor in bringing about the great wars of the past.

Mr. Howe in his book, "The Only Possible Peace", says, "German imperialism had its birth in surplus wealth seeking investment. This surplus wealth sprang from rents, royalties and trade profits." The speculator desired new countries and unoccupied fields in which to invest his money. As a rule he took his habits and customs and his national loyalty into the new land.

The crimes and cruelties which have been perpetrated in the individual nations are in no wise discarded from international decorum. History tells but little of the wrongs committed everywhere by the great powers of the so called civilized powers of the world. Such things are usually done under the disguise of legitimate business. We have heard of the deeds of violence against Armenia because these were the work of the "unspeakable Turk". But only a small per cent of the crimes committed against the black folks in Africa have ever reached the attentive ear of the world. These deeds of shame and disgrace have been done in the name of Christian civilization. In many countries the natives have been compelled to work for a nominal sum or else starve. This has
done on the pretext that forced labor is a just punish-
ment.

Deeds of cruelty and shame have been committed by
American speculators and financial agents in Porto Rico,
the Philippines, Cuba, Hawaii and Central America. In
most instances this has been done in the name of liberty
and protection. In writing about this condition Edward
Carpenter in "Towards Industrial Freedom", says, "What-
ever may be thought about these individual and isolated
instances, it is evident that commercial ambition and
the consequent demand for annexation of territory, have
long enough in all the nations, concerned been leading
up to a crisis of deadly conflict."

Mr. George Brandes in "The World At War", maintains
that in olden times when nations followed agricultural
pursuits they went to war to gain new territory. Now
since nations are ruled by financial oligarchies, even
if they nominally appear to have emperors, kings, or
presidents, the purpose of war is to conquer markets.

From this resume of industrial advancement it is
evident that the old nationalistic world has passed
away. The problems of the future include not only the
old problems but numberless new ones arising from in-
ternational complications. It will be impossible to
change the new international ideas and make them conform
to the old regime. It is then evident that a new economic and political solution is needed to meet the new demands.

When one turns to the Gospels of Jesus seeking a solution for these world problems he must not have too great expectations. It has been two thousand years from the present complex world to the small world in which Jesus lived. The provincial life of the old world and the exclusiveness of the people make it very difficult to find in the Gospels specific instructions relative to the extraordinary problems of the modern industrial world.

The men and women who have been most successful in uplifting mankind and have helped most to make the world a better place in which to live have been people who believed in the Bible. John Howard and Elizabeth Fry who instituted prison reforms were lovers of the Bible. Florence Nightingale, whose name we now honor, and Edith Covell; saints of service and sacrifice among the wounded, were nourished on the Bible. Whittier, Lowell, Beecher and Harriet Stowe, who pleaded for downtrodden humanity, owed their inspiration to the Bible.

If the present day social reformers find nothing of importance in the Bible and Christian faith, it is because the Bible is for them a closed book. Never was there an open Bible among men, without men seeing a new vision of social justice. If business is to be placed
on a Christian basis it must be done by applying the principles of Christ to the industrial problems.

Jesus did not bind up his Gospel with the industrial order of His day. But He drew many of His best illustrations and parables from the world of business. Jesus approached the business and social world from above and within. His great purpose was to make men, rather than to lay down rules governing the making, or spending of money. James B. Snowden says, "He spiritualized the social order without revolutionizing its form". Peabody in "Jesus Christ and the Social Question," says, "Jesus is a teacher not of industrial mechanics, but of spiritual dynamics. The adjustment of economic conditions is, in each new age, a new problem of social mechanism, to be solved by new devices concerning which Jesus could have nothing to say, but the end for which these varying forms of social mechanism are derived in all ages are the same. It is the production of personality, the making of men".

Indirectly Jesus did strike at the heart of industrial troubles, not only for his age, but for all ages. He refused to have anything to do with the dividing of the property between the two brothers. He also admonished them, "to take heed, and to keep free from all covetousness". (Lu. 12:15). Christ taught men not to
"lay up treasures on earth", - "to sell what they had and give to the poor". (Matt 19:21). In speaking to the rich fool, God said, "Thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided? So is he that layeth up treasures for himself and is not rich toward God". (Lu. 12:16-21). Out of the heart are the issues of life. Out of the hearts of evil men come thefts, covetousness, deceit, pride and foolishness. The hardest thing that Jesus had to teach the twelve men He had chosen was that His kingdom was to be a spiritual kingdom and not an earthly kingdom. He taught "the kingdom of God is within you". (Lu. 6:45). If the heart is purified the deeds of men will be righteous. The above passages and many others, fully as important, are very closely linked with the remodeling of the social order.

There are three general principles if applied to the existing social evils will do much to eradicate crime and cruelty, both in national and international industrialism.

First, business and Christianity cannot be divorced. Christ taught His disciples to live in the world and regenerate it. He did not teach them to live the life of a recluse. But in living among men Christians are to live a consistent life. Imagine a so-called Christian taking an active part in the religious worship on Sunday
then cheating his neighbor in business on Monday. It is impossible to live a double life and at the same time possess influence or power. An example has been given of a Methodist grocer who has built up a small trade on a suburban street corner. The trade is not large enough to support two stores. A Baptist stocks up a place on the opposite corner. The Christian law bids us love our neighbor as ourselves. Can the Methodist pray for the success of the Baptist, or the Baptist ask God to continue the good trade of the Methodist?

Here we have the selfish principles that are used in dealings between individuals and nations. Naturally the problem is complicated after the two stores are established. It appears that it is impossible for the principles of Christ to be applied, but these principles should have been applied before the second store came into existence.

Christ taught that the Christian life is to be lived each day whether in business or church. When business men disregard contracts and have no respect for truth, business cannot long endure. Edward Caird said, "True Christianity is not something which was published in Palestine and which has been handed down by a dead tradition ever since; it is a living and growing spirit, that learns the lessons of history, and is ever manifest-
ing new powers and leading on to new truths." The power of Christianity is traceable to the belief in the life of Christ. As the spirit of Christ can regenerate men, even so it must regenerate nations.

In the second place, the industrial world must become humanized. In this age of trust companies and corporations it is easy to forget the value God has placed upon human life. Until recent legislation was enforced, employers were allowed to treat their employees as mere machines. The wage earners who were once treated as property now demand consideration as human beings. Children cannot be employed for long hours, or in any work injurious to their health. In all trades long hours have been replaced by the eight or ten hour day system. The principles of brotherhood are beginning to be applied to business. The business of the world in a large measure is conducted for the purpose of making money and extending the territory of each nation. Our own nation has furnished some notable exceptions to this rule. In returning the Boxer indemnity, and in transporting a defeated arm to its home, we gave the world an object lesson in brotherliness. Nations must be brought to the realization that international peace and prosperity can never be attained until life is placed above money or property. Christ came that the world might have life and have it
more abundantly.

Finally, business must be measured by the true standard—service. Christ taught that real greatness is only through service. "He that would become greatest among you let him become servant of all," is fully as applicable to nations as to individuals. (Matt. 20:25-28). The parable of the talents is applied to the whole scope of life by teaching the superb virtue—service. Countries are to be held for the service they have rendered humanity. Needy mankind is the wounded man by the side of the road awaiting the coming of the good Samaritan. The doctrine of service therefore is fundamentally and essentially applicable to the business world. "Money is now owned but owed."

Such movements as the profit-sharing plan, industrial partnership, cooperations, hospitals for employees and shorter hours of labor have been instituted by the progressive, wise-awake employers. These schemes are evidence that the world of business is adopting the principles of Jesus, and they are yielding mutual benefits to the employer and the employee.

International competition and trade must be so conducted as to help humanity and not crush it. Humanization and the test of service are steps in the right direction for saving the world and its people from the thralldom of injustice and misery.
A commonwealth in which the people as a whole legislate and choose the executive and judicial officers; either the political system in which the people, as distinguished from aristocracies, are the only organ of the people, by the people and for the people.

The Standard Dictionary defines democracy as follows:

...the people...organized opinion of mankind...

It is as Mr. Lincoln said in his Gettysburg speech, "...what we see..." and sustained by the organized opinion of mankind. It is for the people. Our Constitution is the law, based upon the consent of the governed, is the people. Our Constitution is the Law, based upon the consent of the governed.

President Wilson did not aspire to any precedent or control of the people, by the people, and for the people. His idea of democracy, is expressed in the following quotation taken from one of his addresses: "...we see..."
(2) through elected representatives, as in every state of the United States. (Democratic Republic).

There has been no great change in the fundamental forms of government since the days of Plato and Aristotle. Aristotle said that there were three formal forms of government, namely: kingship, aristocracy and polity. To these correspond, tyranny, oligarchy and democracy. Under the kingship and oligarchy the power is usually in the hands of a few wealthy people who rule in their own interests. Democracy is more the rule of the common people. A government is not always consistently in spirit what it is in name. Frederick the Great regarded himself as the servant of the state. Pericles in democratic Athens rules as a king.

There has been much dispute as to which is the highest form of government. Plato said democracy was unable to do any great good or evil. He thought that political knowledge must always be confined to a few. His favorite polity was monarchy and the government of the philosopher-king. Aristotle did not differ greatly from Plato. He thought kingship the most divine form of government. Samuel Johnson held that the form of government could not produce happiness. Kant thought the form of the state did not matter if the spirit of right and freedom were
preserved. Burke stigmatized democracy as the most shameless thing in the world. In speaking of democracy Mr. Sidgwick in the "Elements of Politics", says, "Government should rest on the active consent of the governed."

From the definition given by Mr. Sidgwick we get the idea of true democracy. Democracy might be attained under different forms of government. It is in this sense the word democracy is used in this thesis. It implies that the average man is given a fair chance and equal opportunity with all men. The best way to obtain and to preserve these advantages is to let responsibility and authority rest in the hands of the people governed.

The Old Testament prophets strongly denounced the kings and rulers. Samuel, the first of the prophets, did not sanction the peoples' request for a king. They asked for a king that they might be like the other nations. Samuel inquired of God to know if their request should be granted. God told Samuel to protest solemnly unto them and to show them the manner of the kings who should reign over them. God said that in asking for a king the people were not rejecting Samuel, but that they had turned away from following Him. Many of their kings proved to be hard task masters like unto the ones they had served in Egypt. (I Samuel, Chapter 8).

The Old Testament prophets manifested the underlying principles of democracy in their denunciations of the
autocratic rulers. Nathan rebuked David for the sin he had committed against Uriah. Elijah foretold the destruction of Ahab and Jezebel because they had seized the vineyard of Naboth. (I Kings Chapter 18). It was not right in the sight of God for a king to take the property of one of his subjects. Ahijah cried out against Solomon, Isaiah against Ahaz, and Jeremiah rebuked Jehoiakim. Hosea, Micah and Amos vigorously condemned the rulers for causing the people to go astray.

The New Testament in its truest sense is a book of democracy. Christ, when on earth, spoke of "the Kingdom", "the kingdom of Heaven", "the kingdom of God"; "My kingdom", and made almost constant use of the word in his parables and illustrations. He used the word kingdom because people were familiar with that form of government. The kingdom of God as referred to by Christ was not a kingdom limited to a certain definite period of history; it was to be a social and moral kingdom for all ages.

The kingdom was founded on service. The mother of Zebadiee's children was anxious that one of her sons should sit on the right hand and the other on the left in His kingdom. Jesus told her that they must gain their places through service. (Matt. 20:20-23). The Rich Ruler was commanded to aid the poor, and the rich fool lost his goods because he was selfish. (Matt. 19:21; Lu. 12:20). Christ said that the widow with her two mites had given
and served more than all the rich men. (Mk. 12:42). All of the apostles, except John, met their death by violence. This was because they served God, day and night. "The Son of Man came not to be ministered unto but to minister, and give His life a ransom for many." (Matt. 20:28).

Jesus spent His time in healing and teaching. He labored continuously to serve God and humanity. It was said of Him, "He went about doing good." (Acts 10:38).

The early church, as its history is recorded in the Acts of the Apostles, was a thoroughly democratic institution. When the first social crisis arose the twelve apostles called a multitude of their followers together and requested them to select seven men of honest report and full of the Holy Spirit and wisdom to manage the business administration of the church.

The Jerusalem church had all things in common. Acts 2:44 reads, "And all that believed were together, and had all things common. And sold their possession and goods and parted them to all, as every man had need." This early brotherhood was a pure democracy. They were not compelled to sell their possessions but they did it freely and gladly. It was not until the days of Ignatius, 50 to 100 A. D., that the bishop is spoken of as having authority over the church. (Epistle to Romans).

Even secular history has proved that the world cannot be safe in the hands of autocratic governments. During
the world war, President Wilson insisted that we were not warring against the German people, but against the war machine controlled by the heads of the German government. The wars of Fredrick the Great, Napoleon, Hannibal, Alexander and the other great war lords were conducted many times against the will of their people. The rule of one man or a few men, is almost certain to lead to war if he or they have sufficient power to wage war.

The empire of which Wilhelm III and his associates dreamed to possess, was to be like the Roman empire which dominated Europe from the days of Charlemagne down to the nineteenth century. In her commercial, financial and political development Germany was preparing for world dominion. German perserverance and German thoroughness was to conquer Asia Minor, subdue India and the far East, gain control of the Mediterranean basin and the sea routes of the world, and to gain Mesopotamia. After this had been successfully accomplished she hoped to subdue the West and become the world ruler.

Never was there a government on earth so cunningly devised for world empire as that of the late German empire. Some people speak of the unlimited power exercised by our president during the time of war, but it in no manner compared with the authority exercised by the German Emperor at all times. While it is true that the people do elect their representatives to the Reichstag,
yet the Emperor controls enough men to carry through his measures. The very foundation of the German and all other autocratic governments, is founded on power and force. Such governments keep the world in constant conflict.

The philosopher Kant in his pamphlet outlining the conditions of durable peace, expressed the conviction that government must be taken from the hands of the kings and the self-selected few and be placed in the hands of the people. As the years have passed the world has begun to realize the truth of his teaching. That the world is tired of autocratic government is made evident by the number of kings and crown heads who lost their power during the world war.

Mr. Brown in his book, "International Realities", says, "The ideal government, therefore, from the international point of view, is the democratic, broadly represented government, whether as a republic or a monarchy, which by constitutional provisions will make certain that the will of a whole people is properly pledged and enforced, and is not in slight danger of being misrepresented or improperly controlled." This statement brings out the fact that the people as a whole are less apt to do, for a selfish motive than are a few leaders. The people from long and bitter experiences have learned that at the close of wars they must bear the burden of increased taxation. From the ideal and practical point of view, an international
government to be lasting and durable must be a government by the people and answerable to the people.

In speaking of government by the people we must not get the impression that the present Bolshevism or any class rule, is democracy. The chief aims of socialism and Bolshevism are to dispose of the ones in power and to take the reigns of government into their own hands. The problems of government facing the world today cannot be solved simply by changing the power from one class to another. All classes must have their rights properly protected through their representatives. Those having the authority to rule must have the good of all the people at heart. Special privileges to any class or faction only undermines the strength of the government as a whole.

We can come nearer the principles of Jesus through democracy than by any other principles of government. The people, by feeling that the responsibility of the government is resting upon them, are apt to take a deeper interest in the public affairs. Women are more interested in politics today than ever before because they feel that they have a part in the government. In a democracy the citizens feel that the efficiency of the nation is dependent upon the intelligent use of the ballot, and the ability of the common people to rise to the highest positions of trust and honor. The accusation has been brought against democracy that it lowers the standard of
statesmanship. Nevertheless, our presidents and men of state have ranked favorably with the great men of other nations.

Arbitration is closely allied to democratic diplomacy. It is coming more and more into use as the nations of the earth learn the futility of war as a method of settling international problems. When arbitration is used the question at issue is discussed and usually settled and in this manner war is prevented. The nations that resort to war are forced in the end to arbitrate and settle the whole problem. Usually war has only made the difficulty more complicated.

Christ taught arbitration. He said that the wise builder would count the cost before starting to erect his building, lest he should start and not be able to finish. If the nations had counted the cost before entering the last great war they would have never taken up arms. Again, Jesus said if a man had trouble with his neighbors he should go talk the matter over with them and see if it were not possible to settle it between themselves. If they could not agree they were to call in other friends to assist them in settling the dispute. This same principle through the channels of arbitration can be, and has been in some instances, successfully applied to our international problems.

Mr. Brown in "International Realities", refers to the Hague conferences as failures. He says that since the
calling of the first Hague conference in 1899, by the Czar of Russia, the world has suffered an almost unintermittent series of wars and revolutions. The great difficulty with the conferences has been the lack of unity of purpose. The representatives of the various nations came seeking their own ends and desiring selfish gains. These meetings were called for the purpose of considering the reduction of armament. Germany was unwilling at that time to consider the question of world organization. The councils were not failures for much was done to further the international order. If they had been successful in their efforts the world war would have been avoided.

In spite of the fact that the league of nations, so far as our nations is concerned, has been defeated, many of the thinking people feel that something of this nature is needed. The formation of the international court is a long stride in the right direction. Before it is possible to have an international government there must be an international tribunal. Viscount Grey said, "Had such a league to enforce peace been in existence in the summer of 1914 there would have been no war." Mr. H. G. Wells, said, "The choice is between a league of free nations, and a lot of freebooting nations, looting amid the ruins of a burning world for non-existing food." Such men as Ex-President Taft, Theodore Roosevelt, Ex-President Wilson, W. J. Bryan, David Starr Jordan, Mr. Lloyd George and Mr. Bal-
four were earnest advocates of the league of nations.

A league of nations, or some similar plan of world government, is strongly favored by many of the progressive leaders of the leading nations. The great difficulty lies in the fact that the nations of the world are still seeking their own expansion and advancement. The league of nations can never be a success until the nations of the earth realize its value and feel its need. The fact that a few leaders desire such a form of world government can never produce an adequate international cooperation.

The league to promote peace, the Hague conference, the league of nations and arbitration are all means of bringing the principles of democracy into the governments of the world. When the principles involved in those movements are put into practice they will be a broad step toward making the kingdoms of the world the kingdom of God.
CHAPTER VI

INTERNATIONALISM AND IMMIGRATION

The question of immigration is a vital one just at the present time. Since the close of the war this has become one of the leading questions with the President and Congress. The war naturally checked the tide of immigration which has been pouring into our country for many generations. Now that immigration is starting anew, many people feel that the present administration must do something at once to prevent an overflow of aliens to this country.

It is urged, that with the present industrial crisis, which has put so many men out of employment and has caused a general business depression, that it would be a calamity to allow immigrants to come in by the hundreds of thousands. Many prominent statesmen feel that something should be done to keep out the immigrant until more of our unemployed men have procured positions, and our industrial system has become more stable.

The history of foreign migration into this country is both interesting and amazing. Some writers contend that all people are immigrants who have come since the pilgrims. Most writers affirm that people should not be considered immigrants who were here before our national government was founded. It is impossible to tell how many
people were in this country at the time of the Revolutionary war as there are no reliable statistics. The first census of the United States, taken in 1790, gave the total population as 3,929,214. Mr. Dexter affirms that this did not include Vermont and the territory west of the Ohio river, which would have brought the total population to 4,000,000. After the close of the Revolutionary war immigration to this country was beyond all reasonable expectations.

The total immigration to the United States from the close of the Revolutionary war to the year 1905 was more than 13,000,000 people. Such a movement of population to any one nation was never before known in the history of the world. Just before the world war immigrants were pouring into this country at the rate of a million a year.

There were many things that stimulated immigration. After the discovery of this country the new land opened up unlimited opportunities for the adventurer, business man and those seeking a new home. Not only were people desirous of having new homes, but they wished to throw off the yoke of religious intolerance. Religious oppression in France sent us many of the Huguenots, who proved to be here what they had been in the homeland - a strong, sturdy people. The pilgrim fathers, the founders of what was to be one of the greatest nations of the
world, were seeking a place where they might have freedom
to worship God according to the dictates of their own
conscience.

Many large steamship companies became interested in
the transportation of immigrants and offered them all sorts
of inducements to come to America. Steamship lines were
extended into new ports and harbors, which meant more im-
migrants for them to transport. It became necessary for
the law to prohibit owners of vessels from soliciting,
inviting or encouraging immigrants to come to this count-
ry. Religious bodies, such as the Mormon Church, through
its missionary efforts influenced many people to come to
the newland.

While our nation is divided in opinion as to the
value of the immigrant, other nations with unoccupied
territories are making the immigrants tempting offers to
settle in their lands. Europe, Canada and some of the
South American countries are competing with America for
foreign population. From 1909 to 1919 there were 1,072,000
emigrants from the United States to Canada. Canada ap-
propriated several hundred thousand dollars to provide
for immigrants and to encourage their coming. The Aus-
thalian provinces at the present time are stimulating im-
migration. They have soliciting agents in the countries
of Europe to turn the tide of immigration to their shores.
To further entice them they give them the best agricultural help and in every manner possible, make things pleasant for them after they arrive. Argentina is receiving large numbers of Italians, Spaniards and French. The newcomers are given new land and the ones becoming naturalized are exempted from military service for ten years. Brazil not only provides free passage but cares for the immigrant upon his arrival and gives him tools, seeds and machines to assist him in getting a start. She has in the recent years received three million immigrants. Half of them came from Italy. The rehabilitation in Europe will provide much labor for workers. For this reason it is probable that many European countries will adopt stringent measures to keep their people at home in order to rebuild and reestablish the industry in Europe.

While other nations are offering inducements to the immigrant, public sentiment in the United States on the problem is divided into two factions. One faction claims that the immigrant, especially the ones from southern Europe, are a nuisance and a menace. To this class belong many of our congressmen, leading statesmen and the laborer, who favor the exclusion of the immigrant. The other faction claims that it would be impossible to get the industrial work of the world done without outside help. Many of the employers belong to this class and they feel that the immigrant is a real asset because he makes
it possible for them to obtain cheap labor.

It will be necessary to study the relation of the immigrant to the different phases of our national life before forming a definite opinion as to his worth or his detriment to the nation. The immigrants affect almost every phase of our national life, especially when they come in large numbers and segregate themselves in one community. Our nation is affected economically, socially and politically by foreign population.

Economists feel that our economic and industrial life has been greatly helped in many cases by the immigrant. This was particularly true during the earlier years of our industrial life. It would have been impossible for our present railroad system to have been completed without the aid of foreign labor. Our factories, mines and shops could not have been operated without foreign working men. While in a large measure the immigrant has been an invaluable gain, on the other hand he has presented problems of social degradation, political confusion and moral degeneracy.

The immigrant directly affects labor. Through immigration hundreds of foreign people, who cannot do anything but ordinary labor, are dumped upon our labor markets. Some of the larger concerns are constantly searching for the very cheapest labor and naturally they turn their attention to the newcomer, who is willing to accept a job
at any price. On account of this situation the native worker must accept the same pay as the foreigner receives or be crowded out. In his book on "Immigration and Labor", Mr. Hourwich is inclined to deny the fact that European labor is responsible for the lowering of wages. He asserts that it is due to the use of machinery and other devices which replace large numbers of wage earning people.

The man earning a small salary cannot maintain as high a standard of living as the man who is working for a larger salary. Mr. Hall in his book on "Immigration", says, "It is, however, the almost universal belief of the workers themselves, at least so far as they are organized, that immigration tends to lower wages and to lower the standard of living." This was the opinion of the commission on unemployment in its report in 1889. In 1901-2, 5,062 petitions were presented to Congress asking for a restriction of immigration, on the ground that cheap foreign labor lowered the standard of living and made it impossible for native working people to live. In writing to Representative Watson in 1902 Mr. Gompers, the president of the American Federation of Labor, said," The strength of this country is in the intelligence and prosperity of our working people. But both the intelligence and prosperity of our working people are endangered by the present immigration. Cheap labor, ignorant labor,
takes our jobs and cuts our wages". There is no doubt that the poor housing conditions, profiteering landlords and unsanitary living conditions help to render the problem more serious. The "cellar population," "The shanty population" and the tenement population are not always due to the desire of the immigrant. It is the best and only home that he can find.

The "sweating system" is largely a product of foreign labor. This evil has been greatly reduced since the modern factory has come into use. The whole scheme was one of contracting for a certain amount of work and sub-letting the contracts to the people who would do the work the cheapest. The hours of labor were unlimited. Women and children worked as many as sixteen to eighteen hours a day. The great difficulty in breaking up this evil has been the inability to place the responsibility. An inspector testified that after a two days inspection of the sweat shops of Philadelphia, he found such filth, vice, suffering, and actual starvation that he was forced to give up the investigation.

Just at the present time, with hundreds of thousands of men out of employment, our economic life is unbalanced. The fact that there are so many men out of work is put forth as sufficient argument to stop foreign laborers from coming into this country. The displacement of native workers by foreigners who underbid them has in times past
increased the ranks of the unemployed. The report of
the "Commission General" in 1906 shows that 285,460 immi-
grants were set down as having no occupation. These peo-
ple were ready to take the first work offered them at any
price. The foreigners, who are not familiar with the Amer-
ican language or customs, are not always able to get work
as soon as they land; thus they add to the number already
unemployed. Mr. Hourwich contends that unemployment is
the effect of economic forces working in opposite directions.
He further contends that, that which produces business ex-
pansion reduces unemployment and attracts immigration,
and that which produces business depression increases un-
employment and decreases immigration. He refers to Aus-
tralia where immigration has not kept pace with emigration;
yet unemployment is an ever present problem, precisely as
it is in the United States.

Not only does the immigrant affect our nation econo-
metrically, but when he lands he either becomes an asset
or liability to our social structure. His social stand-
ing is greatly affected by the surrounding conditions in
which he is placed.

A large per cent of the immigrants have been of the
lower, oppressed class in the nations from which they
came. This fact has had much to do with illiteracy. The
compulsory school laws were instituted for the purpose
of wiping out illiteracy. The fact that illiteracy among
the foreign born children, between the ages of ten and
doorteen is only 5.6 per cent, while among those of
sixty-five years or more is 19.3 per cent, proves that
popular education is spreading both in Europe and America.
People coming to this country are not always anxious to
have their children attend school, fearing that they will
learn the customs of the Americans. Our country has had
much trouble in meeting this situation. At different
periods in our history the question of education of the
children of the foreigners has almost led us into an armed
conflict with other nations.

Crime is one of the fruits of illiteracy. According
to statistics gathered about 1900 the amount of crime com-
mitted by the white people in the United States was 43.19
per cent, leaving 56.81 per cent to the foreign element.
Professor Mayo Smith, writing in the Publication of the
American Statistical Association, says, "From all the
statistics the conclusion seems to be justified that
criminality is somewhat more prevalent among the foreign
born and those of foreign descent than among those of
native descent, but this excess is not so great as to en-
able us to say that the influence of immigration is to in-
crease the tendency of crime." The fact that our stand-
ards of government under which the immigrant has been liv-
ing has been a \textbf{factor} in the production of crime. Often
times they are not familiar with our laws governing crime.
Drunkenness is the most frequent offence reported in the police courts. While it is impossible to determine the exact degree of the criminality of the immigrant, we know that many of them are law abiding citizens, having all respect for our institutions and laws.

One of the worst social situations in which the alien figures is the congestion in our large cities. At the present time there are more Jews in New York City than there ever were in the city of Jerusalem. There are more Germans in New York City than there are in any one city in Germany aside from Berlin. More than two thirds of the population of San Francisco are foreign born. All of our seaport towns have a large alien population. In coming to America they reach these cities first and are employed by the factories and other industries because of cheap labor. Certain sections of our large cities are entirely of foreign population. Where large numbers of these people live together in ignorance of our laws regulating health and sanitation, they present a very difficult problem.

The immigrant has played a great part in the political history of our country. In the year 1900 it was shown that one-fourth of the voting power was in the hands of the foreign born. This country has been very liberal in granting the ballot to foreigners. Certain states only require a six months residence before the right to
vote is granted. Crafty politicians have worked all sorts of crooked schemes to vote foreigners. The buying and selling of votes has been a constant source of corruption. In this evil, the American has been the chief of sinners, for he has bought the ballot, besides teaching the alien that it is not wrong to dispose of his vote for money.

The laxity of our naturalization laws is very closely allied with corrupt politics. The laws controlling naturalization have not been materially changed since they were first passed, although immigration has increased enormously. The general law governing naturalization has been, that the alien shall declare on oath before a state or federal court, two years before his admission, his intention to become a citizen. When he seeks final admission he must take oath to support the constitution of the United States, and he must have resided in the United States five years and in a given state one year. Upon his naturalization his wife becomes a citizen. The children become citizens if they resided here before the father's naturalization. The managers of the great political parties have taken advantage of these loose laws. Just before our elections these leaders come before the courts with hundreds of applications for naturalization. It is impossible for the court to make thorough investigations, and numbers are permitted to vote, although some of the applicants have been here only a short time.
The complicated political and industrial condition has led to the making of certain laws excluding certain races of people. If they are not excluded their naturalization must be thorough and complete before they can vote or hold property. Such laws have particularly affected the Chinese and Japanese.

The Chinese exclusion act is one of the oldest of its kind in the history of our nation. In 1854 about 13,000 Chinese came to this country. The number rapidly increased until in 1904 there were 89,863 Chinese in the United States. Almost 68,000 of these were in California. The Chinese replaced white laborers to such an extent, that a number of acts were passed to protect the Americans against this unwelcome immigration. In 1882 Congress passed an act to suspend the immigration of Chinese laborers for ten years. In 1892 the Geary act was passed which continued all anti-Chinese legislation for a period of ten years. The results of the different acts and laws governing Chinese exclusion are that all Chinese are excluded except the following classes: officials, teachers, students, merchants and travellers for curiosity and pleasure. It is necessary for these classes to present certificates of identification from the Chinese government or the government to which they are subject.

The American-Japanese problem in California has almost produced an international conflict. The total number
of Japanese in the United States in 1910 was 71,000, or
an increase of about 50,000 in ten years. California,
fearing an overwhelming foreign migration, has at differ-
ent times demanded complete exclusion. In her demands
she has not had the sanction of the United States govern-
ment.

In the state, the belief is almost universal that
Japanese racial characteristics are such as to render them
almost unassimilable into our American civilization. Mr.
Walter LeArthur of San Francisco, in the "San Francisco
Call", says, "The Asiatic does not think in terms of
Caucasian morality. He lacks the social impulse that
makes for the maintenance of a high standard of living.
He is a menace to free government because he lacks the
inspiration of personal liberty". Mr. Sidney Gulick in
the "American-Japanese Problem" attributes the critical
situation to a misunderstanding on both sides.

The most serious objection to the Japanese is his
lack of moral character. The most universal criticism
is that the Japanese does not think it bad taste to dis-
regard his word or to break a contract. The boys employed
in domestic service are particularly labeled as irresponsi-
ble and untrustworthy. Together with these traits is the
fact that many of them are vindictive and do not hesitate
to retaliate with deeds of violence, if they feel that
they have been wronged. Mr. Gulick, in his book "The
American-Japanese Problem", says that the people of California contend that the Japanese have no moral conception of sin. They have no moral conviction in regard to the keeping of a contract, in regard to the sanctity of the home and the sacredness of womanhood.

Mr. Gulich in his book "The American-Japanese Problem" admits that many of the charges brought against the Japanese are true. But he feels, after making a thorough investigation of the problem, that the Japanese has not been given a fair chance to do his best. He thinks that the Japanese and his mother country have been humiliated by some of the apparently hasty actions of the legislature of California.

It would be unjust and untrue to leave, in any way, the impression that the immigrant has only caused our country grief and distress. Our national resources could never have been developed to their present high standard without the aid of the immigrant. Not only in matters of business has the immigrant proved an asset rather than a liability, but he has in some instances become a vital factor in the executive and judiciary branches of our government. An example of this is Ex-Governor Johnson of Minnesota.

Our government knowing that the immigrant can be made either a benefit or curse to our nation, it is its duty to adopt some policy to regulate this tide of life which
is constantly rising and falling.

After reviewing the facts regarding the immigrant it is very important that we turn our attention to some methods of eradicating the evils presented by them. While Christ did not leave any specific message dealing with the problem of immigration; yet the inculcation of his message into our national life would solve most of the problems arising from foreign migration. He sent out His followers to make disciples of all nations, without discriminating as to cast, race or color.

The more conservative thinkers seem to agree that a policy of strict exclusion would be fully as fatal and unjust as would a non-restrictive law. By strict exclusion this nation would lose many of her best citizens; and by allowing all classes to come in unlimited numbers, the stability of the American laws and institutions would be wrecked. The consensus of opinion seems to be in favor of a somewhat restricted immigration, based upon our ability to assimilate.

Amalgamation and assimilation are the best methods of solving the problem of immigration. Amalgamation will mean a continuous growth by the welding together of the various races, through our government, schools and churches. The people coming here must understand that they are to submit to the process of Americanization. It was shown by the world war that this process is possible. Many
young men of foreign parentage went to the defense of the flag and the country.

The following suggestions are presented as basis for the controlling of immigration.

1. There should be no discrimination against any of the nations. This would prevent certain nations from feeling that they were not receiving a fair treatment.

2. Immigration should be allowed from any country on a per cent basis, the number being determined by the number of people of that nationality already here that are naturalized. For other countries not already represented a specific number could be admitted for the first year, and later governed by the per cent method. The United States Senate has just passed an immigration law admitting foreigners on the per cent basis.

3. The federal government should establish bureaus of naturalization and the state governments should have nothing to do with such cases. This would centralize naturalization and remove much of the graft and fraud.

4. A longer period of residence should be required before the alien can become naturalized. This would make it more difficult for the crafty politicians to buy his vote and would enable the foreigner
to become better acquainted with our laws.

5. Schools should be established for the teaching of American habits, customs, and laws to the foreigner coming to the United States. Such laws would be a great factor in eliminating ignorance and illiteracy.

6. Steps should be taken to prevent large numbers of aliens from being segregated in a certain district, or within a certain city. The government should attempt to distribute these foreigners to the places where they can be best educated and assimilated. This would prevent much vice, crime, and disease.

President Wilson in speaking upon this subject at Mobile in 1913, said, "We must prove ourselves their friends and champions, upon terms of equality and honor. It is a very perilous thing to determine the foreign policy of a nation in terms of material interests. It not only is unfair to those with whom you are dealing, but it is degrading upon the part of our own action. Human rights, national integrity and opportunity: as against material interests - that, ladies and gentlemen, is the issue which we now face."

The church is one of the most vital factors in solving the problem of immigration. The church working in harmony with the government and schools must become the leaven that leaveneth the whole. Many of the aliens come
from countries in which the church and state are one and the same, under the disguise of religion, many of them are glad of an opportunity to thrust off what they have been led to believe is christianity.

The church must reach the immigrant before he reaches the slums of the city, or before he passes into the hands of heartless politicians. An immigrant recently coming to this country was greatly surprised to learn how little the church is doing to help the newcomer when he first arrives. This is a sad comment upon our much boasted of Christianity. The church must realize that its great mission is to help americanize by first doing all that it can to Christianize. Professor Karl Lamprecht, of the University of Leipzig recently said, "My conviction that the American people are destined to do great things basing itself above all else upon the fact that it is capable of religious impressions."

If we are to serve the people coming to our shores, we must have a more definite plan of action. The building of settlement houses, the establishment of day schools under church directions and the educating of foreigners to become missionaries are some of the steps now being taken to Christianize the immigrant.

In trying to serve the homeless and friendless alien we are inaugurating the world-wide program of Jesus and are turning crime, sin and destruction into hope, happiness and life.
CHAPTER VII

CHRISTIAN INTERNATIONALISM AND WAR.

The fact that we are living in an unfinished world was clearly demonstrated by the world war. It would have been impossible for such a destructive institution as war to have existed in a world that was nearing completion. The great struggle in France, Italy, Belgium and Germany would justify the heathens in asking: "Why do the Christians rage?". The Hope, ideals and aspirations of many generations were shattered by the war, and it is now our duty to reorganize industry, readjust the social order, and to reform national and international politics. This new age must deal with every phase of national and international life; for there is nothing in the universe that has escaped the horrors of the recent war.

Since the close of the struggle, men have been attempting to determine its cause and to estimate its results. To the internationalists the question of the results of the war is a very important one; for upon first thought the hasty nationalist has affirmed that the war dealt a death blow to the cause of internationalism. Even the more conservative thinkers have been trying to figure how the problem of international goodwill has been affected during the last few years. They are wondering if it will
be possible to recover the ground lost and how far the
long looked for peace and goodwill must be placed in the
future. According to one method of thinking, the history
of the last decade seems to be a tragedy, staged sudden-
ly upon a peace loving world.

As the interval of time widens between us and the
world conflict, and as men reason deliberately, not being
disturbed or biased by the heat of the battle, they are
able to see the dawn of a new international hope. This
hope is not based upon idle speculation or the mere fan-
cies of a dreamer. We, as the years add judgment and
self-control, are able to see that even in the bloodiest
war of the twentieth century, there are many reasons for
hope and consolation. The war has not been all loss, but
much good for the future of the nations is detected amid
the ruins of a wrecked world.

It must be left to history and the unerring judgment
of time to place the blame and exact the penalty for this
outrage. This can only be thoroughly done after long
years of careful research, and aside from personal feel-
ings of racial hatred.

Before considering the teachings of Jesus upon this
vital question it will be necessary to study the religi-
ous and political background of the war. This study is
made only because the philosophy and teachings of the
German nations, which were directly or indirectly re-
sponsible for the war, must be dropped from the curricu-
lums of the colleges and universities.

For many years there has been a revulsion toward
materialism among the nations. In this, while Germany has
been the chief sinner, we must not allow ourselves to
think that the other nations of the world have clean hands.
The nations have not realized that there is a danger in
Forgetting the ethical, moral and spiritual qualities and
making materialism the dominant note. In a preceding
chapter it was shown how the industrial and trade conflict
directly concerns the peace and happiness of the world,
as well as being vitally related to the stability of the
national and international government. That the purely
material aspect of the universe has been advocated in all
nations need not be emphasized; for this is easily dis-
cerned from their fruitage.

It is necessary to consider the German philosophy
and her idea of the state because she, before the war,
was doing the thinking for the rest of the world. A
large number of American scholars felt that their train-
ing was incomplete if it had not been finished in Germany.

Sir Oliver Lodge said that the war was a conflict
of ideals. Germany felt that it was her duty before God
to take the German Kultur to the rest of the world. The
fact that the rest of the world might resent it did not
matter. Nietzsche, the prominent philosopher of this age
of German thinking, thought that the weak and unfit should be ruthlessly cut down to make way for the superman—a man of power. On the other hand, the allies, at least some of them, were drawn into the conflict only as a matter of protection and defense. The accusation cannot truthfully be made that the ideal of Germany and America, upon entering the war, were the same. When two ideals are in conflict with each other it seems that there can be no compromise; one must emerge triumphant, the other must go down in defeat. Materialism and idealism cannot have the same master. Not only was the war a revolt against idealistic philosophy, but there was a Teutonic revolution against Christianity.

Christ and Christianity are the special objects of Nietzsche's hate. He said, "I call Christianity the one great curse, the one great intrinsic depravity. Christian morality is the one most malignant form of all falsehoods; it is that which has corrupted mankind." His only conception of God was that of a domineering war-lord. A God who considered the weak and helpless could not be Nietzsche's God. Nietzsche would reverse the ten commandments. After ridiculing the idea of not killing he says, "This new table, Oh my brethren, I put over you; become hard." Again he adds, "I rejoice in all signs that a more manly, more warlike age is beginning. Believe me, the secret of existence is this; Live dangerously! Build your cities
on Vesuvius! Launch your ships on unchartered seas! 
live at war with your equals! Be robbers and conquerors, 
ye enlightened ones, as long as ye can be rulers and pos-
sessors." (Riggs, "Will to Freedom"). These principles 
set forth by Nietzsche sound more like the ravings of a 
tiger rather than the words of a human being. These are 
the teachings that guided the German thinking for more 
than a generation.

The theory of the State in Germany is largely based 
on such philosophy. This theory is best expressed in the 
 writings of Treitschke. His textbook is one of political 
authority in Germany. Like Nietzsche, Treitschke taught 
that the fundamental thing in the state was power or 
 sheer force. When we know this, we do not wonder that 
Germany hewed her way through Belgium, killing innocent 
women and children and murdering non-combatants. To 
her way of thinking these nations only paid the penalty 
of being weak.

The Germans took up the old theory that the state 
is above all morality. To them weakness was considered 
as the most disastrous and despicable of crimes. Freder-
ike William I said, "If one wishes to decide anything in 
the world, it cannot be done with the pen unless the pen 
 is supported with the power of the sword."

In the Prussian theory of the state, the state is 
above civic society. The people of our nation look upon
the state and society as two elements of the same civilization. Because the state was supreme Germany violated all her treaties and international obligations; regarding them as mere scraps of paper. Treitschke said, "It is of the very essence of the state that it cannot recognize any form above itself. Absolute sovereign power cannot be bound by any obligation whatsoever." The stronger state, on the same theory, has the right to oppress the weaker states, for in the nature of things the smaller states should disappear before the larger ones.

It is not difficult to understand how Germany can wage aggressive warfare as long as she holds to her theory of state. The reason that democratic nations do not, as a rule, wage aggressive war is because the people hold the state responsible.

Germany has advanced on the old Roman theory that war is the principle cause of progress. Treitschke calls war "a sacred thing", "an ordinance of God", "the most powerful maker of nation", and "political par excellence". It is the old evolutionary theory of the struggle for existence, and the weak are constantly falling before the fit.

"Their war creed justifies atrocities of any kind". To the Germans, terrorism is only a method of cowing their opponents; they deliberately do deeds of horror for the purpose of crushing out their enemies' desire to lift up
a protecting hand against the invader. Kant did not agree with the German theory of the state and for this reason the later German philosophers have placed his teachings under ban.

A few quotations from some of the German leading statesmen will show their attitude toward war.

The Kaiser in connection with the laying of a cornerstone of a church in Berlin said, "It is the soldier and the army, not parliamentary majorities and votes, that have welded the German empire together. My confidence rests with the army." (Biblical Review, July, 1918).

Herr K. F. Wolff in 1914 said, "There are two kinds of races, master races and inferior races. Political rights belong to the master race alone, and can only be won by war." (Biblical Review, July, 1920).

Mr. Otto von Gottberg in writing to the schoolboys of Germany in 1913 said, "War is the sublimest and most sacred expression of human action. It affords opportunity of sacrificing the highest possession of life for ones brethren according to God's commandment, and bestows eternal life on the brave. War is Grand! Its august greatness lifts men's hearts high above earthly and common place things." (Biblical Review, July, 1920).

From this brief review of the German philosophy and war doctrine, we get some idea of the enormity of the task of putting the ideals of Jesus vitally into
the life of the nations. "It is the government of the people against autocracy; it is the rule of right against wrong; it is the rule of reason against instinct and passion; it is the rule of international law against international piracy; it is Christ against Thor".

We turn next to consider the teachings of Christ and the Bible upon the subject, war. In following His teachings it is necessary for us to remember that Jesus taught more by precept and example than by a specific statement. Therefore, it will not be surprising if it is discovered that Christ did not have a great deal to say about war in His specific utterances.

Should Christians fight? This question is as old as Christianity itself. The question of non-resistance is a very definite one in the teachings of Jesus and demands consideration in our thinking. Tolstoy was the great apostle of this doctrine; he tried to live as he thought the scriptures taught. Christ did teach non-resistance, but he also left us examples of righteous indignation.

War has always been a problem for Christianity. Mohammedanism has never been troubled about the question of war. To them it has been a power and not a problem. It is the duty for the followers of Mohammed to fight and the soldier falling while performing this sacred duty is considered a hero.
The Old Testament has much to say about war. It was necessary for the patriarch to engage in war to defend their possession and their families. Abraham, the friend of God, fought with Chedorlaomer, and freed Lot, his brother's son. Isaac and Jacob fought with their enemies to protect their families. These men did not wage aggressive warfare, but fought as a matter of protection. From the crossing of the Red Sea by the children of Israel until the time of their captivity in Babylon, their history is one of almost continuous warfare. Moses, Joshua, Samuel, Saul, David, and Solomon were great military leaders. Not only did the children of Israel fight, but they fought for the defense of their country and the protection of their religion, rather than fighting for self-aggrandizement.

Some of the books of the Old Testament give a number of military terms. This is true with Psalms, Ecclesiastes, and Proverbs. Ecclesiastes 3:7-8 reads, "A time to rend, a time to sew; a time to keep silent, and a time to speak; a time to love and a time to hate; a time for war and a time for peace." Psalms 89:10,13-14, reads, "Thou hast broken Rahab in pieces, as one that is slain: thou hast scattered thine enemies with thy strong arm. Thou hast a mighty arm strong is thy hand, and high is thy right hand. Justice and judgment are the habitation of thy throne. Mercy and truth shall go before thy face." These
quotations show that the elements of war are present in
the Hebrew literature and this literature is an expres-
sion of Hebrew life.

The prophets reminded the enemies and destroyers of
Israel that God would work destruction upon them. In the
first chapter of Amos, the prophet represents God as re-
lating the destruction of Damascus, Edom, Tyre, Ammon,
and Moab because they have destroyed Israel. The prophet
Joel reverses the picture of universal peace when he says,
"Beat your plowshares into swords and your pruninghooks
into spears." The book of Obadiah opens with the follow-
ing denunciation against Edom, "Thus sayeth the Lord,
God concerning Edom; we have heard a rumor from the Lord,
an ambassador is sent among the heathen. Arise ye, and
let us rise up against her." Nahum predicts the destruction
of Nineveh at the hands of God, while Habakkuk foretells
the complete spoilation of Babylon.

The apocalyptic literature has the idea of war and
conquest. The book of Enoch portrays a different attitude
from the teachings of Christ. It speaks of the Son of Man
whose sword is drunk with blood of the mighty opponents
of Israel. In the Zadokite document the militant Messiah
himself destroys the disloyal by the sword, for their dis-
obedience to the covenant. The books of Enoch, Baruch,
the Psalter of Solomon and the earliest forms of the Sib-
ylline oracles are greatly interested in this campaign
of God, or the Messiah against Satan.

The Jewish idea of the Messiah was a conquering warlord; one who would put down all the enemies of Israel and exalt all her people. This is the reason that the Jews could not accept Christ. He did not promise to re-establish the earthly kingdom; His was to be a spiritual and a moral kingdom. The pictures of international peace as given in the Old Testament are only to be possible after the conquering Messiah has subdued the kingdoms of the world and is seated on the throne of David.

The military note is dominant in the Old Testament and apocalyptic literature, especially is this true if it is necessary for them to fight for protection of their nation and their national religion.

It is now necessary to turn to the teachings of Christ and see what his attitude was toward war. Mr. James Moffatt writing in The Hastings Dictionary of the Apostolic Church says, "Christ was not an Essene, opposed to war, neither was he a Zealot to promote it."

Somewhere between these two extremes we must place the ideals and teachings of Christ. Christ knew the evil of war and He realized that in the end war must be abolished. Some says that He did not speak specifically against war, but we must remember that He placed war in the same category that He placed slavery and slavery has almost passed from existence.
It was never the purpose of Christ to stir up a revolt and make Himself king. Upon being offered all the kingdoms of the world, in the mountain of temptation, Christ consistently and naturally closed the whole matter by saying, "Go thee hence, Satan! for it is written, thou shalt worship the Lord thy God, and Him only shalt thou serve." A crowd of enthusiastic Galileans wished to crown Him as an earthly king, but Christ like Moses cast aside the crown to do the more humble deeds of service. Whom Christ made the statement that He was the king of the Jews He had no idea of resorting to the sword to establish an earthly kingdom. In fact He could have summoned twelve legions of angels to his defense, but that was not His method of gaining his kingdom.

When Peter resorted to the sword, as a means of protection, Christ admonished him to put up the sword saying, "Put your sword back in its place; all who draw the sword must die with the sword." Shortly after this, in sending out His disciples, He informed them that they were to be sheep among wolves; that they should do good for evil; that by the supremacy of love and not by power they were to prove their discipleship. All this is in keeping with the song the angels sang at his birth, for they said he was to bring peace and goodwill to the earth. It was the false accusations of His enemies that caused Him to be punished as disturber of the peace and a starter of rebellions.
Christ taught that the seed of His kingdom was to be planted in the hearts of men and there it was to spring up and produce fruit. His followers were to love their enemies and pray for the ones who wrongfully used them. The sermon on the Mount would never give a thoughtful reader the impression that it was the utterance of a blood-thirsty war-lord; but rather the program of a friend of men, seeking to redeem the world by teaching the doctrine of love, kindness, forgiveness, meekness, humility and mercy.

It is both interesting and instructive to study the attitude of the early church toward this question. Down to the time of Marcus Aurelius (A.D. 161-180) this problem was not a vital one. The Christians, prior to this time, were few and Rome was tolerant in her treatment of her subjects. As the span of time, from the establishment of the church, began to broaden, conditions began to change. The rapid growth of Christianity in power and numbers was destined to have a very vital effect upon the religious life of all ages.

The disciples launched the world-wide program of Jesus, beginning in Jerusalem on the day of Pentecost. After the three thousand had been added to the church, Philip started down toward Gaza, and while on the way he met a man of Ethiopia, a eunuch of great authority under Candace. According to the record he was the first for-
eigner to enter the church. Shortly after this Peter visited Cornelius, who was a captain in an Italian regiment stationed at Caesarea, and the army officer became a follower of Christ. There is nothing said about Cornelius changing his occupation. Neither is there the slightest hint that his occupation was objectionable to the followers of Jesus.

Tertullian in his earlier works considered the army as a means of extending Christianity. Later he became an extremish in disavowing the military profession. (H. D. A. C. II.664). After writing his "Apology" he gradually identified himself with the extremists, which finally drew him into sympathy with the Montanist. In two of his tracts, "De Corona" and De Idolatria", Tertullian speaks in commendable terms about the young Christian soldier who had removed his military crown as a sign of renouncing the military life. (De Corona Chapter 1 and Chapter XI A N. T. III.9)

About the time of Marcus Arelius, the question about Christians serving in the army became an important issue. For a long time the Romans had a law that only Romans were permitted to serve in the army. At least no other nationalities could serve with the Romans in the same legions. Later the law became more slack and the numbers of Christians in military service increased. Origen in writing against Celsus mentions the fact that many Christians had enlisted as soldiers. (Against Celsus 7:74).
When Constantine was converted to the Christian religion, he made it the official religion of the Roman Empire. This act made it possible for the Christians to engage in military service the same as other people.

Paul makes a number of illusions to military matters. He is brought into close contact with the soldiers but he never refers to himself as the soldier of God; he is always the servant of the one who sent him. In the sixth chapter of Ephesians, Paul gives a complete description of the soldier's uniform, but he applies it more to the Christian soldier. In Colossians 2:5 Paul speaks of the Christian as presenting an undivided front against persecution and suffering. In Philippians 1:27 he writes, "Let me know that you are standing firm in a common spirit, fighting side by side like one man for the faith of the gospel." In this last quotation Paul makes it clear that his warfare is the battle of faith and not in an earthly sense.

Christ did speak of loving our enemies and praying for the ones doing us an injury; but he also drove the trailers from the temple and said that He came to establish the sword. Paul in Romans 3:1 says, "Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asp is under their lips; whose mouth is full of cursing and bitterness. Their feet are swift to shed blood; destruction and mercy are in their ways; and the way of peace they have not known; There is no fear of God before their eyes." The writer who used
this forceful language is the man who wrote the 13th chapter of first Corinthians. Nothing could be farther apart than these two passages of scripture. By misapplying passages and taking them from their original context, both Christ and Paul can be quoted by the Militarist.

By studying the sermon on the mount and the general teachings of Christ, we are led to the belief that His life and teachings are against war and for peace, and the same may be said fro the writings of Paul.

Mr. Figgis, in his book, "The Will to Freedom", makes it clear that the teachings of the German philosophy are based on a misconception of the character of Jesus and His mission in the world. Christ was not a teacher of philosophy; He was a revealer of truth. His truth is being realized more and more by the various nations. The opposition to materialism was made plain by the number of nations opposing Germany in the world war. Instead of the war killing the desire for internationalism, it was a mighty revelation of the need of Christian principles in internationalism. The ethical and moral principles of Christ, which are the foundation stones of brotherhood, must be the basis of world-wide justice and honor. Since the war, the Christian people have felt that such an outrage should never again be permitted.

The nations have learned the necessity of cooperation not only in times of war but also in times of peace. The
allies muddled through more than three years of war without organization; but when they united and put their forces under one command the tide turned. The nations of the earth are learning the spirit of service and this is the spirit that Christ taught and exemplified two thousand years ago. It may be that the present league of nations is not practicable, and that it needs alterations but the people of the world cannot feel safe or secure until some such league has been adopted.

The question of disarmament, which is attracting wide spread attention, can only be settled by some kind of international guarantee. Just as long as each nation is building a large navy because she fears her sister nation, we can have no hope of permanent peace.

At the close of the world war the various participating nations met in Versailles to construct plans of peace. It was during this meeting that the covenant of the league of nations was formed. The purpose of the league as stated in the preamble is "to promote international cooperation and to achieve international peace and security." The action of the league is to be effected through the instrumentality of an assembly and a council with a permanent secretariat. The assembly and council are to meet at stated intervals - at least once a year - or as occasion demands.
The council is composed of representatives of the various nations in the league. Article 10 provides that the members of the league shall undertake to respect and preserve the territorial integrity and the existing political independence of all the members of the body. The different members of the league agree that they will no go to war before their troubles have been submitted to arbitration. If any nation should wage war the other nations are bound to unite against them by severance of trade relation, financial relation, and the prohibition of all intercourse between the members of the covenant and the law-breaking nation.

In Article 23 of the league the members pledge themselves to "secure and maintain fair and humane conditions of labor for men, women and children, both in their own country and in all the countries to which their commercial and industrial relations extend, and for that purpose will establish and maintain the necessary international organizations." Any nation can withdraw from this world organization after two years if they have given proper notification of their desire to withdraw. There are now forty-two nations actively working in the league of nations.

There is only one thing that will stop war and insure peace, that is the gospel of Christ. While He has not given a number of rules governing the building of large navies, or the mobilization of large armies, He has taught
men to love each other and live by the golden rule. Nations governed by the spirit of Christ will not wage war against a neighboring nation for the purpose of extending her territories or enriching her exchequer.

This regeneration of the nations cannot be accomplished by the theologies of the past. Neither can it be performed through a half-hearted and corrupted Christianity. It must be founded upon the great ideals of Christ. When this has been well done the golden age, of which the prophet spoke, will be ushered in and nations will learn the truth of the words of Micah.

"And He shall judge among many people, and rebuke strong nations afar off; and they shall beat their sword into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more."
CHAPTER VIII

CHRISTIAN INTERNATIONALISM AND THE CHURCH

The mission of the church in the world is to make the world better. No one will doubt that the world is much better than it would have been had it not been for the direct and indirect influence of the church upon it. While it may be justifiable to state that the church has not accomplished the great purpose for which it was born, yet it would be most unfair to say that it has not done anything.

Since this thesis is dealing with Christian internationalism, rather than just internationalism, it is expedient that a study should be made of the relation of the church to the industrial and political institutions of the world. It is apparent that the church, by its very nature is vitally related to these institutions.

Since the beginning of the church it has at almost every step of the way come into direct contact with the governments of the world. Christ and His Apostles were brought into the courts of Caesar to give an account for their religious teachings. Christ and His apostles met their death at the hands of earthly powers. Since the birthday of the Christian religion, the adherents to its belief have suffered almost every kind of punishment and cruel torments at the command of rulers and potentates.
In this conflict between the church and the state, each side as it gained power and control has been relentless in its deeds of violence. It would be wrong to give the impression that the political side has committed the worst deeds of violence. The early Christians, especially during the stormy days of Nero and Domitian, did suffer almost untold agonies. After the days of Constantine when the tables were turned and the Christians possessed power, they were fully as cruel as their oppressors before them. Thousands of people have been put to death in the name of religion and by the authority of the church.

It is evident that there must be a better understanding and a more hearty cooperation between these two great factors of civilization. History has proved that it is unwise and unsafe to give to organized Christianity unlimited power, and that it is worse than fatal to grant complete control of the church to the state. Yet if properly directed religion is one of the mightiest forces for social, political and moral reformation.

Many of the bloody wars of the past have been due to a misunderstanding as to the nature of the kingdom of Christ. It has already been stated that Jesus did not break with the political leaders of His day, and that Paul admonished the people of his time to be in subjection to the higher powers. The true kingdom of Christ cannot
be established by political power. This is impossible since His kingdom has its roots in the hearts of good men — men who are not seeking political power or worldly ambitions.

Mr. Rauschenbusch says that the church has been thinking too much about Heaven and the other world and has forgotten that its great mission is here in this world. The meaning of the kingdom of Christ and the answering of the Lord's prayer is to drive suffering, pain and trouble from human hearts. The kingdom is not in eating and drinking, but in lifting up the fallen and helping the weak. James says, "Pure and undefiled religion is to visit the widows and orphans in their afflictions and to keep himself unspotted from the world."

We are sure that the monks who separated themselves from the world that they might live clean lives, missed the point of pure religion in the definition given by James.

Much of the corruptness of the church is due to its conflict with heathenism in the days of Constantine. When Constantine accepted the religion of Jesus he evidently did it for a purpose other than the fact that he believed on Christ. Whatever Christianity gained by becoming the official religion of the empire was overbalanced by the introduction of heathenish customs into the church. Instead of the church Christianizing
the state, the state *paganized* the church. Before the
time of Constantine the attitude of the church toward
political affairs had been one of aloofness. In the
close years of the church the disciples had been won one
by one and taught individually. In the year 324 A. D.
twelve thousand men, with women and children in propor-
tion, were baptised in Rome, and the Emperor promised
to give every person a white garment and twenty pieces
of gold for becoming Christians. This is one of the
many like instances showing how the church began to be
commercialized. As it gained in numbers and earthly
power it lost its real essence of faith in Jesus Christ.

This change paved the way for the growth of the
Papacy and ecclesiastical organizations. In its unit-
ing with the state the church had surrendered its free-
dom. The papal power increased so rapidly that at the time
of Charles the great (800 A. D.) it was the pope who be-
stowed the crown and power upon the king. During the
time the popes tried to make the church a universal in-
stitution by having it united with the state. This union,
however, was broken up through movements like the French
Revolution, which was a protest against the earthly power
and corruption of the church.

A church made international by means of force cannot
become a vital factor in bringing about international
Christianity. This fact has been fully demonstrated by
past experiences. The church of the future must free itself from much of this pagan idea and become in teaching and practice what Christ intended that it should be.

Before the church can redeem the world it must redeem itself. This redemption can only be accomplished by an endeavor to reproduce the true ideals of Christ in the church of the twentieth century. It can only be accomplished by the unity of Christian people in love and service. It can only be accomplished by the removal of class division which have rent it asunder, and have destroyed real Christian fellowship. Mr. Roberts in his book, "The Church and The Commonwealth," says, "Neither the word nor the sacrament by which the gift of God is mediated to men will be effectual save only as they are consciously realized as social trusts. They are vested in society, and they call for a social presentation. The preacher and the priest must be really and not formally the organs of the collective prophethood and priesthood of a Christian community; and it is only as a church is a living fellowship that its ministry is endowed with an authentic social impulse."

The motto for the church today is "Back to the New Testament". It is not necessary to make the church the same in all its formal details as it was in the days of Christ, but we can and must reproduce the inner experience of Christianity. Such an essential church will have
great power in shaping and making the world of the future.
The church working on the basis of real, vital Christianity will become "the power of God unto salvation". Such a church will need not be ashamed of her stewardship.

By cultivating the desire for international goodwill and brotherhood, the church organized on the teachings of Christ can be a great factor for the bringing in of international peace. The Fatherhood of God, the sonship of Christ, and the brotherhood of men are the essential elements in the Christian religion. The church must teach by example and practice that unbrotherliness produces factions and divisions. Paul said to the Philippian church, "We are a colony of Heaven". He meant that the world should be a brotherhood and all men should be brothers; therefore they should strive to do good toward their fellowmen. The Bible opens with an account of one man and one woman, but it closes with the story of a great multitude that no man could number. This is a good example of how the brotherhood of Christ should increase in the earth.

The church to become an international factor must have the spirit of Christ. Paul says, "If we have not the spirit of Christ ye are none of His." The church of the past to a certain extent has been teaching the spirit of Christ, but not fully.

One of the most difficult tasks of Christianity is
bringing the spirit of Christ into the life of the nations. This is particularly true with the nations that have been founded on the materialistic philosophy. This can only be accomplished by the removal of all hypocrisy from nations professing to be Christian. The history of the past from the days of the Roman Empire down to the present time, has been largely nationalistic, in that each nation exulted in her own power and patriotism. This has caused them to load themselves with armament, construct large war ships and to produce poisonous gases. Just as the private wars and feuds have been surpassed through education and Christianization, so must the conflict between nations be abolished.

Such a program of world-wide evangelism cannot be achieved in a single generation. It must of necessity be a task for many years. Because the task is a stupendous one it should not cause us to give up in despair. It took more than two thousand years to drive slavery from the world; it took almost a hundred years for the American nation, which is classed as a Christian nation, to abolish the liquor traffic; nevertheless, these things have been done. We are now in the very process of building a new social and moral world and we need not be surprised if it requires a long period of time. Millions of men have already given their lives to lay the foundation of this new world, and it is now within the power of the
Christian people and the church of Christ to build upon the foundation they have laid. It will require a supreme faith to complete the task. Mr. William James in his book, "Will to Believe", says, "often enough our faith beforehand in an un-certified result is the only thing that makes the result come true." Mr. Roberts says that the most remarkable thing about the church of the past is its seemingly unexhaustible quality of renewal. Not even the most sterile periods of Christianity have been without their hidden center of life and light. Again and again the church has seemed to rise out of its ashes like the phoenix.

The self-centered and self-righteous church is going to be powerless to create the international spirit of Christianity. Christ gave the commandment to the disciples to go into all the world and preach the gospel to all creatures. As long as there are dark spots on the globe, where millions of people are living who have not heard the gospel, the church cannot feel that her task is completed. The man of Macedonia is still standing with outstretched arms, pleading for help.

The gospel of Christ is a message for all ages and for all nations. Never was there a time when the world call was so urgent and insistent for the gospel of Christ as it is today. Christ taught the cosmopolitan spirit of His gospel. When He ministered unto the Roman Centur-
ion He said, "I have not found so great faith, no not in Israel." Again He said, "Many shall come from the East and West and sit down with Abraham, Isaac and Jacob in the kingdom of Heaven." Christ prayed that His followers might all be one. We cannot believe that He had any one race in mind as He uttered these words. The Crecoks were saying, "We would see Jesus," and they no doubt were received kindly and graciously. Paul was chosen as the apostle to the Gentiles. Christ said unto him, "I have set thee to be a light unto the Gentiles, that thou should be for salvation to the ends of the earth."

It was the desire of Paul to carry out that world-wide program planned for him by his Lord and Master. His first missionary journey started at Antioch and led thru the southern part of Asia Minor. The second journey started at Antioch and after visiting the churches established on the first journey he passed over into Macedonia. After visiting Corinth and Athens, Paul returned along the coast of Asia Minor to Antioch. While on these journeys he expressed his desire to visit Rome and hither to Spain. At this time Spain was the farthest known western country. Paul wished to preach his gospel to the known world.

The greatest service the church can render the world is thru its missionary activities. Before any church can
be a power in the foreign lands it is essential that its record of home work be one of efficiency.

Mr. James Dennis in his book, "The New Horoscope of Missions", speaks of missions as having created a new world consciousness. Modern methods of travel and communication have made it possible for the missionaries to go quickly to foreign fields. The missionaries from Christian lands take the ideals of home and equality with them. Returned missionaries are firm in their belief that the homes of missionaries on the foreign fields are one of the greatest factors in winning souls to the Christian faith. From the home the influence reaches out until the native begins to pattern after the missionary. The missionary has taught the foreigner new methods of farming, and in many cases have introduced modern implements and various labor saving devices.

The Young Men's Christian Association, The Young Women's Christian Association, The World Student Christian Association, The Student Volunteer Movement, The Young People's Society of Christian Endeavor and The Epworth League and various other organizations have inscribed on their banners words in all the great languages of the earth showing that they have a world-wide vision. All of these movements are the signs of the rising tide of the new world consciousness. All of these organizations have had their origin in the missionary efforts of the
take a part in forming the new constitution of China

which has been spent the last in China, was seized to

the instruction which made them power felt in the

The missionaries have been done in many of the other mission stations.

feed the people. What has been done in Korea has been

considered Korea. Now there are about fifty thousand

woman—your prayers since the profession's instruction,

At any time we were taking ten years ago. It has been only

attended toward the end of the mission's,

papers and messages of the land to take a

the Great news.

open up new churches and do some

mission schools with some special form of

people. Therefore, we have spent the

sent and brought as a project to the

mission that we are taking the new and

thought that our mission stations but then the

At some not once when the

time then He had taught. Whence to be seen, He

make disciples of all nations, teaching them to observe

mission of Jesus when the Lord His\n
and we are before to see the meaning of the Great com—

church.
before it is possible for them to change their actions. Such a change can come only through Christian education. Force, large armies and huge battleships can never produce the proper attitude of mind. World-organization, a world state, the conference at Constance, the League of Nations, the League to Enforce Peace and the Hague conferences were movements in the right direction toward Christian citizenship. Their defeat was due to the fact that many of the nations were not ready for such advance Christian idealism.

The world must realize that righteousness and justice can only be secured by the coming of the Kingdom of God in its fullest sense. When men have purged their lives and purified their hearts, by loving God with all their hearts, minds and souls, and when they have learned to travel the second mile by loving their neighbors as themselves, then the prayer "Thy kingdom come thy will be done, on earth as it is in Heaven", will be answered. When this prayer is answered the nations will cease to wage war and Christian internationalism will come as a natural result. Until the kingdoms of the world have become the Kingdom of God, Christian nations and Christian people and the Christian Church must plant the seed and water the ground, trusting in God who giveth the increase.
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