

The
Watchman
Magazine

MARCH

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THE HIRE OF THE LABORER

-On Page 12

MARCH 1922

The Watchman Magazine



INTERNATIONAL

The beauties of the snow in Central Park, New York City

VOL. XXXI.

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INTERNATIONAL

Leave taking of Spanish soldiers destined to fight in Morocco. War and consequent distress are breaking the heart of the world.

FACING A WORLD CRISIS

Charles S. Longacre

THERE are statesmen whose hearts are failing them for fear of what they see coming upon the earth. There are certain movements operating today which, if they are permitted to go on unchecked, will involve the world in chaos and utter ruin. There are great men who see this ominous cloud gathering blackness and threatening fury upon our horizon, and they are trying to do what they can to allay the oncoming storm. These men should have our sympathy and prayers.

All these things indicate that the wild grapes of the earth are getting ready for the vintage and the wine-press of eternal justice. The scriptures predict just such a time of darkness and confusion, of woe and misery, of conflict and destruction before the consummation of the divine plan of retribution for the misdeeds of mankind. We are not alarmists nor pessimists, any more than the surgeon is an alarmist and a pessimist when he diagnoses a case of cancer and informs the patient that he must either submit to the knife or die. To ignore the lessons of the past and the counsel of the wise, and key ourselves up to a

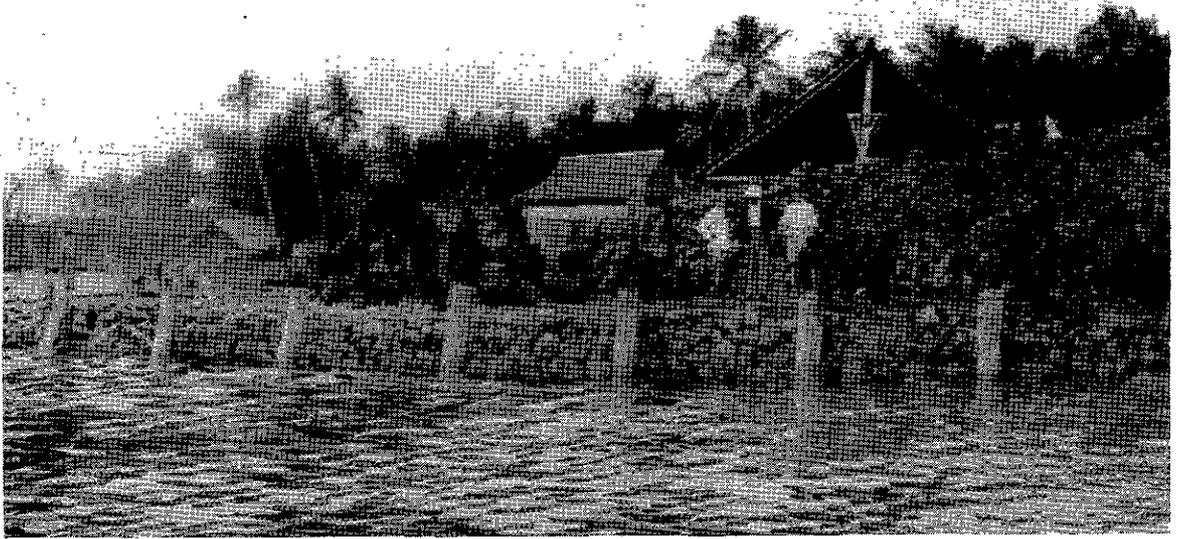
reckless spirit of optimism, when absolute disaster and ruin threaten us, is the height of fool-heartedness.

Everyone who scans the history of the past, and views the present situation in the world in the light of the unerring past, knows that we are facing a most critical situation in the world, and that unless unseen forces intervenè, our civilization is headed for the rocks, and the dreams of an earthly peace are doomed to utter disappointment.

Statesmen Stand Aghast

HON. BURKE COCKRAN, in a speech in Congress, referred to the international financial situation as being "without precedent in human experience," and said that "the security of our property is in process of destruction." Then he asks, "Where is there a remedy?" He answers by saying:

"There is none that mortal man can suggest. For the situation is absolutely unprecedented. But this much surely is clear: every step we take must be governed by realization of the fact that at this



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Piles of coal on the tiny island of Yap in the mid-Pacific. War—

time a mistaken, ill-judged, intemperate act or word might kindle a flame that would enwrap the world in a conflagration which must reduce our civilization to hopeless ruin."

No less an authority than General John J. Pershing, says:

"The world does not seem to learn from experience. It would appear that the lessons of the last six years should be enough to convince everybody of the danger of nations striding up and down the earth armed to the teeth. But no nation can reduce armaments unless all do. . . . Unless some such move be made, we may well ask ourselves whether civilization does not really reach a point where it begins to destroy itself and whether we are thus doomed to go headlong down through destructive war and darkness to barbarism."—Address at New York, Dec. 29, 1920.

General Tasker H. Bliss says that the present international competitive military system "will grow to be so intolerable that war itself may come to be regarded as a relief."—Address at Philadelphia, Dec. 10, 1920.

Professor Gilbert Murray of Oxford University says that "renewed competition in armament means the wreck of civilization throughout the world."

Lord Buckmaster, former Chancellor of England, says that the continued military rivalry "will destroy civilization from within. Competition between nations in armament is a race for bankruptcy, a race in which those who win and those who lose alike will gain the prize."

Baron D'Estournelles De Constant, former president of the Interparliamentary Union, says: "The piling up of armaments is causing general bankruptcy, anarchy, and perpetual and universal war. If governments, after the lesson of the war, do not agree simultaneously to limit their armaments, they commit suicide."

H. G. Wells, the noted English publicist, says there

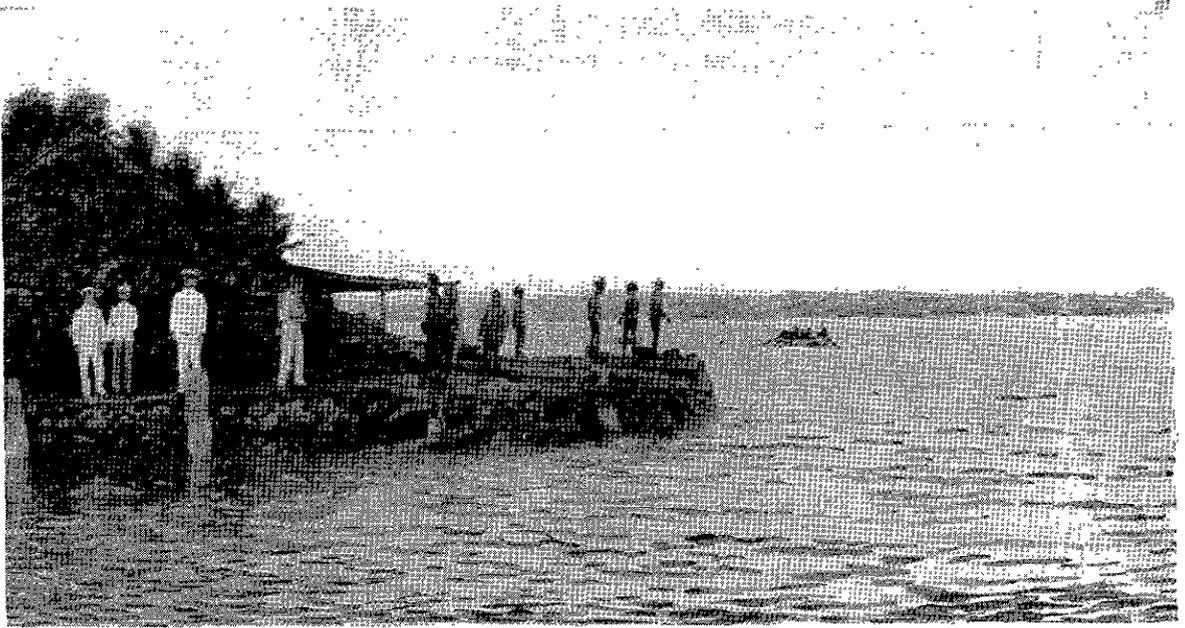
is a disintegrating process going on in the world which "rests steady for a time and then hurries, which is taking all that we know as civilization in Europe toward a final destruction. The mere statement that this is going on they call 'pessimism,' and with a sort of genial hostility they oppose any attempt to consider the possibility of any action to turn back the evil process. I suppose they would call the note of a fire alarm or the toot of a motor horn, 'pessimism'—until the thing hit them good and hard."

Mr. Wells continues:

"The starvation of Russia down to an empty shell, the break-up of China, the retrogression of southeastern Europe to barbarism, the sinking of Constantinople to the level of a drunken brothel, the steadily approaching collapse of Germany, is nothing to these 'optimists.' America is all right, anyhow, and am I my brother's keeper? It is just a phase of misfortune 'over there,' and the people must get out of it as they can. Wait for the swing of the pendulum, the turn of the tide. Things will come right again—over the heaps of the dead. There have been such slumps before in those countries away over there, notoriously less favored of God as they are than America."

This, says Mr. Wells, is the counter argument of the modern optimist.

But Mr. Wells boldly asserts that this disintegrating "movement is not the swing of a pendulum, nor this ebb an ebb that will turn again." And further, that "this rotting process is bound to affect, not merely Europe and Asia, but ultimately America." Mr. Wells further asserts that nearly all the European nations and people are facing both "private and national bankruptcy." "We have whole nations in Europe so loaded with debts and punitive charges that every worker, every business man, will be under his share in this burden from the cradle to the grave."



was threatened between the United States and Japan for its possession

He declares:

"The modern city will become a formless mob of unemployed men and the countryside will become a wilderness of food-hoarding peasants; and since the urban masses will have no food and no means of commanding it, we may expect the most violent perturbations before they are persuaded to accept their fate in a philosophical spirit."

He declares that there is a condition prevailing in the world that is rapidly precipitating the "breakdown of civilization" as well as "a breakdown of the organizations for keeping the peace," and that "at the present moment" there "is no sign of a remedy."
—*Chicago Daily Tribune*, Nov. 26, 1921.

Disarmament of Human Hearts Needed

WE MAY decide to dismantle our dreadnaughts and superdreadnaughts of the navies and transform their armament and material into implements of industry, we may beat our swords into plowshares, but unless we can also dismantle human nature and transform the human heart that is filled with irrepressible conflicts which spring from hostile interests, race prejudices, national jealousies, innate selfishness and greed, it will be in vain to hope for lasting peace. The spirit of war must be banished from the human heart before war can be made impossible in the world. This work is not a transformation of the head, but of the heart. It can not be accomplished by law, it is a work of grace. Legislation may put a veneering on the outside, but that is not the real remedy that will insure permanent peace in the world among selfish men.

So far, nothing has been suggested that will guarantee a prevention of a repetition of another world conflict of military forces resulting in a world cataclysm. All that our best and wisest statesmen are hoping and working for is a ten-year holiday in a wild race for military supremacy. It is simply a human barrier erected to hold back human passion, human pride, and

human selfishness long enough to catch the breath between the rounds fought in the great war game. Everybody who knows human nature knows that these bonds of human ingenuity are not powerful enough to restrain indefinitely the war giant of destruction in the future. In fact, as long as human nature remains human nature, unchanged by the grace of God, there are no human restraints and human devisings that will prove permanently effective in curbing and taming the passions of man in his natural state. For us to expect anything else is self-deception. There is no infallible cure for war as long as human nature remains unchanged, even among those who make a formal profession of the Christian religion.

So far, statesmen and philosophers have been experimenting, and every experiment has proved futile. They have organized Leagues of Peace and Leagues to Enforce Peace. But all these efforts have only led us to disappointed hopes. There is only one remedy that can cure our ills, and which only a few in the world have really taken to heart. There is only one League of Peace that is a sure protection against the evil passions of the human heart, and that is the League of Peace that was proclaimed to the shepherds of the plains of Bethlehem. We will never have peace on earth until the Prince of Peace comes the second time, to reign in majesty and power, and to destroy all those things that offend.

The tiger and the wolf spirit in human nature will not lose its ancient thirst for blood until the resurrection morn, when this corruptible shall put on incorruption and this mortal shall put on immortality.

Man can not save himself, much less all mankind. Water rises no higher than its source. The leopard can not change his spots, nor can the Ethiopian change his skin. Nor can we do good that have been accustomed to do evil. All attempts of the flesh to purify and transform the wild nature of man and to establish an ever-

(Continued on page 34)



INTERNATIONAL

THE NEWS

Premier Lloyd George, of England. He is given greatest credit for negotiating the Irish Peace Treaty, and stands dominant in international affairs.

"The Battle of Washington"

"THE greatest naval battle in recorded history has just been fought. More ships, and of greater value, than ever went down in one campaign before, were sunk. This most costly of all naval engagements was fought on dry land, without a shot fired, or a flag hauled down, or a life lost. All three nations involved were gloriously defeated. Plenipotentiaries of all three congratulated one another on their staggering losses, and then went to the White House together, where Mrs. Harding poured tea. That was the battle of Washington, the most expensive, the cheapest, the most victoriously unsuccessful naval encounter in human annals."

In this unique manner the editor of the *World's Work* characterizes the first great accomplishment of the recent Arms Conference at Washington. And indeed such bloodless victories for peace are not to be belittled in importance. The Conference finished its work in January, though interest in its efforts waned much before that, as some of the big men in the delegations from abroad trailed off home before the close of 1921. All observers unite in saying that it accomplished much, though not all that was hoped for it by the statesmen participating. It lived up to its name, and put a limit on armaments. The degree of the limit was the bone of contention.

The outstanding decisions of the Conference were as follows: The 5-5-3 ratio of capital ships for the United States, Great Britain, and Japan, with France and Italy $1\frac{3}{4}$ each; the ten-year four-power treaty between the United States, Great Britain, France and Japan, which abrogated the Anglo-Japanese Alliance, and provided for control of the Pacific, with arbitration in case of dispute; the withdrawal, in part, of foreign nations from Chinese soil; the Shangtung question to be referred to China and Japan to settle alone; a five-power agreement not to use submarines to destroy commerce; declaration against use of gas in warfare.

President Harding's proposal that another such Conference meet a year hence, or later, did not stir much response. During the last days of the negotiations, the Supreme Council of the League of Nations met at Cannes, on the Riveira, near Nice, France, to

consider remedies for the present deplorable economic condition of Europe. At this writing all eyes are turning from Washington to Cannes. The first move of this Council was to call for a great Conference in Geneva in March to deal with Europe's poverty.

Thus the world rushes from one conference to another, trying to piece together again a system of civilization shattered by war. We applaud these efforts for peace, and only wish we could have more faith in the fulfillment of international promises. Even after all the disarmament, the nations will be better armed than in 1914. Germany had promised before the war not to use gas, but she used it, and the others followed suit, "in self defense." Is all fair in war? The world situation and prospect stirs us to work more for changing of hearts than for cementing of treaties.

Reparations that Repair

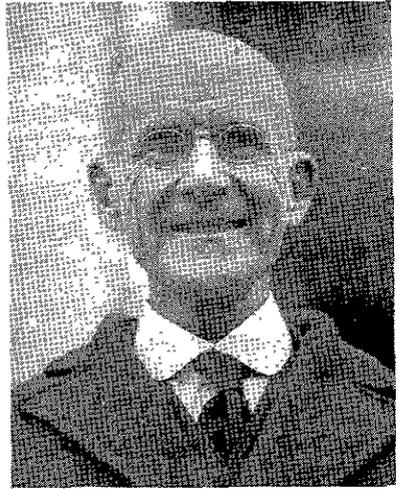
FRANCE and Germany recently reached an agreement whereby a large part of the reparation due the former nation by the latter is to be paid in kind. That is, instead of the "cold cash," of which the people across the Rhine have very little just now, labor and materials are to be given to restore the broken cities and shattered countrysides of northern France. This makes it much easier for the Germans, who find a poor market for much of their goods; and the French seem to be perfectly willing to have the efficient and capable Teutons build up where they shot down. The feelings of many who now labor to build where they before labored to break may be left to the imagination. But whether or not the German laborers have Christian feelings as they erect homes for French unfortunates the method they follow appeals to us as being the more truly Christian way of reparation. Any amount of gold is poor pay for the most vital losses.

After the same manner, Dr. Lorenz, the famed "bloodless surgeon" of Vienna, has come to this country to help pay back the great debt of good will which Austria owes America for the noble work done in saving Austrian children from starvation last winter. The doctor is doing a large amount of free work in healing the cripples of New York City. Our center pages this month show him at his work of mercy.

The Celts for Independence

THE Irish Free State has been going through the birth pains of a new republic. When the delegates who negotiated the treaty forming the State returned from London, they met strong opposition from a large number of the members of the Dail Eireann, the Irish parliament. Eamon de Valera, the president of the "Republic," headed a faction which maintained that Michael Collins and his colleagues had exceeded their

THE BIBLE INTERPRETED



Eugene V. DeBbs wearing his freedom smile. His ten-year prison sentence for opposing the Government during the War was commuted by President Harding on Christmas Day.

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powers, and had erred in stopping short of the securing of complete independence. Many of the extreme Irish agitators absolutely refused to believe the English statement that total independence was unthinkable.

The debate in the Dail Eireann was long and violent. At last on January 7, the peace treaty was ratified by the close majority of seven. Valera immediately resigned as president, but permitted his name to be used for reelection as premier. In the vote that followed he was defeated by a still smaller majority. The treaty had been ratified by the English Parliament almost immediately after it was made. So the Irish Free State is fairly well launched on its career. But the almost evenly divided sentiment among its future rulers presages many a hard-fought battle in settling knotty problems of state.

The Irish are a great people, and if they can but agree among themselves, are destined to move the world much more than they have so far. May they curb their pugnacity and strengthen their determination and love of freedom. Every move any people make for greater self expression and individuality favors the work of God in the earth toward good will among men.

Egypt Next

IN EGYPT Great Britain is finding another Ireland.

The Nationalists, under the leadership of one Zaglul, are extreme in their fight for complete independence. A more moderate party, led by Adly Pasha, is for British guidance and protection. The land of the ancient Pharaohs is all astir, and violent outbreaks have occurred in many places.

Egypt was taken under the protection of England as a means of strategic self defense at the beginning of the War. Its position at the meeting point of three great continents, and the location of the Suez Canal in its territory, give it far greater political than economic importance, though the latter is not small. The catch phrase, "self determination of little peoples," coined and exploited during the war and immediately after, started the Egyptians on the quest for independence. Its people are divided in race and religion, being Moslems, Jews, Copts, and about 200,000 foreigners. They find it more difficult to get together in their aspirations than the Irish. England is ready to concede them almost the same degree of freedom that was granted Ireland.

The dreams of the advocates of a world-state promise to end in imagination only. In fact, there is more of a drift now toward the world's breaking up into scores of little nations than ever before in its history. The spread of democratic thought fosters such a disintegration of great empires. And this meets the prophecy of the Bible, which plainly brings to view many nations

on the earth when Christ shall come to set up his Kingdom. The divine dictum alone will bring all men together again, and this after God has poured out his wrath on the nations as they are. In view of the outlook, citizenship in God's Kingdom is more safe and sure than self determination.

Are the Churches Fighting Prohibition?

A STRANGE question, in view of the fact that religious bodies were the chief movers in abolishing the saloon. Yet the prohibition enforcement officers have found that their efforts to stop the illegal use of spirituous liquors are greatly hindered by the increasing quantities of wine that are demanded by some churches for sacramental purposes, and afterward diverted to uses far from holy. The Jews are accused of being the chief offenders in securing wine under false pretenses, though assuredly not for the Lord's supper. To eliminate this very real difficulty the proposal is made that all churches be compelled by law to use only unfermented wine in their services. With the Catholic and Episcopal churches, besides many other elements that might be named, strenuously opposed to any such law however, there is not much likelihood of legislation of that sort being passed.

And, of course, any law against alcoholic content in sacramental wine would be counted religious legislation, and therefore to be opposed by every lover of religious liberty. It would be a handsome thing for the churches that use fermented wine to substitute voluntarily the pure juice of the grape. Will the very conscientious Christian who fought so hard to down the liquor traffic now cling tenaciously to a custom which perpetuates the taste for spirits in its weak members who are struggling to reform? We have every reason to believe that grape juice was used at the institution of the communion service in the upper chamber. Would our Lord permit fermentation in the wine, when fermentation in the bread at the same feast was absolutely forbidden?

Prohibition will never prohibit till every root of alcoholism is destroyed.



KADEL & HERBERT

"She laid him in a manger because there was no room for them in the inn"

FROM THE MANGER

Arthur S. Maxwell

WHEN the Divine Son wrapped Himself up in a little bundle of human flesh and came as a baby visitor to Bethlehem, the greatest miracle of all eternity was performed. Try as we may, we shall never in this life fully understand the mystery of it, nor shall we ever fully comprehend the length, the breadth, the depth, or the height of the love that made it possible.

Our minds drift back to the old story. We can see the aged seekers after truth following from distant lands the guiding star. We can hear the angels singing their glory-song. Peering into the dimly lighted stable, we can see the Babe in the manger. And as we look, we wonder: Is this the King of heaven? The wise men doubted not, nor the shepherds, but—surely a stable is no place for the Lord of glory.

The vision fades, and there passes before the mind the later history of this Child. We see him carried to Egypt to escape destruction; as a poor boy in Nazareth learning the carpenter's trade; as a young man and prophet, spurned and ridiculed by the leaders of the people, despite his manifestations of divinity in word

and deed. We think of the last act in this sad tragedy, when the life that was begun amid angel songs was put out amid the chuckling of devils, and the sinless hands were stretched out on the cross of Calvary. And again we ask, as we view the ghastly silhouette on the darkening sky-line of Golgotha—Was this the King of heaven?

If it was, then surely this fearful disaster must some day be reversed; surely this unspeakable wickedness must some day find just retribution. If this was the King, then his humiliation and debasement at the hands of his creatures demand his reappearance with the power and the glory that are his due.

As if in answer to our questionings, there breaks on our ears the promise of the rejected One: "*I will come again.*" He knew the road he had to follow and the experience that lay before him. Knowing "the end from the beginning," he realized that he must first "suffer many things," but far in the distant future he saw the glad time when the tables would be turned, shame would become glory, and he would be known and acknowledged as the rightful Ruler of his people. "I will return," he said. "This is not all. You see



"Hosanna to the Son of David"

KADEL & HERBERT

TO THE THRONE

Naturally we turn from the historic Christ to the prophetic Christ with a feeling of unreality. Yet no authentic record of history is more surely a fact than the prophets' record of Jesus' near advent for the second time.

me now in poverty, suffering all manner of ignominy, derided and laughed to scorn. But this is not all. One day I will come back, not as a servant, but as King; not in weakness, but in power; not in poverty, but with immeasurable riches; not in ignominy, but with unspeakable glory. No, this is not all. I will return."

Yet, when, Lord, and how? When shall thy name be vindicated and thy glory seen? How wilt Thou come the second time? As the disciples themselves asked: "What shall be the sign of thy coming and of the end of the world?"

When Will He Come?

We are not left in doubt as to the time of his return. For obvious reasons Jesus gave no definite date for his second coming. Instead he foretold numerous signs whose appearance in the natural, political, social, and religious worlds would herald the approach of the great event. "And there shall be signs," He said, "in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with

perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21: 25-28.

Here, then, we are faced with a definite promise of the King of heaven, Saviour of the world, that he will come to the earth again, and, more than that, we have given to us the definite signs which are to betoken his advent near. If the Bible is true, if Jesus is true—and how can we doubt either?—then of a surety he who was killed as a criminal on Calvary is coming again to this earth when the promised signs have been fulfilled.

But what of the signs? Have we yet to await the passage of centuries for their fulfilment? Here we are brought face to face with a most startling fact. Signs in sun, moon, and stars have already been given, and

"distress of nations with perplexity" is manifest all around us today. Other signs promised by Jesus are also fulfilled and fulfilling. We are living today in a time of social degeneracy comparable only to the time of Sodom or the days of Noah. The gospel of the kingdom is now being preached in all the world for a witness unto all nations. Matt. 24:14. Further signs promised by other Bible seers are also now finding their fulfillment; the last-day conditions referred to by Paul (2 Tim. 3:1-5) and by James (Chapter 5:1-8) we all know are right here with us in our time; and as we contemplate all this we are compelled to admit, whether we will or not, that we are now living in the closing days of the world's history, just preceding the glorious return of Jesus Christ.

There may be some who will say, "It is nineteen hundred years since Jesus said he would return, and still he has not come. Things are going on much the same as ever, and will continue to do so." All such are in themselves a sign, for the word of inspiration says: "There shall come in the last days scoffers, . . . saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Peter 3:3, 4. Proceeding with his reply to the scoffers, Peter says—and his answer is as true today as it was when first written—"The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come."

How Will He Come?

The certainty and imminence of the return of Jesus being established, we face the further question as to the manner of his coming. Will it be a secret advent, spiritual and invisible? Will he come silently to take away his own?

IN A WEARY LAND

Mrs. J. C. Brower

*A weary land? Aye dreary, and one of darkness.
Souls groped 'round, and stumbled, and fell down,
The shadow of death hung o'er them where they sat,
And there were sighs, and groans, and tears of bitterness
Rained down upon the parched and thirsty plain.*

*There were no songs of birds,
Nor glad some sounds of any kind in that dark land.
But wailings sad, like dirges for the dead.*

*A land of heartaches, and of longings
For soul-rest; and peace; and quietness within.
The parched lips and tongue craved dew of heaven
To relieve their burning, painful thirst.
Yea, more, craved righteousness of heart;
And peace with God; and freedom from their sins.*

*And could no rest be found in all that land?
No shade? No water cool and pure?
Yes, praise to Him who suffered and was crucified
Between the thieves, a Fountain has been opened wide
For sin and all uncleanness; and it floweth now,
As streams of blessing in a dry and thirsty place.
And whosoever will may come and drink
Of its pure water freely and thereby have life;
Yea, and more abundantly than ever he could ask or think.*

*The burning heat may be allayed by cooling shadow
Of that great Rock that casts its grateful shade
Far o'er the sin befouled deserts of that dark realm.
And those who drink and plunge within that Fount
By faith, are cleansed and filled with love and joy unspeakable.*

*Their paths are peace, and all their fruits
Are fruits of righteousness and gentleness and love.
Rich sounds they hear, of melodies more full and sweet
Than any music they had ever heard before.
For 'tis said, "The ransomed of the Lord shall come
To Zion with songs and everlasting joy upon their heads;
And joy and gladness shall be theirs forevermore;
While pain and grief and every ill shall flee away
And never more be found."*

Every inspired writer joins the chorus of a thunderous negative. Says David: "Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him." Psalms 50:3.

Says Paul: "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." 1 Thess 4:16.

Says John: "Behold he cometh with clouds; and every eye shall see him." Rev. 1:7.

Says the Lord himself: "Wherefore if they say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matt. 24:26, 27.

Again in another place he tells us that he will come "in the glory of his Father with the holy angels" (Mark 8:38), and the Revelator in vision sees him returning crowned with many crowns, the heavenly armies accompanying him, and on "His vesture and on His thigh a name written, King of kings, and Lord of lords." Rev. 19:11-21.

Thus we are left in no doubt as to the manner of Christ's return. It will be the most wonderful spectacular event in the history of the world. The blazing radiance of the returning King will reach to the remotest corners of the inhabited globe and every eye shall see him. Mighty convulsions of nature, the crashing of colossal buildings, the bursting of tombs, all will arouse men suddenly from their carnal sleep and careless indifference and rivet their eyes upon that bright spot in the blackened, stormy skies where the rejected Saviour rides back to earth as Lord and King.

Brighter and brighter grows the dazzling glory. Worldly possessions, lustful thoughts, greedy passions, unworthy ambitions, are forgotten in the presence of the supreme Judge. Terror seizes hold of vast multi-

tudes who have persistently followed the paths of sin and refused all offers of mercy. They can not bear the sight of those piercing eyes. Panic-stricken they flee for cover, crying to the hills, Fall on us, and to the mountains, Cover us. Fulfilling at last the prophecy of Isaiah, they rush into "the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty." Isa. 2: 19-21. The apostle John's prediction now also finds its perfect fulfilment:

"And the heaven departed as a scroll when it is rolled together; and every mountain and island were

hearts, and long-cherished words on their lips, they cry, "Lo, this is our God, we have waited for him and he will save us." In answer, swiftly flying angels are sent to gather the elect from all the earth and take them to the Father's house. Matt. 24: 31; 1 Thess. 4: 16, 17; John 14: 1-3.

Can it ever happen? You doubt it, reader? You look at the skies, the mountains, the trees, the works of man, his buildings, and his institutions, and you say, "How can such a cataclysm come?" Perhaps you do. But listen to these words of the Saviour: "As it was in



Never again will he flee from his enemies and seek refuge in a weary land

moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and the rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come." Rev. 6: 14-17.

But simultaneously another cry is heard, rising above the wails of the wicked. It is a cry of welcome, of recognition from those who have loved their Lord. This is no tragedy for them, but a moment of supreme ecstasy. For this they have waited and looked and yearned through weary years. With joy in their

the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, *until the day that Noe entered into the ark, and the flood came, and destroyed them all.*" Luke 17: 26, 27. So surely as the flood once devastated the world, so surely as Sodom perished suddenly in flames, so surely as Jerusalem was destroyed according to the Lord's prediction, so surely will this old world meet its doom in the near future at the glorious return of its divine Monarch, Jesus Christ.

In view of what is so soon coming upon us all, this exhortation of the prophet Zephaniah is particularly appropriate: "Seek ye the Lord, all ye meek of the earth . . . seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger."

THE HIRE OF THE LABORER

Alonzo L. Baker

THE capital and labor question, like the poor, is always with us. It perplexed us before the war, it perplexed us during the war, it perplexes us since the war, and every indication is that the future contains only more perplexities from this prolific source. And I may state without fear of successful contradiction, that each and every one of the ills that have plagued society as a result of the age-long struggle between the employer class and the employee class can be traced to a transgression of the divinely sound principle laid down by the Nazarene carpenter,—The laborer is worthy of his hire and no more. Of course if you look up the Bible passage from which I have quoted you will find a period after the word "hire," but I am sure we do no violence to the idea Jesus sought to express when we add the words "and no more," for if he had meant otherwise he would have said, "The laborer is worthy of more than his hire," or "The laborer is worthy of his hire and more too."

If men had always been content with their lawful hire and had not endeavored to get more there never would have been a capital and labor question. During most of the long ages that this conflict has continued, the employing class have gotten far more than their hire, and consequently the employee class have received far less. In the days of feudalism the "lords" took much in excess of their hire, the tenants had to take less. On the vast estates of Mexico and South America the proprietors receive their hire ten-fold over, the peons do not receive a tenth of what is rightfully theirs. In the coal mines of West Virginia the operators have taken more than their due, and the miners therefore suffer deprivation. In the great textile sweat shops of America and England the owners have gotten into the trough with both feet, and the overburdened mothers and the wan-cheeked children who labor long and weary hours have gone hungry. And so we might go on citing more of the almost innumerable instances where those that are served have taken more than their hire, and the servers have received but a pittance. During recent years the tables have been turned in some instances, and the employees, backed by the unions and the closed shop, have gouged their employers for more than their rightful hire.

What Hire Is Morally Due?

YOU may ask, "In your consideration what is the hire that is morally due the employer, and what is the hire that is morally due the employee?"

The hire morally due the employer is without question a fair per cent of gain on the money invested in the business. His gain should be such that he can support himself and his family in wholesome moderation, and such as enables him to gradually expand his business on a sound and conservative basis.

The employer is worthy of his hire *and no more*. And the "no more" forever forbids him having city palaces and country homes when his family does not actually need them; it forbids him having a \$10,000 imported Persian rug on his drawing room floor when a \$500 domestic Wilton would serve the purpose just as well; it forbids him buying his wife a full length \$20,000 fur cape when one at \$400 would grace her form and keep her just as warm; it forbids him buying a \$6,000 pearl necklace for his daughter at her coming-out party when the beautifully contoured neck God gave her is decoration enough; it forbids him having five Rolls-Royces at \$15,000 each, when he could get along very nicely with a Packard at \$5,000 and a Buick at \$3,000. In short and in substance, the principle that Christ enunciated two thousand years ago forbids the employer and capitalist making any more out of their business than is necessary for their personal support and the support of that business. It is an actual sin punishable by death in the day of God's great assize, for any man, no matter if his name is Guggenheim, or Astor, or Rockefeller, or Ford, or Stinnes, or Shibushawa, to make a hundred per cent or five hundred per cent profit on his business, and to live in extravagance and wantonness.

Paul On the Labor Question

THE Apostle Paul, who never heard of Karl Marx or Eugene Debs or Big Bill Haywood or of any of their pernicious doctrines, gave some mighty pertinent advice to the rich of every age when he wrote to Timothy:

"Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; *that they do good, that they be rich in good works, ready to distribute, willing to communicate*, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." 1 Timothy 6: 17-19.

The rich man who follows the Bible will not give a \$1000 banquet to a dozen of his bibulous friends when the families of his employees go to bed hungry seven nights in the week, for he is "ready to distribute" of his abundance. He will not regard the men who work for him as mere chattels, or as cattle of the field, for he is "willing to communicate," that is, he is ready to talk with them as man to man, as equals, and is ready to discuss their problems as well as his own. He will not be spending a fortune in aimlessly trotting around the world to visit the Monte Carlos and the Montemartes, for he is "rich in good works." He will never hear the sentence that is to be passed on the heartless rich when Christ comes to judge the world:



EUGENE J. HALL

When men learn to apply the Golden Rule, count that every man is entitled to his hire and no more, know that money is not an end in itself, realize that true happiness comes in service, and that full life is oftener found on the broad moors and green meadows than in the fretful roar of a metropolis; then we can look for the Golden Age in the world of capital and labor.

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you." James 5: 1-5.

The capitalist is worthy of his hire and no more.

The Hire of the Employee

THE rightful hire of the employee may be classified under five heads:

1. Wages which will permit him to live in reasonable comfort—to marry and bring up a normal family in a normal way.

2. Wages that will secure him against the vicissitudes of sickness and old age, and wages or measures that will secure him in times of unemployment.

3. Hours of labor which will give him adequate opportunity for worship, recreation and self expression. These as a rule would not be more or less than forty eight or fifty hours a week.

4. A share in determining the conditions under which he shall work.

5. A direct interest in the prosperity of the industry in which he is engaged.

The employee also, is worthy of his hire *and no more*. And the "no more" forbids him asking his employer to pay him the wages necessary to maintain labor union leaders at \$60,000,000 a year as he is now doing; it forbids him paying one union executive a \$25,000 a year salary as he is now doing; it forbids him demanding that regardless of all consequences his war time wages must be kept at their highest point in times of lowering prices; it forbids him buying a \$15.00 silk shirt when one at \$4.00 will cover his back just as well; it forbids him buying a Cadillac when a Dodge will serve his purposes. In short, the Christ rule forbids wantonness and extravagance in the employee's sphere as well as in the employer's sphere. Many a Socialist orator who nightly from his soap box denounces the gluttonous rich would be just as gluttonous if he had the chance. With many of the agitators, envy and jealousy are the motivations rather than a keen and impartial sense of universal justice. A man with Christ's rule imbedded in his heart will live as simply on an income of \$500,000 a year as he will on an income of \$10,000.

The rich capitalist will say, "I am worth \$2,000,000 and whose business is it how I spend my money?" The prosperous day laborer will say, "I have been making \$60 a week during the last year at my plumbing, and whose business is it how I spend the \$1,000 that I have saved and have no immediate need for?"

The Bible answer is, "No man liveth unto himself." In other words, every man has a duty to every other



KADEL & HERBERT

Charles M Schwab, the head of great steel interests, and typical representative of capital in the United States



WORLD WIDE PHOTO

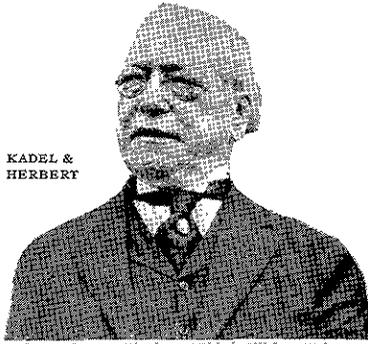
The "Amazon Army," of Pittsburg,

man, and so long as poverty and want and ignorance and disease exist in this old world, no man has a right to spend a cent of his money extravagantly and to no useful purpose. Of course I know that civil law will allow him to spend it just about as he pleases, but the higher law, God's law of right and justice and brotherly love, will call him into judgment who wastes a farthing of the money that God has entrusted to him. This rule applies to every man no matter whether he works at the humble bench of the carpenter or at the mahogany desk of the manager.

The Joy of Working

ONE great trouble with our world nowadays is that the most of people have lost their appreciation of proper values and of genuine happiness. Men will

Samuel Gompers,
the greatest labor
leader in America.
He is a staunch
champion of the
working man



KADEL &
HERBERT

judgment bar of Heaven than he who wastes his money. The world has yet to learn that genuine joy is found in work and not in idleness.

Another thing that adds to the turmoil of the industrial world today is the craze that is well nigh universal, at least in America, for everyone to rush to a large city for a job. What Mecca is to the devout Mohammedan the city has become to thousands, yes millions, of working men. It is the dream of his life to live in a 2 x 4 apartment with folding beds and folding tables, steam heat and a gas plate, and to be able to run around the corner to the delicatessen to get his meals dished up to him in a carton. He wants to be near the theatre and the club and the park. He wants his children to be city bred and city wise. And because he is realizing his foolish dream the cities today are teeming with unemployed thousands, with parasitic consumers who are adding nothing of worth to the life of the nation, and whose only epitaph will be, "Here repose the ashes of him who never missed the movies a single night for the last ten years of his hectic life. Let him rest in peace."

The Golden Rule and the Golden Age

WHEN men soberly awake to the fact that the Golden Rule applies to shop and factory as well as to the Sunday School and the prayer meeting; when they realize that every man is entitled to his hire, and no man is entitled to any more; when they learn that money is not an end of itself, but only a means to the end of bettering the condition of their less fortunate fellows; when they realize that true happiness comes in serving the needs of the world and not in dawdling away the precious hours of their three score and ten years; when they realize that the full life is oftener found on the broad moors and the green meadows, and in the waving fields and the fruiting orchards, than in the fretful roar of a metropolis; then can we look for the Golden Age in the world of capital and labor.

You ask, "When do you think men will get this vision of life and its relationships, and when do you expect this Golden Age to begin?"

Because the primal sin of selfishness and self seeking and self serving is so firmly rooted in the unregenerate heart of mankind, there is little hope under present conditions of this vision transforming the lives of any but possible individuals here and there. We can not hope for this Golden Age until the day comes that Isaiah saw in vision:

"For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. . . . And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord." Isaiah 65: 17, 21-23.



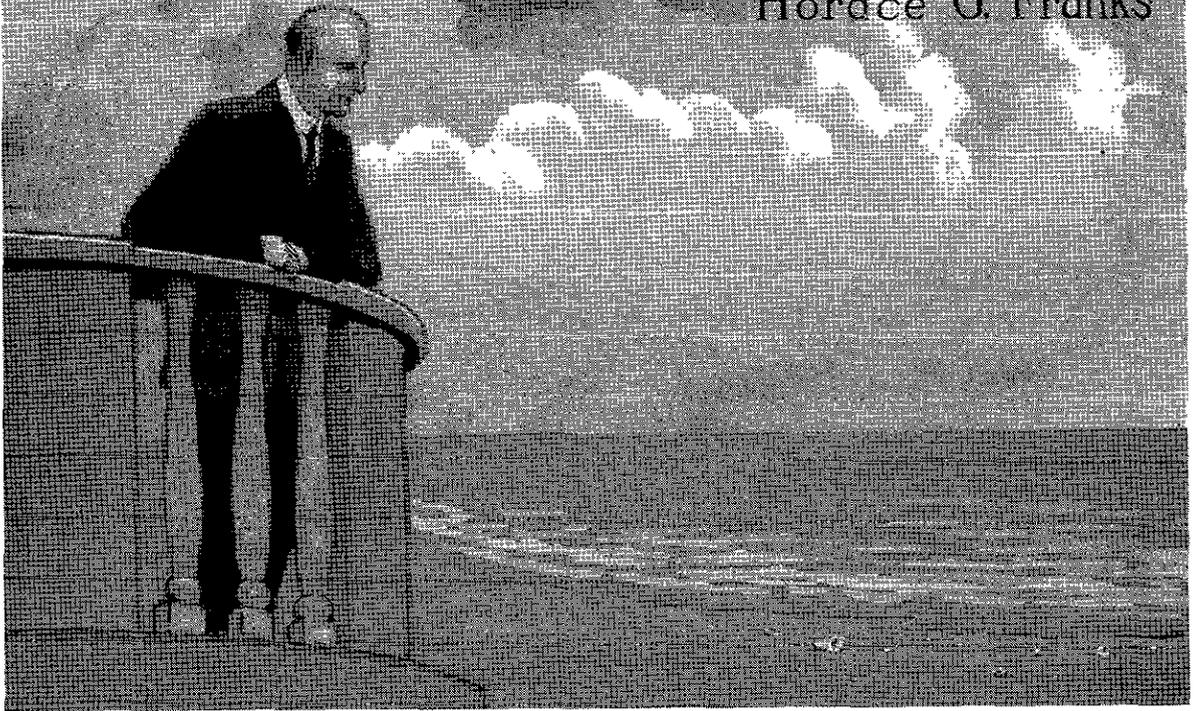
Kansas,—wives and daughters of striking miners

work day and night for years to accumulate a "stake" so that they can spend the last ten or fifteen years of their lives in doing nothing. If a rich father or uncle dies and leaves young Reginald a fortune, Reggie immediately visions a simpering life of wine and women parties, of golf and yachting, of new clothes and sporty automobiles, of no worries and no work; and if his relatives are silly enough to allow him to spend his life at the Palm Beaches and the Nices, those "less fortunate" will spend all their spare time reading about his latest pranks and fads and envying him his "luck."

A part of every man's rightful hire in this world is the opportunity and the moral duty to work, and the one who wastes his time will fare no better before the

DID OUR ANCESTORS LIVE

Horace G. Franks



IN A previous article we showed that the earliest forefather of modern man did not, to say the least, fit in with the description generally given of the ancient cave man. We now purpose to investigate the various suggestions of evolution that our ancestry can be dated back a varying number of millions of years, and that our *real* forefathers lived either in trees or in holes or in sea-shells; in other words, that man is descended from a species of ape or a species of marsupial or from a species of fish. On the first reading it would seem impossible that sane man could even make such suggestions, yet there lie on the table before me a number of extracts (from reputable scientific journals) bearing such titles as: "When Did our Ancestors Take to the Trees?"; "Man's Ancestor Was a Lemur"; "Deep Sea Origin of Man."

Now when did our ancestors *really* "take to the trees?" Can evolutionists tell us? Nay, verily! The article which purports to deal with this question is a lengthy discussion of the lessons taught by the digits, or toes, of animals and men. For instance, at the very commencement we are told that "based on certain modifications observed especially in the hind feet of marsupials, . . . Huxley in 1880 expressed the view that the existing marsupials have been derived from an arboreal ancestry." Later Dollo and Bently published scientific works agreeing with Huxley, and in 1904 Matthew wrote a lengthy article agreeing with the three just named, but adding his belief that the placentals were of like origin. Then in 1919 there comes

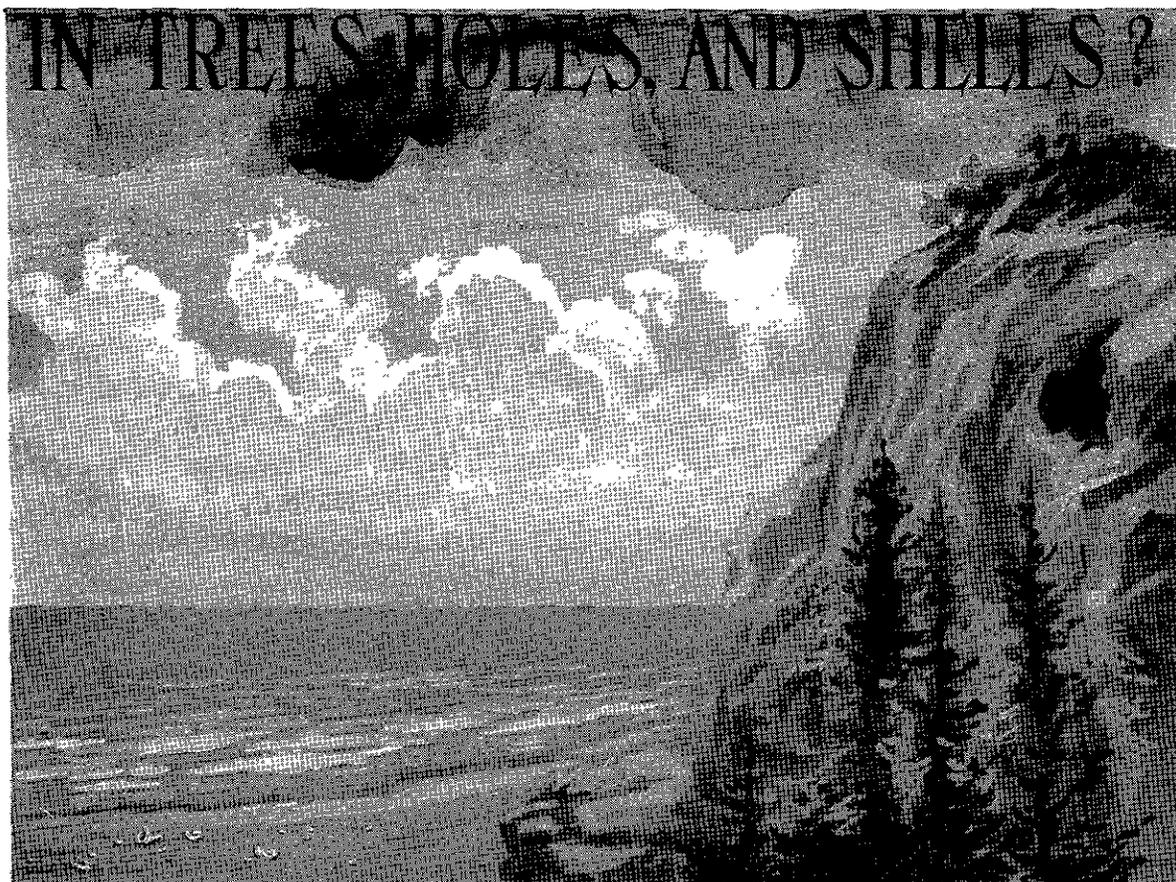
another scientist who seeks to explode all the previous ideas, proving instead, from a study of that same harmless foot, "that the marsupials took to tree-living at a somewhat earlier stage of development." The methods of logic used to produce this delightful uncertainty are particularly interesting. To quote one paragraph as an illustration of how hypotheses are turned into accepted proofs:—

"These simple modifications *seem to be* purely mechanical adaptations brought about in changing from the reptilian crawling manner of locomotion to the mammalian walking gait, and each modification may be readily explained on this hypothesis."

Then after a very wordy paragraph containing many strange assumptions, the writer says: "It may be *further assumed* that the various aquatic types of feet are directly derivable from some such foot as that of *Claenodon* [an ancient supposed Eocene animal]."

The Proof is in the Foot

WITH these "proofs" established (by assumption and supposition) we are now ready for the grand conclusion, and this is it: "It would thus *seem* that the primitive mammalian foot . . . *must have been* primarily terrestrial, and that from this generalized type of foot have been developed all sorts of modifications of foot structure, each adaptable to the kind of environment chosen." And as he lays down his pen we can almost hear this scientist exclaiming, "Q. E. D." But his article proves nothing; it gives no dates or definite



information; it arrays itself against conclusions of fellow-evolutionists; and it fails to answer the question at its head or even to prove that the asking of the question was justified.

So leaving this bunch of uncertainties, let us pass along to the next dream of evolution: that man's ancestor is to be found in the form of an animal that once was terrestrial but finally took to the trees. And that animal is now known to zoologists as the *Tarsius*, a strange saucer-eyed, flat-nosed, long-fingered, fur-coated, tree-dwelling, monkey-like animal found in parts of south-eastern Asia, Borneo, and Java, where it fills the inhabitants with an indescribable terror. And it is this little *Tarsius*, says Professor Elliot Smith of Manchester University, which "marks the beginning of the human line of human evolution." Nor is this professor the only scientist who seeks to transfer man's origin from a hairy ape to a furry lemur, for Professors Wood-Jones of Adelaide University, and Langdon Brown, the President of the Hunterian Society, agree with him.

How do they arrive at their conclusions?—By examining the nose (and not the toes) of this small creature! Here is the "proof," which we summarize from the Professors' symposium in *Popular Science Siftings* dated Oct. 26, 1920.

Perhaps the Proof is in the Nose

THE *Tarsius* has a very flat nose, so that there is no projection to interfere with perfect stereoscopic vision by both eyes. The eyes, moreover, are situated on a

flat surface and reasonably near together, thus completing the condition necessary for the human type of vision. That short nose is the key, for, says Professor Brown: "Below the mammals the dominant sense is that of smell, but the *Tarsius*, by shortening the nose, was able to bring its eyes forward and achieve stereoscopic vision." The increasing information thus given developed skilled movements among the hands and a finer sense of touch with a corresponding improvement to the brain, which finally produced a man. Does the reader again ask, *How?* We answer from the professor's own detailed description. From this *Tarsius* with the shortening nose, we are told, there evolved "arboreal animals of the inferior, long-tailed monkey type, and from these one branch evolved into man and the other branch into the true ape, such as the chimpanzee, the gorilla, and the orang-outang. At a certain point there was a monkey that showed an equal tendency towards the human type and the ape type. Then came a descendant that was more human and another that was more ape-like." So man is now a cousin to the ape instead of a great-grandson! That is, he would be if these learned professors could find facts to prove their picturesque theory. To tell a fairy tale is one thing, but to prove it true is an altogether different proposition. Yet, without one iota of proof except a snub-nose on a *Tarsius* in Borneo, they glibly conclude their tale:

"There came a time when man's ancestor descended from the tree and developed his feet for

running and walking, and used the brain he had developed in the trees. *In this section of his ancestry there are several prehuman forms yet to be discovered.* We are familiar with one such form in the ape-like man, *Pithecanthropus erectus*, found in Java. After that came the early prehistoric forms, such as the Neanderthal man, and finally the civilized man, *Homo sapiens*."

Before commenting on this amazing fable, let us notice what one geologist has to say about the deductions which lead us to *Homo sapiens*. Writing in *Science Progress* for January, 1920, Professor A. G. Thacker says:—

"When *Homo sapiens* first appears in Europe he is already thoroughly *Homo sapiens*. We may trace man back into Neolithic times, into the last of the greater ice-ages, and, further yet, into the wonderful warm period which preceded that ice-age, and we find him anatomically what he is now. He shows no sign of merging backwards into another species, another kind of being. We therefore learn nothing of the origin of *Homo sapiens*. It has thus always been obvious that the species either (1) sprang into existence suddenly or very rapidly (an hypothesis which is less improbable than might have appeared to us ten years ago), or (2) possesses a far greater antiquity elsewhere than in Europe. It is at this point that we turn eagerly to the evidences from America. The supposed proofs brought forward have been looked at askance because they appear to prove too much. . . . These supposed proofs give an early Pleistocene antiquity to a primitive Neolithic culture. Now this is a theory which any anthropologist will be shy of accepting."

If these words mean anything, they mean that scientifically we know absolutely nothing of the origin of man, except that science seems to prove (as even this evolutionist has to admit) that man "sprang into existence suddenly." This idea harmonizes with the Bible story of creation, which is far more logical, sensible, and credible than a Tarsius theory in which there are admittedly "several prehuman forms yet to be discovered" before the slightest semblance of *proof* can be brought forward. Haeckel the evolutionist enunciated a theory with similar "missing links" or intermediate steps, but his imagination was so fertile that he had to invent many of these steps, and take photographs of supposed parallel embryos of various animals, while finally, to extricate himself from the scientific muddle into which his wandering imaginings had led him, he decided to sink the only island upon which the supposed bones of man's animal-like ancestor were to be found!

No, the Proof is in the Blood

LEAVING this body of evolutionary apostles to continue their journeys to nowhere, we pass to a brief examination of yet another evolutionary theory, one which bases its story not on an animal's toes or nose, but on the changing temperature of man's blood!

That the original germ of humanity found its home in the deep sea, where it gradually evolved to its

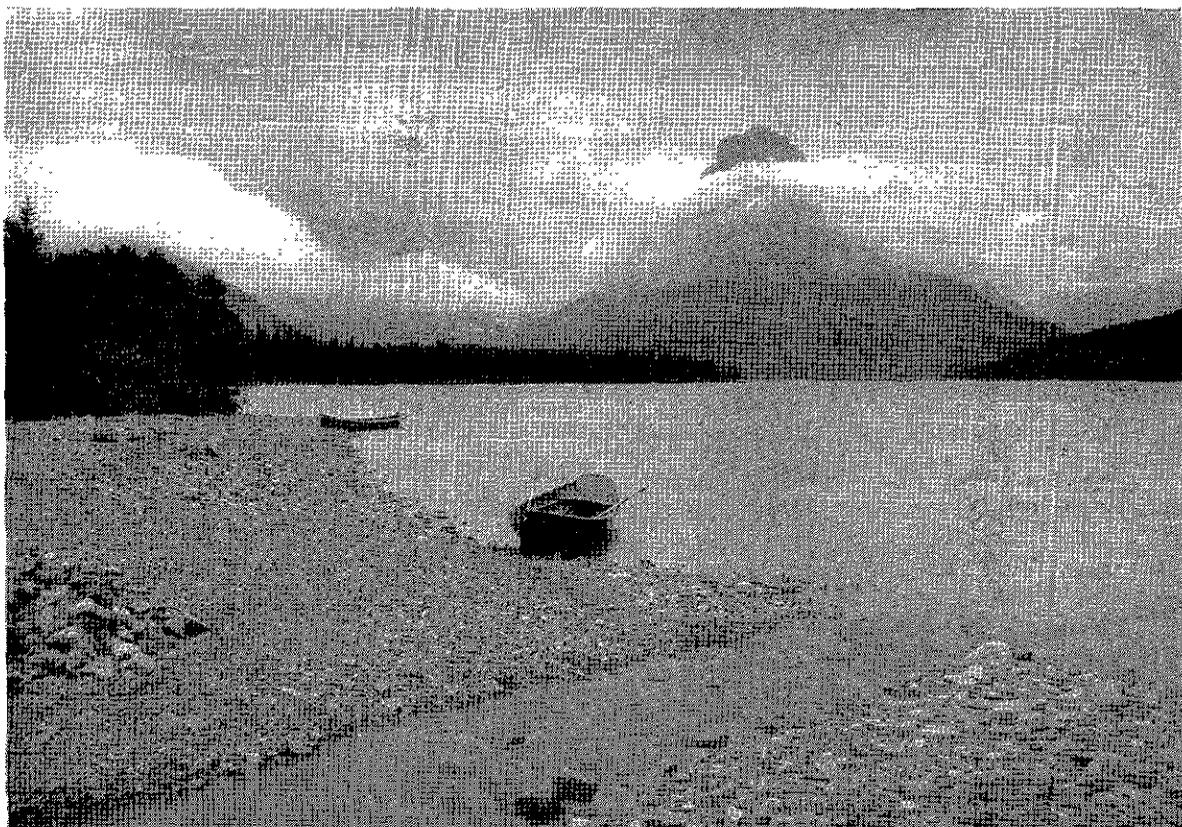
present form, long has been the theory of scientists who have been ridiculed as radicals, but there was interesting comment in support of the theory advanced at the Strasburg Scientific Congress by Dr. Keating Hart, who has spent years in research in physical phenomena. The doctor points out that the temperature of the human body reaches its maximum at 4 o'clock in the afternoon and its minimum twelve hours later. "If we accept the marine hypothesis," he says, "it is now easy to understand how the germ destined to become man was submitted to certain physical conditions. Dilution of human serum, which is of the same composition as sea water, but only one-fifth as salty, may be explained if the germ is refuged in the mouth of a great river. The temperature normal of 98 degrees probably was obtained from the water of ancient seas, which undoubtedly were warmer than they are today." Dr. Hart continues to show that human temperature variation corresponds with the change of water temperature through the action of the sun; the maximum and minimum coinciding both at the same hour effected this degree of variation. "There is little doubt," he adds, "that this rhythm of heat in humans is merely the persistence of the ancestral phenomenon of our marine parents."

Evolution is Vague and Uncertain

THE reasoning in this theory is remarkable. As well say that because the heart of man beats rhythmically we are descended from an alarm clock or a gas-engine! To point out similarities between two very different objects is in accordance with all rules of logic and science, but to assert, on the strength of two of these similarities, that the two objects are inseparably associated, and that one is the product or descendant of the other, is the height of absurdity. But such are the ways of the evolutionist!

Probably, however, these varying theories of evolution will give way in the future to yet other theories, even as the theories of the past have been replaced by those we have above outlined. Neither Huxley nor Darwin nor Weissmann considered evolution anything more than a theory, and they were continually hoping against hope that, at least, its fundamentals might be proved. Huxley even was driven to inventing a possible source of life called *Bathybius*, but before he died he branded the *Bathybius* theory as much a fraud as his theory of the European descent of the horse. Another enthusiastic supporter of the theory, Russell Wallace, was forced to declare in his "Mystery of Life," (1911) that geology conclusively showed "inexplicable chasms in the continuity of all animal types," while Virchow, the eminent scientist-agnostic, warned scientists against endeavoring to *prove* evolution by guessing and theorizing over some exhumed and shrivelled skulls.

It is, perhaps, this uncertainty and doubt, combined with the ever-changing theories, which brand evolution as a false theory. To lay down a definite outline of the theory of evolution is impossible, because there are dozens of theories starting from different points, based on different suppositions, and coming to varying conclusions, their only agreement being that man *must have been* evolved.



BOSTON PHOTO NEWS

OUR FATHER'S HOUSE

is not in the oozy mud of bygone ages, but up beyond the white of the clouds and the blue of the sky

THE MAKER OF MAN

Albert Carey

God is thy Maker, man!
Thou wast not born of beasts!
Think not to fall
'Neath this dread pall
That on such foulness feasts!

Look up, not down, to find
Thy Fatherhood and fate;
There is no need
That thou should'st feed
On such self-shame and hate!

Man from the Highest came!
Though sin his fort has found,
He yet may rise
To glory's skies,
And stand on holy ground.

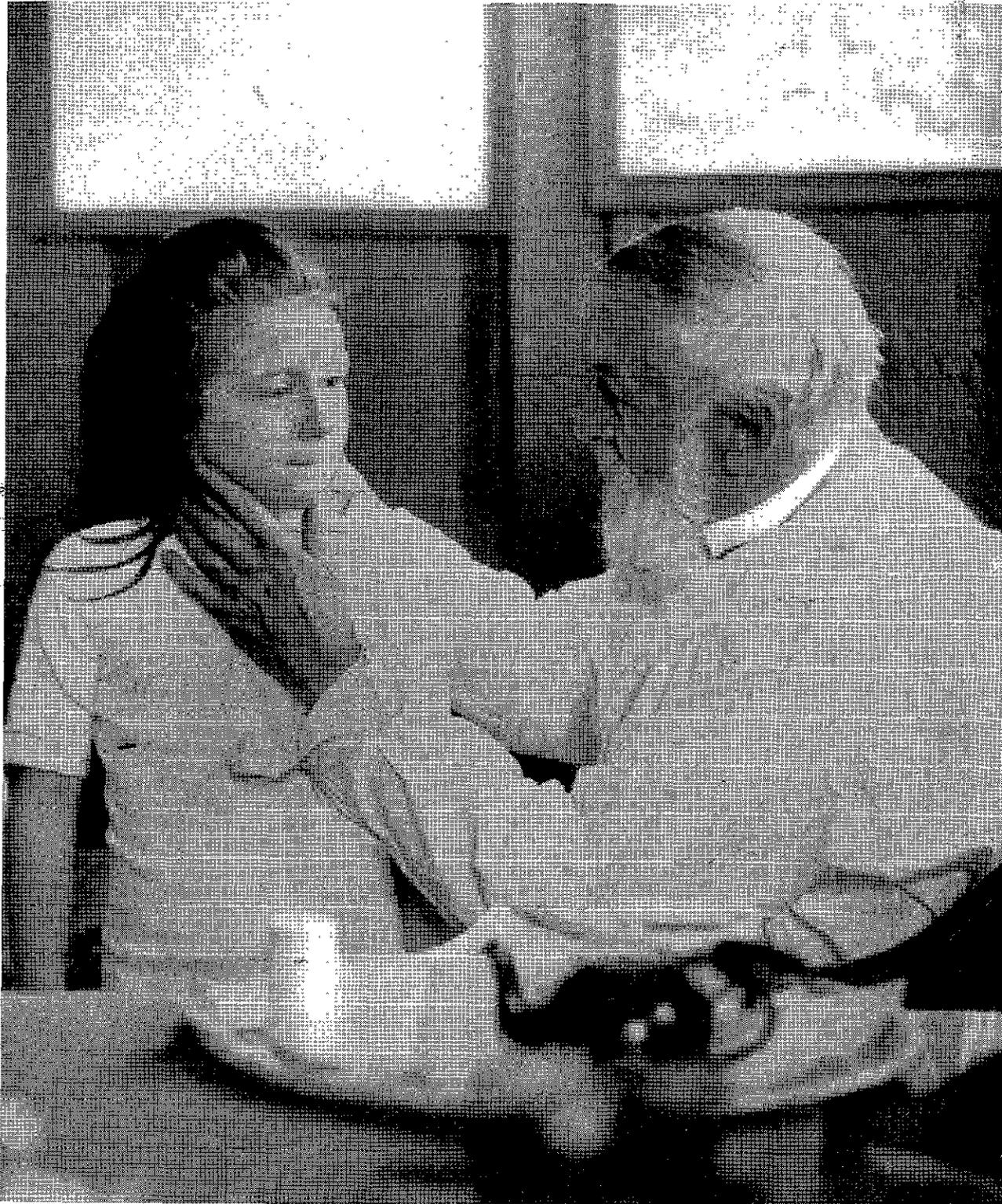
God truly lives, and loves
The creatures of his hand;
And he will prove,
Through years that move,
His might and mercy stand!

Viewed in this light, it is very apparent that evolution is not a safe vessel in which to travel through life. But the story of creation, as outlined in God's Word, is logical, scientific, and reasonable. It is, above all, inspired; and, as such, should be acceptable to all except the most biased skeptic. Moreover, it deals with origins and outcomes, whereas, on the admission of both Huxley and Darwin, evolution claims to deal only with "secondary and not final causes."

Here we must leave the question. If the modern man prefers to accept the fable that his ancestor lived either in caves or trees, in holes or in shells, the choice is his; but we ourselves have more respect for the hu-

man family, more reverence for the great Jehovah, than to imagine any such thing. We would rather believe in the certainty of Paul's doctrine than the rapid uncertainties of the hundred-and-one doctrines of the evolutionists; and so we agree with Paul, and rejoice with him when he says:—

"For by Him [Christ] were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist." Col. 1: 16, 17.



KEYSTONE VIEW CO

Dr. Lorenz, of Vienna, Austria, healing crippled American children by bloodless surgery. Much of his work is done free, to help repay the debt of gratitude Austrian children owe to America for food sent over, and to restore good will between the two peoples.

WHAT THE WORLD NEEDS IS A SURGEON

Arthur W. Spalding

TO HEAR the bedside chorus, you would think Mr. World was on the highroad to recovery. What's the matter with the World? Fever and chills, symptomatic of graver disorders. First his temperature rises—military, financial, or philanthropic, any one; then it drops, away down—sick of war, business slack, let the Russians starve. Taxes terrific; not enough work to go around; Japan wants Yap. Nothing any good any more.

So we call in the physicians. And they are good physicians, among the best doctors of statecraft the earth affords. Everybody grants that. If only they can agree on a diagnosis and a remedy. We gather around the bedside of our delirious friend, and listen for the verdict. It comes; and a shout of approval goes up. The doctors are right, without a doubt: "Militaritis, with complications."

Now then, for a remedy. "Ten-year naval holiday," says one. "Accepted, in principle," say all. "Let China manage her own affairs," says another. "Accepted, in principle," say all. "Consultation for any untoward developments in the Pacific," suggests another. "Accepted, in principle," say all. "Leave land armaments for later discussion," demands another. "We agree," say all.

Whereupon the chorus of friends begins: "He was an awful sick man, but he's going to get well. Did you see how the doctors agree? A touch of professional jealousy here and there, but on the whole quite harmonious. Prospects are bright for our friend. After he's taken a ten-year naval holiday, he'll want more. After Chinese independence has settled on his stomach, he'll tackle Siberia. After battleships are scrapped, he'll lose his high income tax. After taxes come down, business will be brisk, and everybody will be happy."

Of course, when it comes to compounding the pills, there develops a decided difference of opinion among the doctors. They accepted prescriptions only "in principle." And one wants an extra favorite battleship as an ingredient, and another wants more submarines. One thinks a certain treaty covers mainland, another thinks it means only island possessions. One interprets Celestial independence as the "open door," another thinks it includes tutelage, supervision, and concessions. Well, no matter: the doctors have agreed "in principle," and that's a long step toward the patient's recovery.

Now we are just as optimistic as anybody else at the bedside. We, too, believe the world is going to get well. And we honor the statesmen some of whom, at least, are doing all they can to cure the world's serious ills. We believe it is our duty, as it certainly is our pleasure, to back them up in every rational step they take for reduction of armaments, taxes, debts, and ill will. We rejoice at every agreement and settlement of differences between nations, and at every act that tends toward amelioration of harsh economic and social conditions within the nations. We believe in alleviating the woes of the world by personal effort, and by concerted effort through societies and governments. But when all is done, the world is not cured. With all due respect, we differ somewhat from the doctors' diagnosis, and we declare that a more drastic remedy is demanded.

The malady of the World is deeper seated than militarism, which is merely one of its manifestations. The World's disease is human selfishness. And the World will never recover from international wars and class wars and personal wars and crimes, until men are cured of selfishness. Agreements, treaties, covenants, leagues, will avail little when men come face to face, as they do and will, with the question of whether to maintain selfish interests or let the other party win. There are bounds within which differences may be adjusted; but there are limits impossible to avoid beyond which men will fight. The World is in bad disorder. It can not cure itself.

Yet the World is going to be cured. We say it on the authority of God's Word. The patient is very sick, and he is going to be sicker, but in the end he will get well. He must pass under the knife of the great Surgeon. Physician first, Jesus Christ heals disease of mind and soul wherever he is permitted to work. After that, Surgeon, He comes to cut away the malignant growth that remains, and leave a clean, healthy, happy World.

Meantime, let us every one do his part in lifting the distress and woe of men; for that is the work of God in us. But let us entertain no false hopes, nor put our trust in inadequate means for the vital cure which can come only with the second advent of our Lord Jesus Christ. That day is at hand.

THE MESSAGE OF

"The week is perhaps the most ancient and incontestable monument of human knowledge."—La Place.

HAVE you ever stopped to consider that this familiar recurring, septenary division of time, known as the week, bears a great three-fold testimony for the true God as the Creator, the perpetuity of the seventh-day Sabbath, and the inspiration of the Bible? This testimony becomes very real to him who understands the true significance of this particular measure of time.

The week is a very ordinary, common-place matter. It is always with us during the entire course of life from birth till death. All who live must necessarily deal with it. It presents itself anew to us fifty-two times between each birthday. A glance at the calendar shows that the week of seven days is what determines the form of that calendar through each successive year.

The calendar contains a four-fold division of time: the day, the week, the month, the year. Let us inquire into the origin of these various divisions.

What makes a day of twenty-four hours? Nature furnishes the answer in the revolution of the earth upon its axis. The sun was appointed to rule the day. Gen. 1: 14-18. It is only natural that the day should represent that exact portion of time required for this mundane sphere to present all its surface to the light of the sun. Thus the revolution of the earth upon its axis every twenty-four hours marks off the day.

What makes a month? Nature again answers our question by pointing to the revolution of the moon. The word "month" comes from *mona*, the Anglo-Saxon word for moon. The month is named for the moon, because it is a portion of time, marked off, or regulated by each successive revolution of the moon. It is for this reason that the Old Testament speaks of the first day of each month as new-moon day.

What makes a year? Nature again provides the answer in the revolution of the earth around the sun. It takes the earth about $365\frac{1}{4}$ days to journey around the sun. It is only natural that this portion of time required for this complete cycle should mark off each successive year.

What Makes the Week

BUT what makes the week of seven days? Whence did it arise? While nature supplies a clean interpretation of the day, the month, and the year, yet it is impossible to find in nature any satisfactory explanation of the week. Those who attempt to account for it on natural grounds are puzzled by the fact that there is no such natural measure of time.

Some astronomers and chronologers have supposed that the week is indicated by the phases or quarters of the moon. But this is a mistaken idea. The lunar month does not contain just twenty-eight days, but twenty-nine and one-half. The changes of the moon, therefore, do not furnish a natural division of time into periods of seven days. A glance at the calendar

To many people who live in Christian lands the Sabbath is no more than a day for physical rest; and if they are busy or disinclined to rest, they consider it perfectly proper, and nobody's business but their own, if they work or play. To many other Christians the Sabbath is a day for divine worship, but just so one day in seven, or about one-seventh of

will convince anyone that the changes of the moon do not always occur every seven days. That the week could not have had an astronomical origin of any kind is apparent from the fact that it existed before there was any systematic observation of the heavenly bodies.

The week of seven days is a primeval measure of time. There are several texts in Genesis which show that this method of measuring time is of great antiquity. Noah was warned seven days before the beginning of the flood. Twice he waited seven days before sending out the dove from the ark. In the history of Jacob's marriage there is a direct reference to the week. Gen. 7: 4; 8: 10-12; 29: 27. All this would indicate that Noah and all the other patriarchs counted time by weeks of seven days.

The Week in History

THIS ancient week can not be explained as borrowed from the Jews, for it is found in the stone records of yet older nations. History shows that the most ancient nations had this hebdomadal division of time. For example, take China. The Chinese nation is so old that its origin is lost in the obscurity of prehistoric times. Their classics are so old that they were regarded as venerable at the time of Confucius, five hundred years before Christ. In these ancient writings, there are two passages which, according to the translations of Chinese scholars, plainly refer to a weekly division of time and to a Sabbath rest on every seventh day.

The Accadians were a very ancient people, who lived in the valley of the Tigris. Their descendants who remained in this region are known in history as Assyrians. This primitive people wrote their records in cuneiform writing upon stone tablets which have, during recent years, been dug out on the site of Nineveh. There is reason to believe that these records were in existence even before the time of Abraham. From translations of these tablets made by Oriental scholars, it appears that these ancient people had both the septenary division of time and a weekly day of rest. Thus the records of two of the most ancient nations furnish evidence in regard to the great antiquity of the week.

THE WEEK---John L. Shuler

their whole time, is devoted to it, the particular day or days make no difference at all. But the Sabbath is infinitely more than either of these conceptions of it. A careful perusal of Mr. Shuler's article will open the eyes of sincere Christians to the deeper significance of God's rest day. No one can afford to miss what the Sabbath means to the world today.

This weekly division of time was also in vogue among the ancient Hindus, Scandinavians, Persians, and Egyptians, in the very remote times of the past. Dion Cassius, a Roman Historian of the second century, speaks of the week as being a universal measure of time in his day. See McClintock and Strong's Cyclopædia, Vol. XII, p. 897.

During the French revolution, France endeavored to lay aside the week of seven days, and put in its place a week of ten days, based on the decimal system. But they found that it would not work satisfactorily, so the republic soon returned to the ancient week of seven days.

In view of the fact that the observance of the week is so wide-spread that its usage dates back to the remotest antiquity, that it was very common among the most ancient nations, and yet that no such division of time is found in nature, how shall we account for this method of measuring time by such seven day periods? Was such a division of time merely accidental? Certainly not. The only possible satisfactory explanation of this matter is to be found in the Bible record of creation.

The Bible Account Is Trustworthy

THE week of seven days owes its origin to the divine appointment at the creation, of six days of work and one of rest, in memory of the creation of the world in six days and the Creator's rest on the seventh. The week goes back as far as the creation of man, and is as old as man himself. It was instituted as a memorial of the work of creation in six days and of the ensuing Sabbath.

The sacred record tells us, that after God had finished the work of creation in six days, on the seventh day he rested. Then he blessed and sanctified the seventh day. Gen. 2:1-3. He set that day apart to a holy use. Henceforth man was to work six days, and rest on the seventh, in memory of the work of creation. Here we have the origin of the week. It is easy to see how the Creator's act of setting the seventh day apart as a holy day of rest, following six successive days of toil, would lead to a division of time into periods of seven days each.

There is no other reasonable explanation of the week except the great facts which the sacred record presents in Genesis 2:1-3. As the Encyclopædia Britannica says:

"The week is a period of seven days, having no reference whatever to the celestial motions . . . and as it forms neither an aliquot part of the year nor the lunar month, those who reject the Mosaic recital will be at a loss, as Delambre remarks, to assign to it an origin having much semblance of probability."—The Encyclopædia Britannica, Vol. IV, art. "Calendar," p. 988, 11th edition.

An Imperishable Monument of Creation

WHAT a wealth of sacred meaning, then, is attached to even so common a thing as our week of seven days. Men can not find any explanation for it in nature. It points not to any motions of the earth, the moon, or the sun. It points us to God and his Word. It presents a standing testimony to the people of this world that the Bible record is correct. It brings us the message, "Thy Word, O God, is true."

It bears witness to Jehovah as the great Creator. The week stands as an imperishable monument of creation, reminding men that the universe is God's handiwork. As the Fourth of July witnesses to our American independence, so the week of seven days points to God's work of creation in six days and his rest on the seventh. It stands as a positive testimony that this world did not come into existence by chance, nor was it evolved through millions of years. But it brings us the message, "The Lord is the true God, he is the living God, . . . he hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion." Jer. 10:10-12. It tells us that in six days the Lord made the heaven and earth, and on the seventh day he rested.

The week owes its existence to the Creator's work of six days, and his rest on the seventh, by which the foundation was laid for the Sabbath institution. The week then testifies to the perpetuity of the Sabbath. As long as the week of seven days continues, the seventh-day Sabbath must stand. You can not get rid of the seventh-day Sabbath, as long as this week continues. So it brings us the message, "Thy name, O Lord, endureth forever; and thy memorial, O Lord, throughout all generations." Ps. 135:13.

Further evidence as to how the week confirms the Sabbath may be seen from the way the days of the week were reckoned by the Jews. They did not give any particular names to the first six days of the week, but distinguished them merely by their ordinal numbers, first day, second day, third day, etc. The seventh day, which we name Saturday, was styled among them, the Sabbath. And because this was the most important day among the seven, the whole week came to be called,

(Continued on page 26)



LITTLE TALKS

The Will to Peace

IT WAS a true word that Mr. Hughes spoke at the Arms Limitation Conference, that before there can be any effective covenant, there must be on the part of all the nations, "the will to peace." If all men be determined to have peace, there will be peace. And why should they not be so determined? Why are they not?

For it is increasingly manifest that they have not all the "will to peace." None but desire the benefits of peace, none but deplore the damage of war. But yet—and yet! When all seems to be going smoothly, a nation rises and makes a gesture. It may not be meant as threatening, however the mailed hand clanks. It may mean merely, "Behold me! I too am a great nation." But men read in it ambition, greed, duplicity, what not? And they say, "We must answer that. If one nation will be armed cap-a-pie, the other nations must guard against her." "X," said a premier, "the unknown quantity, x , that is what we must guard against."

But that " x " can easily be resolved. In the last analysis it is human nature, selfish, greedy, ambitious, proud, revengeful. And that is why "the will to peace" is so irregular and unreliable. Let sufficient cause come, and any peace pact will have its soul, the "will to peace," taken out of it by human selfish interest.

The "will to peace" can come only from a change of heart, from a conversion of nature. It can come only to the individual, through receiving Christ. Therefore no peace can be insured except the world become the kingdom of our Lord Jesus Christ. And that will be, not by the will and action of men, but by the work of Christ in human hearts, and finally by his glorious appearing.



Was Sin Invented or Discovered?

THE theory which the theological evolutionists are teaching these days, to the effect that sin is not really wrong, but is only a name for a low degree of goodness, is exceedingly pernicious. According to them, sin always has existed, and always will exist to some extent, for, at the rate men evolve goodness, millions of years will elapse before even a majority attain perfection. The best you and I can expect is to get a fleeting satisfaction in sacrificing for the good of future generations,—with the prospect of someone throwing away all we gained,—for there is nothing beyond death for us.

What a hopeless outlook! What a depressing prospect! Yes, what a big lie!

Sin is not a comparative thing. It is positive. "Sin is the transgression of the law." And righteousness is the keeping of the law. The two are diametrically opposed. They do not, can not, merge into each other any more than oil and water can mix.

Sin is a disease, a cancer in the body. It does not belong. It does nothing else but hinder and kill. It is a leach, a parasite. It saps healthy vitality. Far from being an aid to progress, it is the dead weight that drags and delays.

A certain creature, by name Satan, alias the devil, formerly Lucifer, originated sin. He did not discover something already in existence, for before his default the awful thing was not known. A God of righteousness can not originate sin; and we may trust his word for it that he did not.

Sin will never be evolved out of existence; but the time is coming soon when it will be eradicated entirely from the universe. Like a healthy body, God's creation will throw off the germ and completely destroy it,—so completely that even a trace of its vile path can not be found forever.



The Same Author

THE ever increasing number of modern scholars, who are all agog over the sophistries of the "new theology," pride themselves on being able to decide as to the authorship of different parts of the Bible by the style in which it is written. Isaiah can not have been written by one man, say they, because it exhibits different styles in different parts. As one has said, "The book of Isaiah was not written by Isaiah, but by another man of the same name." To such profound absurdities does much learning lead one.

Since the study of style is the method of attack of the higher critic, it is a wonder that with all his keenness of perception he does not see that the style of the Creator of the world and the style of the One who inspired the Book are very similar; in fact, identical. Would he but look for it, the scientist would find a remarkable coordination between the teachings of the Bible and the teachings of nature. The two are by the same Author.

The Teacher who said, "Consider the lilies of the field, how they grow," in the beginning planned the lilies and made them worth considering. He who calmed the storm on Galilee first gathered the waters together and called them seas. The style of making wine out of water by a word, instantly, is very like the style of making wine out of water through a grapevine. The Great Physician who repaired broken bodies while on earth could do it because he had power to make those same bodies in the first place. The creative and recreative processes are the same.

And the most important identifying mark of the style of this Author is that his methods and results in both the Bible and nature are beyond human ken and power. His style might be called the *spiritual*. It strikes most scholars in their blind spots. Happy is that man who can harmonize the styles of science and revelation without forcing either to give up an iota of its inherent truth and beauty!

ON GREAT MATTERS

By the Editors

Why Argue About It?

ARGUMENT never yet converted any man. It may have convinced his mind, but it never convicted his heart. It may have changed his opinion, but it never changed his nature. And nine times out of ten it thrust him back upon himself, to seek new means of defense. The gospel of Jesus Christ rests upon love. It appeals to the necessities of man's life, and answers to his call for help. If a man knows no necessity, calls for no help, the gospel can not reach him.

You may philosophize for centuries about the nature of God or the destiny of man, and only succeed in skidding off into perdition present and future. Philosophy, no matter how subtle and ingenious, can never conduct the Christian faith, because that faith goes down to a deeper level and reaches above to a higher source. Reason as men may about life, not one of them can thereby satisfy the gnawings of his own heart. There is that in man which, until he utterly hush it, tells him that he is fallen and must have a power from without himself to rise.

The progress of the gospel has never been by argument; it has always been by service. Christ helped men, physically, mentally, spiritually; his successful followers will help men in the same way. Cast aside, then, your efforts to convict men by argument. Speak to them by deeds of love. Your doctrine, however pure and however complete, will accomplish nothing except it work through you to relieve misery, unhappiness, and despair. Don't argue about your faith; demonstrate it.



The Militant Church

SHOULD the church be militant? Assuredly, yes. But its spirit and weapons, and tactics of offense and aggression, are not material nor of the mind. It is itself an instrument in the hand of God to establish and extend his kingdom of grace on earth. God himself is a god of battles. Not that he loves combat, but warfare is the only way to defeat the enemy who knows and uses no stratagem but force and unscrupulous cunning.

Again and again in the Bible the people of God are figured as an army with banners, with Christ as the Captain of their salvation. He "came not to bring peace, but a sword." A spiritual sword indeed, yet none the less a tool of militancy.

It sounds good and reasonable to say, "Let the church but have the Christ-life and the world will see it, and be led to choose it, in preference to its own evil way." But the difficulty is that when Christians are peacefully and passively following the Master's example the world is not attracted by it. And this because

the world as a whole has become so perverted and prejudiced that its eyes are blinded to the true source of happiness. Or, if not in such a state of bias, it is too helpless and hopeless to care for the higher life.

Many a man has been "plucked as a brand from the burning," when he was perfectly content to remain in the fire. When a freezing man has reached a certain degree of coldness he would rather die than be rescued. Yet if a powerful hand reaches down and saves him, afterward he is ever grateful to that energetic force which drew him irresistibly when he did not want to come.

If the church had none but human enemies it might well afford to be passive in its goodness and trust to the reward that virtue brings. But the "gates of hell" are arrayed against it, and only by the church's being ever vigilant and aggressive will they fail to prevail. The church can never lay down its spiritual arms till it becomes the church triumphant, when he of the white horse leads it home in triumph from its last battle against arrogant evil.



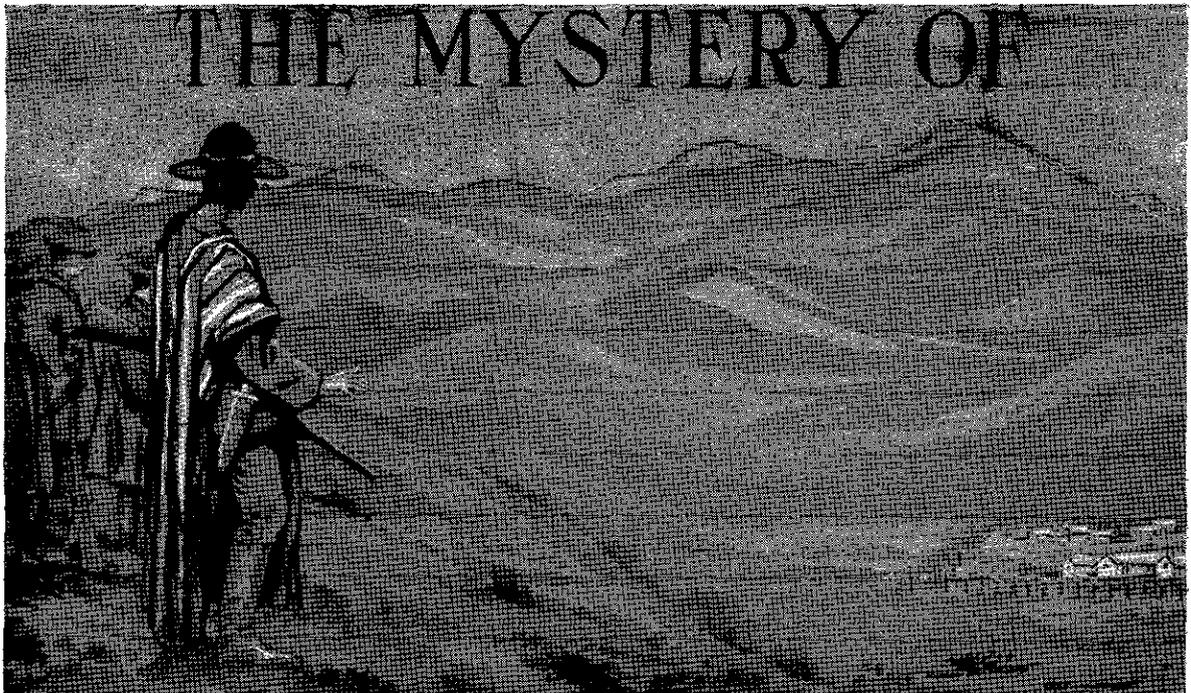
Law Can't Do It

LAW, properly speaking, is the expression of a successful process. This is plain as to natural law. The law of gravitation is not a fiat that apples must fall to the ground; it is an expression of the fact that they do fall. The law of heredity is not an arbitrary settling of the virtues or the infirmities of sire upon son; it is an expression of the fact that like begets like.

If the same nature is not observable in civil law, it is because men put the cart before the horse, and vainly imagine that they can accomplish a fact by a word, instead of producing the word by the action of the fact. Social reformers—which includes nearly everybody after a fashion—are prone to resort to this fiat law. They want a good world; therefore they say that it must be good, and suppose that they have accomplished something. They have accomplished nothing, except to make a bad matter worse. Where before they had transgressors, they now have cowards, hypocrites, or outlaws.

Education must take the place of law as a primary process, if law is to be effective. Men must be trained to be self-controlled. They must be shown scientifically the advantage of right action and the damage of evil action. And to this education must be added the moral power which alone can make it effective; and that is religion.

Without education and religion, law is powerless. We believe in law; but we hang no hopes upon it. Law is the form; God is the life. For the abolition of drunkenness and thievery and war, we teach the power of God, freely given to whomsoever will. And the end of all evil is at hand.



"They were much surprised to see a strong company of armed men forming a square around the mission property"

IN THE days immediately following the World War, the financial stress in Peru favored a great increase in banditry; and thereby our mission stations among the Indians of the Lake Titicaca region were placed in great danger. Two Spaniards who were among the worst enemies of our mission work organized a band of robbers of about four hundred Spaniards and Indians, and began to rob and pillage the country.

Besides their interest in pillaging, this band had declared one of their objects to be to wipe out our missions. As the robbers were operating not very far from La Plateria mission station, the brethren felt that they should appeal to the authorities at Puno for protection against an attack; but they were told that it would be impossible to furnish more than a sergeant and five soldiers, because they had only a small garrison with which to protect the city. Our brethren told the prefecto that a sergeant and five soldiers would be a very small protection against a band of four hundred robbers. Reasoning that there was no help to be secured from the authorities, the brethren gave themselves to earnest prayer. They laid the matter before

the Lord, presenting the need of his protection and care, and what it would mean to our mission work if the La Plateria mission station, which was our oldest and most strongly established work, were to be destroyed or overthrown.

They prayed earnestly. Very soon they learned of the operations of the band in close proximity to the mission. The robbers came to a plantation or ranch at Estancia, about three miles from La Plateria, and robbed the place, taking everything they could carry away, and driving off the stock. The lone woman and her child escaped into the mountains with their lives only.

Our brethren were informed that the next attack would be upon the mission station. They continued in the earnest prayer which they had been offering for some days. The following day Indians were seen reconnoitering the place and skulking around near the station. They were recognized by some of our Indians as being members of the robber band. The brethren fully expected an attack, but the night passed. They heard nothing more, and so several days and nights passed by, and no attack was made.

THE MESSAGE OF THE WEEK

(Continued from page 23)

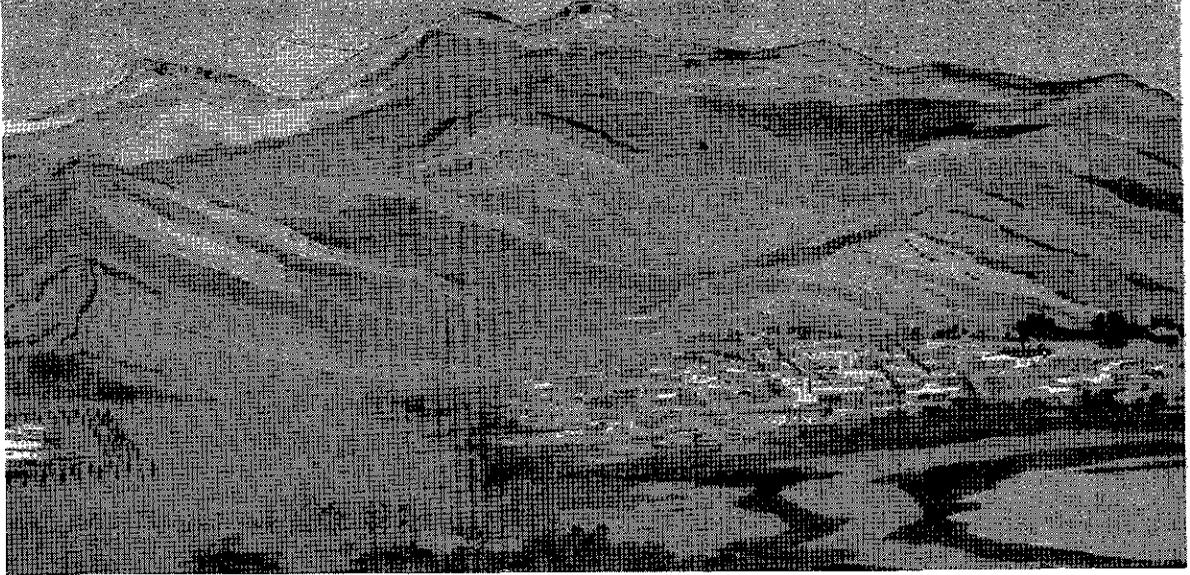
from its name, a Sabbath; whence the other days were called also the first day of the Sabbath, the second day of the Sabbath, and so on in their order. Also among the Syrians, Arabians, Christian Persians, and Ethiopians, the word Sabbat, or Sabbata, was used

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to denote a week. This shows how the week was fixed by the Sabbath institution.

The number seven was regarded as a perfect or sacred number among the Hebrews. It denotes completion or fulness. For this reason some have thought

THE HIDDEN SOLDIERS



Oliver Montgomery

After some two or three weeks an Indian came to the mission station and attended the meetings. He became somewhat interested, and then inquired where the large body of armed men were kept during the day at the mission station. He was told there was no body of armed men, but he insisted that there surely was. To satisfy him they allowed him to look about, and took him into every part of all the buildings. He then told them that he had been a member of the robber band and related the following remarkable experience:

He said that the day they came to look about the mission and decide on which was the best point of attack, it was fully determined by the robber leaders to attack the mission that night. According to plans, they came with the whole band. They left the road a little above our mission station, and swung up the side of the mountain, planning to attack from the back side of the mission property, coming down the mountain from the rear. That gave them a point of vantage both for observation and attack.

As they came forward to the brink of the hill, where they could look down upon the mission, they were

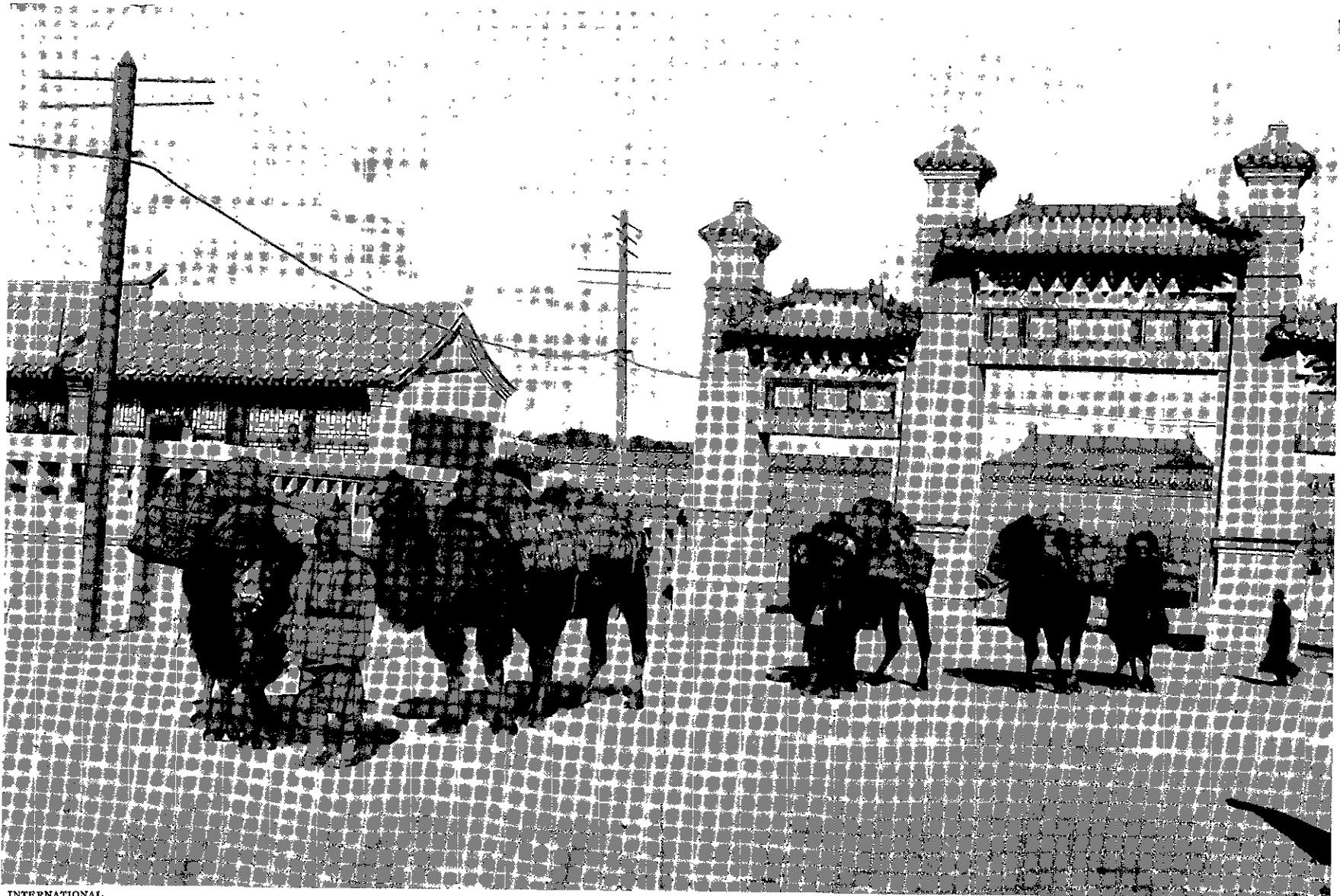
much surprised to see a strong company of armed men forming a square around the mission property. The buildings being quite close together, this company or guard was on all sides of the mission, forming a protection from every quarter. After looking down upon the scene for a little while, the robber chieftains concluded that they would not dare to make an attack; and telling their men that they were outnumbered, they gave orders to withdraw, and quietly retreated, not molesting the mission in any way.

This Indian, who had been associated with the robber band and was now interested in the truth, could hardly believe that there were no armed men in or about the mission; for he was so sure that they were there that night to protect the place against attack. He was assured by the men in charge of the mission that there were no armed men on the property that night, and that there were no guns or ammunition at the mission. Then they took occasion to impress upon his mind, as it was impressed upon theirs, that the soldiers were the angels of the Lord who were encamped round about the place to protect his servants.

that creation's week of seven days was prophetic of the whole extent of time, on the basis of one day representing one thousand years. 2 Peter 3:8. The six days employed in creation are thus thought to indicate that the world would stand 6000 years, while the seventh on which God rested would represent the 1000 years of Rev. 20—the millennium—when the

land will enjoy a Sabbath rest, while the earth lies desolate.

May the important lessons of the week help us to remember our Creator, to hallow His Sabbath, and to have more faith in His Word. "So teach us to number our days, that we may apply our hearts unto wisdom." Ps. 90:12.



INTERNATIONAL

A camel pack train entering a picturesque city gate of a Chinese city

PEKING WALLS

Frederick Lee

THE artist who desires to sketch the distinctive features of the city of Peking needs to make only a few strokes, outlining little squat houses surrounded by ponderous and commanding walls; then, with a few flourishes, picture clouds of dust issuing forth from the gates, and racing down the narrow lanes. In this oriental metropolis, we are dominated by the walls and saturated with the dust. We can escape from neither. In this, we have pictured the environment that has the greatest influence upon the life and character of the Chinese people.

Recently, a book appeared entitled, "Peking Dust," a name very suggestive of what the people of this city have to tolerate. Dust, dirt, has long since ceased to be a horror of which these people are afraid. The mother with the wash rag and the scrub brush is a bogey of which the children of China know nothing. The people have become discouraged with much brushing and washing, and have given it up as an occasion to be celebrated once a year. If one wants to see sights and smell smells, let him take a walk about Peking, or sit in a closely-shut and crowded tea shop, on a winter's day. And this is supposed to be one of the cleanest cities of China.

China is Walled In

BUT that which has an even greater bearing on the life and character of the people is the overshadowing walls and confining barricades. A great, free, and progressive people have never been those reared behind walls. The people who have lived in free open spaces, daily seen vistas of nature, and breathed the pure air of heaven, have been those who have developed a broad, progressive, and unhampered nature. Even in our own "land of the free and home of the brave" we find a difference between the people of the cramped East, and those of the open West. People develop and expand in mind and spirit only as their environment will permit. If they have lived in narrow quarters, their conception of life and its ideals is sure to be dwarfed and conservative.

Life in China seems to be a groove in which all must travel, out of respect to ancestry. This groove must never be repaired or altered. To realize how true this is in China, one needs only to take a springless cart trip over the roads of this ancient country, and bump along over some of the grooves that have been used for centuries, until one is sore from the experience. My subject however deals only with walls. As an eleven-

ALL EYES ON CHINA

China used to be at the back door of empire; but it is there no longer. What happens in this oriental republic during the next few years will affect the world as a whole. Anything that adds to our understanding of the Chinese is more than interesting; it is vital. Frederick Lee writes from personal experience in direct contact with the people. He is a missionary within Peking walls.

year resident of China, I already feel their baneful influence.

If one were to mention the subject of walls to an American, he would immediately think of some state penitentiary or asylum for the feeble-minded, but a resident of the Orient would think of the stately walls and gates of this great and ancient metropolis, where the people are supposed to be free and far from feeble-minded. Yet they of their own choice live behind walls as confining as those prepared for the criminal and the foolish.

With this preliminary we approach Peking with something akin to awe. The train that bears the tourist through dusty and arid places to this city must

first duck its head under the city walls before the passenger can alight. It was many a year before the Chinese would permit their precious walls to be pierced in this fashion. It was bad enough to have the luck, "feng shui," of their lands ruined by the long iron roads being laid out over them, but to have a hole made in the walls of the sacred city, to permit the entrance of the "fire wagon" of the West, was the height of presumption. However the conservative Orient had to bow to the onward march of the progressive Occident.

With a rush through the ancient wall, we enter the city. Immediately the feeling of confinement begins to possess one. We speed along the shadow of the east wall of the south city. Suddenly the train swerves to the left, and we are running along the wall of the inner city. Walls, walls, at every turn. They dominate us. They direct our path. They overwhelm us. We are mere nothings; our freedom is left behind.

Having alighted from the train, we proceed to leave the station, when we face the great city gates with their massive towers, and their yawning openings. As we enter, we hope that this will be the last barricade we will have to pass. However, we proceed but a short distance before our path is again blocked. Our destination is directly north, but the great red wall in front of us says: "No way here. Go east until you find the proper opening." Oh, how they scorn us, these walls built when America was very young. What do we know of times and seasons, we who live in the puerile West?

Finally we find an entrance, and proceed gladly on our journey, hoping for no more such interruptions. But not so; we are getting into a very maze of walls. Before us stand the dark brick barriers of the Forbidden City, a wide deep moat lying below the wall.

Again our course is changed, as we circle the forbidding place.

Walls, Walls, Walls

EVERYWHERE there are walls. Nothing is free from them. Even the resident, after having passed inside of all these city barriers, must live behind them. We are as it were the inmates of a prison. We enter the front gate of the city, which is guarded by soldiers. We proceed across the great court, the broad streets in front of the gate, and then enter another gate. Then we pass down the corridors, the small lanes in which we live. Here we find our cell doors. My number is 62, in the Great Fang Family Corridor. Never were prisoners more secure than we.

We may boast of our freedom, and hurrah for America, but nevertheless, on the slightest pretense, and without warning, we may be shut within our prison walls and no release.

Peking boasts of four walled cities in one, three of which can be compared to the walnut. Outside is the useless husk, inside of which is the shell, within which we find the kernel protected by the whole. So we have here the outer city, where the useless crowd live. Then we have the red-walled Imperial City, where the more useful attendants of the emperor in the days of the monarchy lived. Then finally we come to the Forbidden City, the very kernel and heart of the metropolis, as well as the country. Here lived the "Son of Heaven," remote and protected from the unholy crowd.

Instead of the walls in China being to shut the lawless in, like the walls of the Occident, they are used here to shut in the unblemished, and to keep out the poor offender. The only thing that seems wrong with this way of doing, is that the bandit and thief may roam about with the greatest freedom, while the peace-loving man must put up his bars and secure his doors. There is no freedom for him.

Even now I feel like a hothouse plant gasping for the fresh air; like a caged bird longing for a flight in the open. We dream here of tree-lined avenues, bordered by large-windowed bungalows, looking out onto green fields and receiving the unadulterated air of heaven. What a pity so many millions have been forbidden the joy of the open country!

From childhood to old age these people see nothing but walls and bulwarks. They grow like them, narrow, immovable, stubborn. The very psychology of the situation demands shrunken minds and shrivelled hearts. There is no doubt that this is one of the

great reasons why China has been so conservative. The very center of their thoughts has had a wall about it. They would not allow the thought that anything worth while could be found elsewhere.

They were very well satisfied with their own country, until they began pulling down their walls. The demolishing of city walls has ever been the forerunner of democracy. China began to pull down her walls a few years ago. It

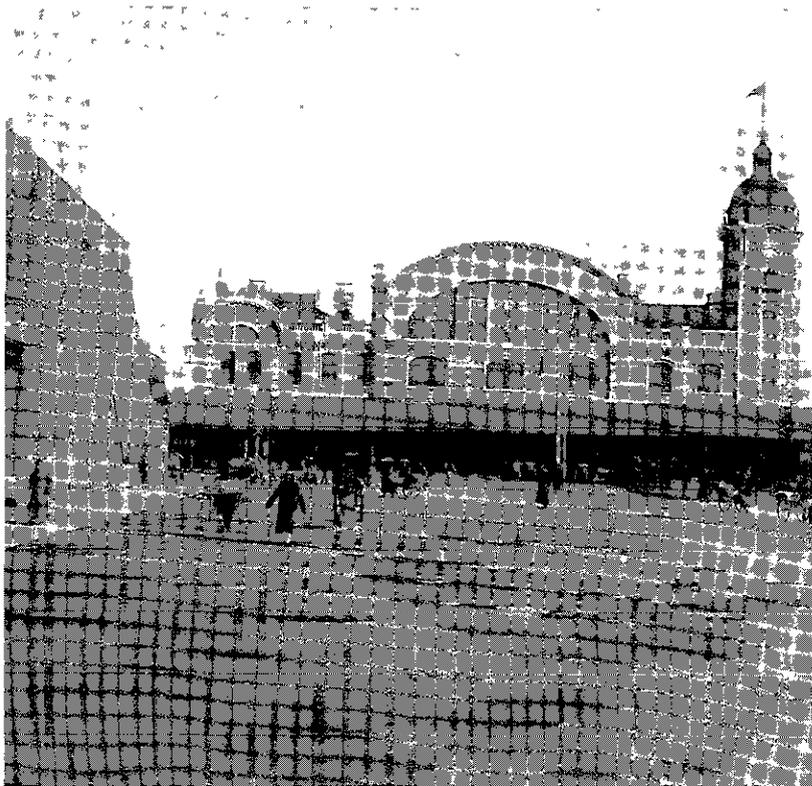
was the first hopeful sign. But still there is great progress to make.

Effect on Chinese Character

THE very character of the Oriental has much of the qualities of the wall. It is blank. The exterior reveals nothing of what is written. This quality is called "face." It is much in evidence at every turn. One can lie, cheat, and steal with impunity, but unless the "game is called off" by some one, the exterior of the person will never reveal that any improper thing has been done.

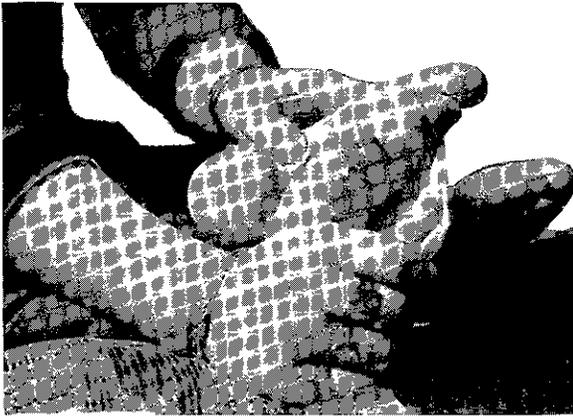
John is dusting the bedroom upstairs, when accidentally he brushes a pair of glasses to the floor, and breaks one eye-piece. Quietly he replaces the article and continues to dust.

Later, the housewife discovers the damaged glasses and calls for John. "John, John," she cries.



INTERNATIONAL

Peking Station and the wall



INTERNATIONAL

Even feet are walled in

John, who is below, is at first indifferent to the sounds from above. But as the calling is so persistent, he realizes that he would lose "face" if the housewife should suddenly appear. Slowly he moves toward the stairway, waiting for the call to be repeated.

"John, where are you?" comes from above. "Come here."

John answers, "Uh," and starts for the door at the head of the stairs. He enters the room, his face as blank as the wall toward which he is looking.

"John, do you know who broke these glasses?" the lady asks.

"No," comes the reply without a facial motion.

"Did you not do it, John?"

"No do," comes the brief answer.

This is kept up for several minutes, but no headway is made. There is no opening in the wall, at least on that side. Another approach must be made to find an entrance into that indomitable mind.

Failing to find such an entrance, the housewife informs the master. He surely will be able to handle the situation.

They are sure John has done the deed, and desire to have him confess it. The master calls the patient John, and takes him upstairs. He begins to catechise him. But John is well sheltered behind his protecting wall, and is not worried. He intends to stay there until he can come out without "losing face."

"Did you do it, John?" the master says gruffly.

The head is shaken wearily, in reply.

"Now look here, John," the master's voice booms out, "you know you did it. I know you did it. I am going to have no more of your lying. If you do not confess, I will dismiss you immediately," he utters with finality.

Again the denial is made, with the remark that if the master wants to dismiss him, he is ready to go. "Buh yao gin [it is unimportant]," he adds indifferently.

Utterly baffled, the master, who has controlled many minds, and whose will is law in a certain line, stands defeated before this ignorant person. The personality of the great man counts for nothing before bulwarks which have been built up through many generations. His commanding figure is nothing to John one way or another.

John will not be driven out, neither will he be smoked out, of the hole into which he has drawn himself. Unless there is a convenient way out, he will stay where he is and lose his job. It would be "loss of face" to confess, which would be far worse for him.

Now the master has had time to cool off a bit. He begins to think that perhaps a little diplomacy might do the deed where force has failed.

He says: "John, come over here. This morning when you were dusting the bureau, you did not see the glasses lying on the handkerchief box, and your cloth brushed them onto the floor. Is that the way it was, John?" he entreats.

The face of the servant is still blank, when he answers, "Yes."

Ah, now the opening has been made, and the master of the house, and other things as well, is going to make the most of it. "Now, see here, John," he says with emphasis, "why did you not confess in the first place?"

"Don't know," comes the languid reply.

"Why John!" comes forth from the astonished man, who thought he had found an entrance into this blank mind, but has found a blind alley instead. "After you have broken, and then lied and lied about those glasses, are you not sorry?" he persists.

"Yes," answers John in most even tones. That is the end of it as far as he is concerned. "So far and no farther," is the meaning of these walls, whether they are made of brick and mortar, or of flesh and blood.

All the Orient is filled with Johns, from the ricksha coolie who steals your pocketbook, and then hands you the handkerchief you have dropped, with the same blank look, to the bandit chief who blandly promises you safe escort, and then leaves you to your own misery.

(To be continued)



INTERNATIONAL

Two friends of hard work

THE STONES CRY OUT

Francis D. Nichol

CHRISTIANITY is a historical religion. Its antecedents, the Hebrew and patriarchal revelations, must likewise rest on facts. The religion of the Bible can not exist apart from the historical accounts woven throughout it.

Christianity, as presented in the Scriptures, is more than a set of abstract ethical principles; it is a spiritual edifice of precepts and promises reared upon a foundation of historical facts. If the foundation be undermined, the edifice must fall.

Let us illustrate: One of the first great promises of the Bible, the prototype of all other promises which follow, assures men that the Seed of the woman would at some future time bruise the head of the serpent. In connection with precepts for right doing it held out a wonderful promise of deliverance. This promise and its precepts, the Bible story tells, follow as a result of a certain historical event—the eating of forbidden fruit by Adam and Eve in the garden of Eden. Now if there were no fall of man, as critics loudly declare, then this promise must rest on a myth. It has no significance, because it has no foundation in fact. Why should the Lord promise to deliver man from the power of the serpent if he had never fallen under Satan's control, or why should the Lord exhort man to turn from certain evil practises and obey right precepts, if he has never fallen, as the critics affirm, from his high moral platform?

Abraham was Flesh and Blood

A GAIN: The prophecies of the Old Testament contain the promise that the children of Abraham will finally be given the land of Canaan if they follow certain commands of God. But if Abraham, as the critics say, is only a myth, then how could it be possible for God to have spoken with him and made to him that great promise? How could it be possible for the children of Abraham ever to receive the fulfilment of the promise? In fact, how could a mythical ancestor bring forth literal children? The man who receives any hope from this Scripture pledge, and who looks forward with confidence to the day when he shall receive an inheritance in the heavenly Canaan, is the man who is sure in his mind that there once lived a man of flesh and blood, Abraham by name, to whom God made a definite promise.

Still again: We find that Christ rested heavily upon the accounts of the Old Testament to prove His divinity. The apostles also used the ancient Biblical records, not only to prove the divine origin of Christianity, but also as admonitions to believers. Chris-

THE SPADE CONFUTES THE CRITIC

Every year the unearthing of the ruins of ancient civilizations reveals some new proof that the Bible is authentic history. This is the first of a series of articles which will show the wonderful testimony of archæology to the truth of the Scriptures.

tians are warned not to tempt God as did the Israelites during their desert wanderings. The followers of Christ are exhorted to serve God with a strong faith, on the ground that Jehovah had never failed the ancient worthies from the days of Abel down through all of patriarchal and Jewish history. Now if all the wonderful narratives of the Old Testament, which purport to be true history, are, as the critics would have us believe, little more than folk-lore and fable, what happens to one of the main pillars

upon which the Christian religion rests? It totters and falls. What encouragement will a Christian who is tried and tempted and discouraged receive from a scripture which exhorts him to remain faithful to the God who delivered Jacob and Moses out of like tribulations, if these men never really had an existence? The only answer is: none at all. How significant is the statement in the book of James: "Elias was a man subject to like passions as we are." The writer, endeavoring to inculcate faith in persevering prayer, called to his aid the Old Testament account of the man Elijah, who is credited with having done mighty things through prayer. Lest by chance any of his readers might fail to obtain all the assurance that ought to be obtained from that ancient narrative, James assures us that Elijah was a man possessed of the same nature as ourselves. With the truth of the actual existence of this ancient prophet, as a man of flesh and blood, firmly fixed in his mind, the Christian has a sure foundation upon which to stand when strong persevering prayer is needed. His mind grasps the simple truth that the God who definitely answered the prayer of a man frail like himself, will certainly answer his petition.

Faith In God Is Based on Facts

FAITH in God, the essence of all religion, is the result of more than subjective conclusions, and a certain feeling within oneself. If that were its only source and foundation, then faith in God must certainly depart from the soul at times, for there are days, yes, months and years, when the feelings are downcast, and there seems little evidence of any guiding providence in the life.

Enduring faith in God is based, first of all, on the definite Biblical accounts of how the Lord has guided and protected those who have trusted in him during all the thousands of years that are past. It is quickened and strengthened by the various acts of deliverance in our own lives, when the Lord in his inscrutable wisdom sees best to answer our petitions in the manner which we desire



EWING GALLOWAY

Ruins of a pyramid, Egypt, where "the stones cry out"

Thus faith finds support in reason. It is no longer blind. For the faith which God desires us to exercise is not contrary to reason, though often far above it. The writer of the book of Hebrews, who enumerates the experiences of those who, all through Old Testament times, were strengthened of God because of their faith in him, reaches the conclusion that because we "are compassed about with so great a cloud of witnesses,"—witnesses to the protection which God has ever given his trusting children,—we ought to step out by faith, believing in his promises. A faith built upon such a foundation will enable one to say with Job, "Though he slay me, yet will I trust in him." How vital is it then that confidence in the historical accuracy of the Old Testament records be not shaken! For "if the foundations be destroyed, what can the righteous do?"

The true reason why today there is little faith in God, is because the foundations have been destroyed. Christ, looking forward to the closing days of earthly history, and foreseeing the satanic influences which would be at work, asked the searching question: "When the Son of man cometh, shall he find faith on the earth?"

The devil's great endeavor has been to discredit the statements of the Bible writers from Genesis to Malachi,

and from Matthew to the Revelation. His greatest efforts have been directed against the very early records of the Bible, for the first are of all most vital. They are the golden historical links which connect poor wandering men with an age when all was perfect. They are the books which tell him that the merciful God of heaven is his Creator, and also his Redeemer. They are the books which give him the true philosophy of all history—that God, not chance, directs the affairs of men.

Tampering with the Bible

Away back in the closing years of the seventeenth century various worldly-wise philosophers began formulating theories regarding these early books. Spinoza, a Dutch scholar, brought forth the view that the early books of the Bible were not written at the time they claim to have been, but were composed many hundreds of years later by some unknown man, and from untrustworthy sources. He was followed in 1753 by a Frenchman, Astruc by name, who attempted further to undermine the authenticity and genuineness of the books of Moses by affirming that they were not only written at a very late date in Jewish history, but were not even the work of one man. He held that a number of men compiled them from fragments of other ancient records. These far-fetched theories were bolstered

up by Wolff, who in 1795 put forth the claim that the art of writing was unknown before the classical age of Greece.

As the nineteenth century moved along, the case against the Old Testament was apparently strengthened by men who said that the Bible accounts could not be believed because there were no contemporaneous records by which to check them up. The idea of the Jews having a highly developed religious system at the early time the Bible affirmed they possessed it, was contrary to the evolutionary theory of religion that scholars had worked out. Further, the Bible spoke of the ancient kingdoms as highly civilized. This, according to the critics, could not possibly be so. They held that the ancient nations before the days of Greece and Rome were little better than ignorant barbarians, especially the early inhabitants of Palestine. Lastly, Bible history was declared to be absolutely unreliable in several specific points because it spoke of places, persons, and nations, of which the Greek historians made no mention whatever. For example, the Bible gives a historical account of a mighty nation of Hittites with whom the Jews made war. The supposedly careful historian Herodotus, formerly called the father of history, made no mention of this nation of Hittites; and so the critics affirmed that the Bible writer had created a piece of fiction in order, probably, to show off to better advantage the prowess of the early Israelitish warriors. Thus the case against the historical foundation of the Bible was made out. The religion of the Bible seemed about to be robbed of its very under-structure.

Is the dawning light of this age of knowledge to prove the Bible merely a collection of myths and traditions, with little or no foundation in fact, and with shadowy promises and changing precepts superimposed upon it? Thus did many query in their minds as the nineteenth century wore on. But God had not

forsaken his Book. Two thousand years ago Jehovah declared through the apostle Peter: "The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth forever."

Archæology to the Rescue

WHILE atheistic scholars at their desks in the schools of Europe were drafting their godless theories regarding the history of the Bible, adventurous men were exploring the ruins of what had once been populous cities of Babylon, Persia, and Assyria, the stage upon which much of Bible history had been enacted.

For many centuries the lands which had once held the mighty empires of antiquity lay uninhabited, save as a wandering Arab tribe encamped upon them. Great mounds, and slabs of stone with strange inscriptions upon them, were the only evidences that men had ever built upon these plains.

What might these ruins contain? What information regarding prehistoric nations would be gained if only those strange inscriptions could be read? The hardships were many, but the incentive was strong, and men took up the task in a bold, systematic fashion.

The early part of the nineteenth century found success attending the efforts of those who had set about to read the odd-looking cuneiform characters which had been used by the ancients. They had scarcely more than succeeded when other explorers began to unearth great libraries of clay tablets that had been buried under the drifting sands of centuries. There lay before them the literature of the ancients. The poetry, the prose, the epic, the fiction, and the history of the early days of the human race might again be read.

Will they tell a different story from that narrated in the early books of the Bible? As the very stones cry out, will they raise their voices in support of the Scriptural records, or against them? We shall see what we shall see.

FACING A WORLD CRISIS

(Continued from page 5)

lasting covenant of peace by the legal bickerings of men among men, are destined to failure. We may succeed in damming up the turbulent waters for a little while by our own efforts, but our barriers are not impregnable. It is human madness and folly to lean upon the staff of our own creation for support, while we are ignoring the only remedy in the universe that can cure our infirmities. A complete surrender and submission of our wills to the will of God, and an unconditional acceptance of the terms of the Most High, is the only basis of peace in the soul of man.

Perhaps this threatened breakdown of civilization and all that makes life worth living, which seems to be inevitable, was designed by a wise Providence to lead us as individuals to the only sure Refuge of Peace. The Prince of Peace, if accepted in sincerity and faith, has power to lift the vilest sinner from the lowest pit and transform him and make him worthy to sit with

him on his throne of glory. It is for each individual to decide whether this ennobling and transforming process wrought by the power of the love of Christ shall take place in his heart and save him from the hopeless ruin and wreckage of a lost world. If there is one thing in the Sacred Volume that is emphasized above another, it is that this old world in its present condition awaits a day of final judgment and destruction. But notwithstanding this final cataclysm of divine retribution, the apostle Peter assures us: "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." But this new world is "the world to come," with the "restitution of all things."

Let us not put our trust and hope for lasting peace in the princes of this world, but in "the Prince of Peace, of the increase of whose government and peace there shall be no end."



The city of Santos, Brazil

THE VIRGIN OF MIRACLES

Roy L. Pierce

ON OUR way to Buenos Aires we stopped at Santos, Brazil, and while waiting for a boat we visited a mountain called Monte Serrat do Milagre, in honor of the "Virgin of Miracles."

This mountain is only about 1,500 feet high, but the path winds back and forth and it required a full half hour of hard walking for us to reach the top, where there is a Catholic chapel for healing. In this chapel there is good-sized room for worship, similar to that in the usual Catholic church. Hung around the walls of this room there are a large number of life-size images of heads, hands, limbs, and other parts of the human body. These are hung up as an offering to the Virgin of Miracles, with a prayer that the individual may be healed of some ailment in the corresponding part of his or her body. For instance, if a person has a sore foot, he will purchase a wax foot and hang it up on the wall in this room. It is said that the priests keep these wax models in the chapel for sale and receive a good price for them.

In another room there were thousands of photographs, paintings, and other articles brought as thankofferings by her votaries for being healed of some disease, or for escape from shipwreck or some other calamity. There were so many

of these that not only were the side walls literally covered, but more than half the ceiling also. The photographs were so close together that they overlapped. Among these offerings we observed a woman's hair switch, and other articles too personal to mention. We were informed that often the most ardent devotees crawl all the way up the mountain on their hands and knees in order to be forgiven of some sin.

Brazil is an enlightened country with a Christian civilization, and in the conduct of her affairs is reckoned among the great nations of today. But the impression of superstition and ignorance such a scene makes is an unhappy reminder that a nation is able to progress only so far as the character of her people permits. We are not wholly unfamiliar indeed with similar acts of superstition, devotion to supposedly saintly relics, here in our own country of the United States of America; but the Protestant influences under which this nation was formed have made such exhibitions unusual and unpopular.



The images on the wall

Upon the pure teaching of the gospel depend the rise and progress of every people. And we are thankful to know that the evangelical forces in Brazil are lengthening their cords and strengthening their stakes for the great work in which they are engaged.

GOD VERSUS THE NEW

THE young widow sought a quiet secluded spot in the great park. In her thoughts she pondered the events of those three happy years when Albert was with her—years so replete with the enjoyments and successes of life, that they seemed like a delightful dream. Then came the cruel war, the call of patriotism, and the enlistment of her husband. For a time the letters made their frequent and regular appearance to lighten a lonely heart, and there was the cheering prospect of an early victory and a joyous homegoing. At length a pause came in those missives of love from over the seas; then a letter from a Red Cross nurse that Albert had been seriously wounded; and a little later came a government notification that he had made for his country the supreme sacrifice.

Oh, the sorrow! The inexpressible anguish! But this was not all. A few months only elapsed until the little prattler of the home sickened; and, despite the utmost efforts of skilled physicians and attendants, he was snatched away to the land of forgetfulness. Kind friends did everything possible to mitigate her sorrows, yet, in spite of all, the world seemed so void, so cheerless. Her pastor, a young man of high theological attainments, belonged to the modern school of thought. On a number of occasions he had attempted to soothe and comfort, but the elegant phrases of popular theology concerning God, heaven, and the hereafter, seemed to that troubled heart altogether visionary and unsatisfying.

From her seat she viewed the merry companies of pleasure seekers hurrying to and fro or engaged in some athletic contest; and with them contrasted her own crushed spirit and dreary outlook. The load seemed more than she could carry; the heart turned, as it were, to stone; and from her lips came the audible whisper, "Oh! if there were a God in heaven who loved his creatures he would never compel me to bear all this."

Life's Shadows

MANY there be, who, because of their own bitter experiences arrive at a similar conclusion. Others look out upon a world with its cataclysm of war, famine, disaster, and hatreds, and, having little or no knowledge of the One who gave his life for man, entertain grave doubts concerning the existence of a presiding, overruling Deity. For this unbelief the popular pulpits and theological seminaries of our land must bear no inconsiderable responsibility.

True it is that life holds many problems, many mysteries, and that clouds and darkness veil the throne of the Infinite; yet love reigns there, and justice and righteousness are the foundations of his government. We live on the unilluminated side of the

cloud, but the other side is aglow with light. Even on a cloudy day in this world of ours, enough rays of sunlight filter through the overhanging vapors to enable us to walk and work and do our pleasure; so God ever gives us sufficient light and truth to dispel all doubts and supply all needs. At other times he clears the mists away, the light bursts through, and the vision fills us with ecstasy and blessing.

God's Character Slandered

THE greatest controversy of the ages has been concerning the character, attributes, and divinity of God. In the beginning Satan attacked his character and was cast out of heaven. He then incited men to idolatrous worship of the things of nature, the heavenly bodies, or the works of their own hands; and even the

professed people of Jehovah were so prone to drift into polytheism that he oftentimes rebuked them and appealed to them in the strongest language,—“Hear, O Israel: the Lord our God is one Lord.” Deut. 6:4.

Later, Grecian philosophy raised its venomous head and sought to banish the thought of God from this terrestrial sphere. The teachings of Plato, Aristotle, and Socrates spread with rapidity to every civilized land

and were eagerly accepted as the highest attainment of scholarship. But he who created the world did not leave it without witness. Four centuries before the Christian era, the Most High declared that he would raise up the “sons of Zion” against the “sons of Greece.”

In fulfilment of this word such intrepid “sons of Zion” as Paul, Timothy, and Apollos invaded the very citadel of Grecian might and fearlessly declared to those aristocrats of learning that the God who made the worlds, the One in whom “we live and move and have our being” should alone be revered and served. In the shadow, too, of Acropolis and world-famed temples, living monuments of believers were raised up to testify to the power of God and his Christ.

In time, Christian schools grew up alongside the colleges of philosophy, and herein lay grave dangers. Gradually the intense animosities and rivalries gave place to mutual tolerance and reciprocity, until at length the differences disappeared; and note well the result—upon the dual platform of religion and man-made philosophy was erected that gigantic organization of error and tyranny known as the Papacy.

Although called by His name, never did other church or institution so misrepresent and malign the character of the Eternal. What, then, could have been more natural than the rise of such free-thinkers as Voltaire, Paine, Ingersoll, and others to blaspheme God and attack the pseudo-structure that, as the avowed vicegerent of the King of kings, had wrought such

In the secret heart of the world there is a longing for spiritual satisfaction which the popular forms of religion have failed to answer. What is the matter with the churches today? Is there no remedy?

PAGANISM—Roy Franklin Cottrell

folly and destruction! The French Revolution, too, was but the human protest against long centuries of pious infamy.

In the meantime Protestantism strode to the forefront in numerous countries and declared itself to be the true exponent of the mighty God. It ran well for a season, and with rugged zeal hurled back the onslaughts of sceptics, atheists, and evolutionists. But what shall we say for the present. Looking about us, and in a fair, candid manner observing the tendencies of our great universities, colleges, and religious denominations, there is but one unavoidable conclusion—the compromise of the third and fourth centuries of our era is being repeated in the nineteenth and twentieth.

The Divinity (?) of Man

MOST insidious is the teaching of the "New Paganism," for it discredits the Deity, and professes to exalt man to an equality with God. Said the pastor of one of our great city churches, now a professor in a prominent theological seminary of the land: "I have not pleaded with you to believe in God. I have not asked you to bring your sins to be forgiven, primarily. I have not asked you to believe in the realities of the spiritual world. I have asked you to believe in yourselves, in the divinity of men, in the greatness of the human soul. . . . Men are what they are because of a fatal disbelief in their own divinity."

The logic of this teaching is that the way to know God is simply to know man; and this is precisely what Prof. W. A. McKeever, of the University of Kansas asserts in his book, "Man and the New Democracy." He says, "I worship God through man. To know God is first to know man, and to know man is to worship the divinity in him. . . . Man is my best expression of Deity, and so I bow reverently at this shrine."

We observe, too, that the widely read inspirational books of Dr. Orison Sweet Marden, although abounding in much that is helpful to young people, are based upon the fatal premise that success depends upon man's finding the spark of divinity latent in his own breast, and fanning it into a living glowing flame. In complete accord with this are the words of President Hall of Clark University, who declares that prayer is communion "with a deeper racial self within us," and likewise with George B. Foster's bold assertion that "the only prayer which we have a moral right to pray is precisely the prayer which after all we ourselves must answer."

What doctrine could be more fascinating, more flattering to the natural human heart! 'Tis little wonder, then, that Miss Robertson, President of Bryn Mawr, tells us that under the spell of this new teaching even habitually indifferent "students turned

into famished kittens and lapped it up like new milk." But, oh, the tragedy of it all to think that the students of America are being deliberately educated away from the God of their fathers! To consider that veritable Pantheism from the gardens of the East is so strongly entrenched in many of our popular pulpits! and to realize that for sorrowing bleeding hearts and a myriad of others in need of spiritual help, the platitudes and vagaries of a mystic philosophy are substituted for the only effective panacea—the gospel of Jesus Christ!

Overwhelming Evidence

NOTWITHSTANDING all, the God of Abraham and Elijah lives and reigns, and the throne of Omnipotence still stands unshaken. Look at the realm called nature with its ten thousand wonders and countless laws; observe with the strongest microscope the delicacy of cell structure in every living thing; note the unvarying uniformity in members of a class or species, and at the same time the vast distribution, differentiation, and diversity of plant and animal life upon our globe, yet all so marvelously adapted to the varying individual conditions and environments, and to the needs of man.

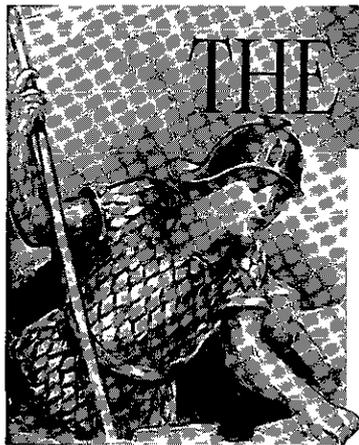
Step out into the darkness of night and view the starry vault of the heavens with its planetary worlds, its suns, and its systems; consider all these on their trackless course through space, yet from the days of the ancients to the present showing no retarded velocity, no faltering motion, no diminished glory. They swing around their far-reaching orbits with a precision that is marvelous; they follow a stupendous system the organization and exactness of which are awe-inspiring; the telescope reveals a beauty in them that is dazzling to behold. Even as in ages past, Orion, Arcturus, the Pleiades, and other constellations in the heavenly train send out their sweet influences into the universe.

Look also, at man, that masterpiece of marvelous workmanship the various members of whose organism are so delicately constructed, so perfectly balanced, so admirably adapted to every needful requirement that no sage or philosopher has ever suggested an improvement; and with nerve and brain tissue fashioned into intelligence, enabling its possessor to treasure knowledge, to remember, to reason, to love and to hate, to enjoy and to sorrow.

Do you ponder all this and yet tell me that the world came by chance, the universe by accident? Is it all the product of spontaneous generation and evolutionary change? Back of all and over all is there no Super-intelligence? If not, you make the miracle of present conditions and existence ten thousand times as great, and reason itself is outraged by such a hypothesis.

The minds of the rising generation, who will lead the world tomorrow, are being fed on a dilute mixture of doubt and wishywashy philosophy. Is there no man, nor system of truth, that will make of our children the "repairers of the breach?"

THE WATCHMAN'S WORD



“Go, set a watchman; let him declare what he seeth.”
Isaiah 24:6.

THE cost of the thirty United States battleships which Secretary Hughes proposed to scrap in the interests of peace would endow 120 universities and build 200,000 homes at \$5,000 each.

WE READ of a man who committed suicide so that he could go to the spirit world and send back word, according to a prearranged plan. Nothing startling or different has developed yet, however. Anyway, we care little to get messages from the place to which he is destined.

ARCHBISHOP CURLEY, recently elevated to succeed the late Cardinal Gibbons in Baltimore, says, “I remind you of the fact that it was the Holy Father who first suggested the Limitation of Armaments Conference at Washington.” We do not know as to that. It is difficult to determine afterward who first suggested anything. We simply call attention to the fact that the Catholics are placing themselves foremost in the inevitable association of nations. It is a move in accordance with the age-old policy of their church.

A PROMINENT religious writer of long experience in church pastoral work, suggests that Protestant churches should have a confessional as do the Catholics. But the confessional he describes is not like that of the Papal Church. It is simply a time and place for church members to talk over their troubles with the minister and get help. There is a vast difference between confessing sins to a man and receiving absolution from him, and on the other hand talking over personal faults with a pastor and together with him seeking God for forgiveness.

THE most blatant agitators and the most prolific advertisers are not always in the right, and are very seldom even in the majority. To credit the street-corner talk throughout the country a stranger would be led to believe that it is just as easy for anyone to get liquor now as it was before prohibition went into effect. Actual facts are far different. And more, though some toppers can get the bootleg stuff as easy as they could before, there are millions of youth who can not get the appetite as easily as they could formerly; and an up-growing temperate generation is the chief hope of prohibition.

“I TAKE it that for the present and the future no intelligent person dreams that any war is likely to arise over religion,” says a prominent writer on world affairs in an article in *World's Work*. We hate to take our stand with the unintelligent; but we more than dream of future religious wars; we know they will come. But the knowledge is not gotten through our intelligence, but from our faith in the authority of God's prophetic Word, which has never failed us yet. The real causes of such wars may be camouflaged by economic reasons, but at bottom will lie religious faith, the strongest emotion that stirs the human heart. Thus more and more, as the end draws near, it will be difficult for men who take pride in having average intelligence to stick by the Bible.

OURS is an age of encyclopedias, among other notable marks of greatness. Besides the Britannica, Americana, International, Perpetual, Religious, Biblical, Jewish, and Catholic Encyclopedias, scholars are now at work on an Encyclopedia of Christianity. It seems strange that if all of these are authoritative, as each claims, it was necessary, for instance, for the Catholics to give us the Catholic truth about all knowledge, and for the Jews to give the Jewish truth about all knowledge, and now for Protestants to come forth with the Protestant truth about all knowledge. The very efforts of each publish their disagreement; and the matter simmers down to all encyclopedias containing much of class opinion rather than of universal truth. We are glad that there is one Book that contains *the truth*.

WILL we have a soviet in the United States? Thousands of discontented agitators are working for it, largely by propaganda literature from other countries. It is only necessary to read a few sentences from their publications to see how destructive it is of established morals and sound and safe government. According to them the capitalist class exert a sort of hypnotic influence over all workers, and prostitute journalism, literature, art, and science, to maintain the spell. All teaching of thrift, industry, frugality, and abstinence is simply for the purpose of keeping the poor subjugated. Reverence, obedience, patience, humility, contentment, are all “servile virtues.” So the workers must teach defiance, discontent, impatience, and so get “the old earth and its riches for themselves.” Such views of life are self-defeating in the end; yet they are destined to cause much bloodshed before the laborers learn that class rule is as bad for the poor man as for the rich man. (We expect to be accused of writing this paragraph at the instigation, or under the influence, of some capitalist.)

BOOK NOTICES

"The Kingdom of God Established, Invaded, and Restored from Invasion," by Ross C. Porter.

We have before noticed this excellent book, the last work of a man of God whose life did much to forward the cause of the divine Kingdom. You need and will enjoy the book. Notice what others say:

"No other modern book that discusses this theme so well as this volume."—A. O. Tait, Editor *Signs of the Times*.

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"It is written in the kindly spiritual tone which characterized Elder Porter's ministry."—F. M. Wilcox, Editor *Review & Herald*.

"Doubtless one of the most compact and helpful presentations of God's plan for his kingdom ever written."—J. R. Ferren, Circulation Manager, Pacific Press Pub. Assn.

Published by Richard G. Badger, the Gorham Press, Boston, Price, \$1.50.

"Poisoning Democracy. A Study of the Moral and Religious Aspects of Socialism," by George McCready Price, M. A., Professor of Geology, Pacific Union College, California.

Professor Price is the author of a number of books dealing with aspects of geology, such as "God's Two Books," "Q. E. D.," and "Illogical Geology." In them he strikes steam-hammer blows at the evolution theory as applied to science, and in such a convincing manner that there is little room left for argument. In this book, "Poisoning Democracy," he brings his keen scientific mind to bear on the question of Socialism. In reality, Socialism is Darwinism carried into the realm of psychology and economics. Socialism has its good features; but it is based on wrong premises, and it dreams of impossible results. In fact, there is a numerous family of "isms" that are plainly of the same parentage.—Socialism, Modernism, Liberalism, "New" Theology,—with the youngest, but far from weakest child, Bolshevism. And Bolshevism, the ripe fruit of Socialism, is finding its way into the United States to such an alarming degree, and in such cunning disguises, that it is time America were aroused to the subtle danger. This is the "poison of democracy." Professor Price's book is most vital, besides being written in an intensely interesting style.

Published by Fleming H. Revell Co. Chicago, Price \$1 25.

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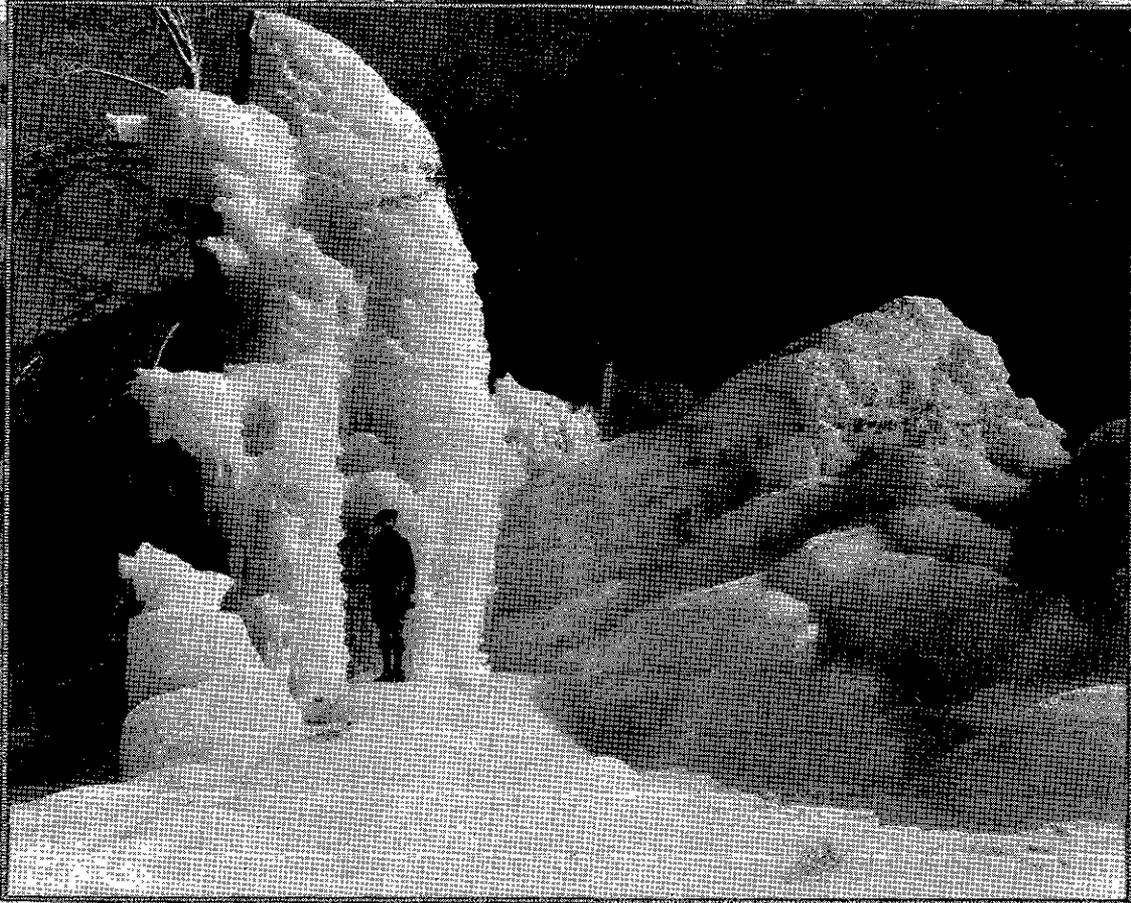
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WHO DID THIS ?

Men found it in a park near Denver, Colorado,— this remarkable masterpiece of ice sculpture executed by —. We bend our ears to catch the name of the sculptor.

Yes, it is a wonderful specimen of beautiful handiwork, showing exquisitely delicate in its billowy whiteness. Was ever any monument so natural, so tasteful, so symmetrical, so decorative as this? Oh, yes, we have often seen as beautiful effects in frost on our windowpane, but they were more like the silvered filigree work of a painting than like carved marble. The artist,—

More interesting still, the whole execution of this was no doubt done in one night without the sound of a tool — only the gentle breathing of its maker as he worked. And now a man stands as the central figure, as if boasting of his prowess and skill, and saying, "See what I did!" All he is good for is to



bring forth its excellent glory more fully in contrast with the black blot of his presence. Now its real author —. Who did it?

Oh, the Weather Man did it! And who is this giant and beauty-loving welder of the weather? We know him not except by hearsay. No, it could not have been a man who did it at all. The nice touch of the feminine is required to produce such forms and paint such tints. It was Mother Nature! And who is she? Surely an absentee goddess beyond human ken. Then it must have been Force, or Power, or Law, that did it. Someone would say that he can decipher the monogram of the famous artist, J. Frost on it. Or maybe it just happened so. But we will have to stop with that.

Why will men evade, and reason, and guess, and theorize, and hypothesize, and platitudinize,— anything to avoid the one simplest, most complete, most reasonable, most satisfactory, entirely scientific, and definitely final answer?

Who did this? — God.