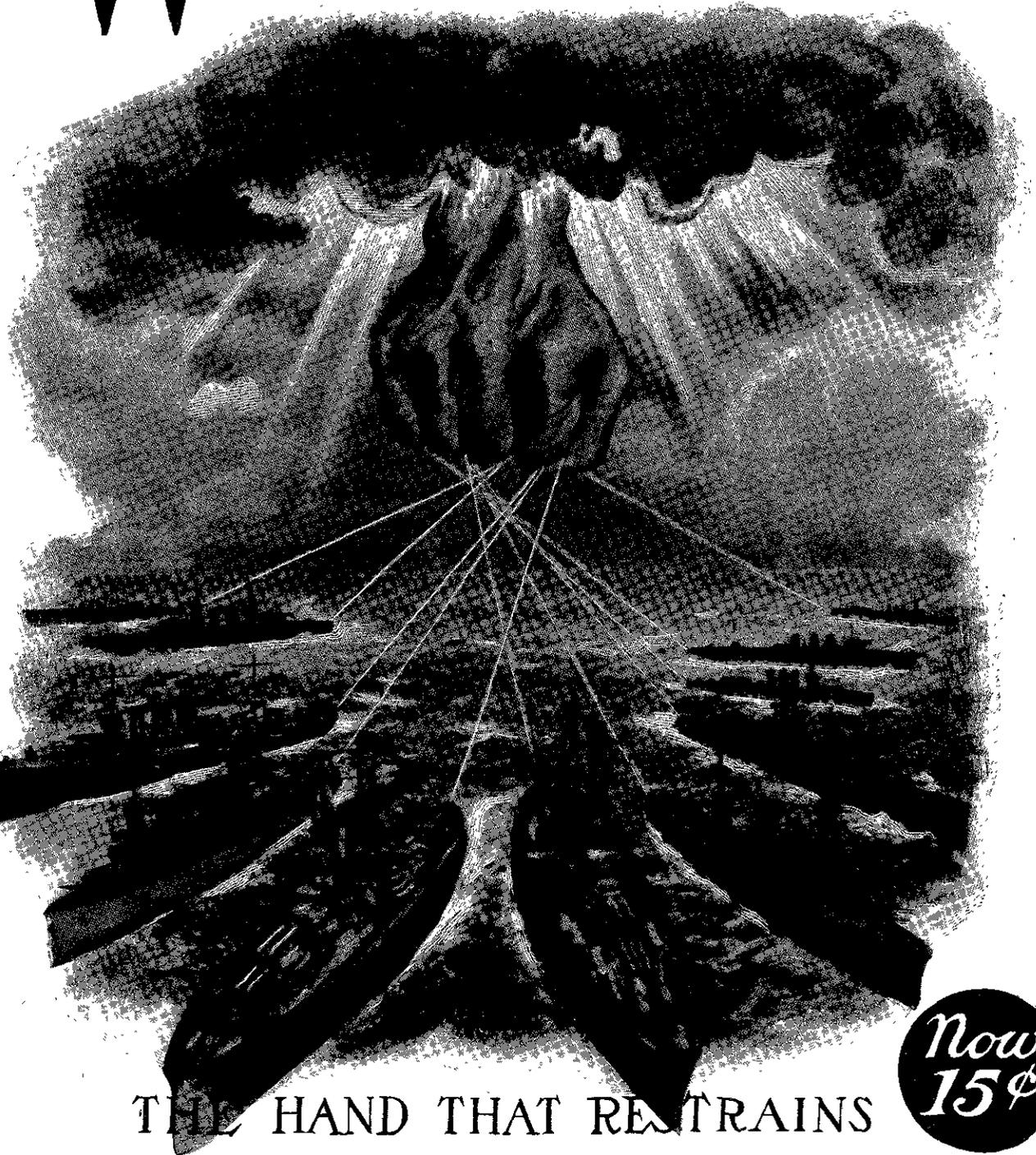


The
Watchman
Magazine
AN INTERPRETER OF THE TIMES

MAY



THE HAND THAT RESTRAINS

Now
15¢

BLASTS

FROM THE

Watchman's Trumpet



FLASH LIGHTS

ON PASSING EVENTS



CRIME MAY BE robed in broadcloth and silks, vice may be garmented in ermine and purple, but sin is sin—and the Judgment hasteth on apace.

IT WAS UNDER a Pius (the IXth) in 1870 that the papacy lost her temporal power and the feud started between the Quirinal and the Vatican. Will it also be under a Pius that the breach will be healed?

PEACE IS NOT a question of treaties or conferences. It is not even a state of mind. It is a quality of heart. And it is first of all personal, not national. Great peace have they who have enthroned the Prince of Peace in heart. This then is the path to peace, and will be realized in its fulness when Jesus returns and sin is forever banished.

THERE IS A great furor on in Kentucky over a proposed law to prohibit the teaching of evolution in state-supported schools. The aim of the anti-Darwinists is laudable, but the most drastic legislation will not dam the flood of evolution. Only the counter-teaching of faith in God can stem the tide. Truth is its own defense; what it needs is advertising.

THERE ARE TWO reasons why peace can not come through disarmament, suggests an exchange, even if total disarmament were possible. The first is that so many peace tools may be turned into war weapons almost over night. And the second grows out of the first, that, when faced with death, men will resort to any measure, no matter how savage and inhuman.

THE PENDULUM swings forward and backward. The new president of Chile has declared himself unreservedly in favor of complete religious liberty and the complete separation of church and state. On the other hand, since Constantine's return to power, the policy in force during the period of the Venizelos government in Greece permitting the sale of the Bible is modern Greek, has been reversed, and Greece is now the only country in the world forbidding its subjects to read the Bible in the language they understand and use.

RIDING THE CREST of a wave of world sentiment, and favored by an abnormal world situation, the Washington Conference played heavy restrictions on a single engine of warfare—the battleship—but which, according to the leading experts of all navies, had outlived its day due to the development of air craft and sub-sea boats. When the discussion passed from battleships to submarines and gas warfare and land armaments, agreement disappeared. As Frank H. Simonds says, "It is not correct to conclude that there is a new spirit abroad in the world or a new era at hand." And his conclusion is sound.

The Permanent Court of International Justice has been opened at the Hague to aid in maintaining concord among the nations. It is in

Hague Court Opens With Empty Docket

a sense the world's most exalted tribunal for, according to Article XIV of the League Covenant, "the Court shall be competent to hear and determine any dispute of an international character which the parties thereto shall submit to it," settling these differences on the basis of reason and justice, rather than by appeal to the sword. But the irony of the situation lies in the fact that in the midst of a world of unrest it has no business before it. Civilization, swaying under the weight of her infirmities, needs every possible support in these trying times. It needs all the vision, the integrity, the high ideals, of those who are seeking to steer the ships of state safely through the restless currents of international greed and suspicion, around the bars of unemployment and industrial disruption, past the dangerous financial rocks and the swirling eddies of rationalism.

The eyes of the West shifted to the Far East in the closing months of 1921. Forward-looking statesmen in the new world had seen in the

The Shifting Center of World Interest

rivalrous policy of nations tendencies which, if unchecked, might involve civilization in another ruinous cataclysm,—hence the Washington Conference. War-weary, battle-scarred Europe, stooping to pick up the fragments of her shattered civilization, gladly joined the parley, seeking relief from her over-load of battle craft building. The world knows the achievements, honors the participants. Disquieting movements were checked. The nations involved, giving vent to a sigh of relief, face their breathing spell with optimistic mien. In the midst of this lull we wish to make the deliberate prediction that the center of interest will shift again, this time to the Near East. Tremendous issues are involved which will entangle the whole world—East, West, North, and South. He who is wise will study the trend of the times in the light of the great Guide-book. But—more of this later.

A movement is on foot to reform the Gregorian Calendar which has been used by nearly all the civilized world for 340 years. A "Liberty

Calendar Would Make Sunday Seventh Day

Calendar" bill is now pending in Congress, calling for division of the year into thirteen months of exactly four weeks each, each week and each month to begin on Monday and end on Sunday. The thirteenth month would be called Vern or Verna, to follow immediately after February. "Each seventh New Year Day and Leap Year Day is to be observed as Sunday, to preserve one-seventh of the time as sacred." Another feature is the establishing of a fixed date for Easter, March 14 being suggested. It is further suggested the calendar become effective in 1928, as the next day after the first is a Monday. The religious element in the proposal is interesting, and perhaps significant in view of the suggestive shifting of Sunday from the first to the seventh day of the week.

From many quarters come calls for a universal language to be used in international diplomacy. French, so long the accepted language of

Will Call for Universal Language Be In Vain?

diplomacy, is being pushed aside by English as the medium for general international communication. Esperanto and medieval Latin have been suggested. It is said the League of Nations is looking carefully into Esperanto's claim for preferment. But,

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Newspaper
for the
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The
Watchman
for the
MEANING

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MAY, 1922

THE HAND THAT RESTRAINS

TRY to visualize this strange and unusual picture: First, a bleak, barren, rocky island only a few miles in circumference, so isolated, so inaccessible, that it is used by the government as a prison for its convicts. Imagine, among these convicts doomed to hard labor in the island mines, one, a gray-haired, gentle, saintly-faced old man. He is the last of a wonderful group of twelve. A Sabbath dawns. It is two thousand years ago. The mightiest nation that ever lifted a scepter governs the world with its iron rule, and has incarcerated him there for conscience' sake.

He kneels in prayer, perchance in some rocky grotto of this barren island. The spirit of the unseen world settles upon and around him. Quickened with the vision of a rapturous seer he looks forward into human history for two thousand years. He sees the world plunging madly, desperately, into war. He sees that war spreading from nation to nation until it threatens to engulf them all, whirling them into a maelstrom of inhuman struggle and annihilation until it seems that universal war is to culminate in the complete and final destruction of the human race.

He looks above the enginery of war and the clouds of battle and sees a mighty Potentate sitting upon the universe throne of unlimited power. There come to his mind the words of a heathen king, spoken seven hundred years before, declaring "that the dominion of the Most High is an everlasting dominion, and His kingdom is from generation to generation; and all the inhabitants are reputed as nothing; and He doeth according to His will in the army of heaven, and among the inhabitants of earth; and none can stay His hand, or say unto Him, What doeth thou?" With thoughts of faith and confidence in

By Lucas Albert Reed

the supremacy of the universe Sovereign he sees mighty messengers, clothed with light and power, flying swiftly from the great white throne signaling and crying, and issuing the mandate of high heaven, that the winds of discord and hate and strife and commotion and war be stilled, and held in check until every child of God throughout the world shall have been marked and numbered for the heavenly kingdom.

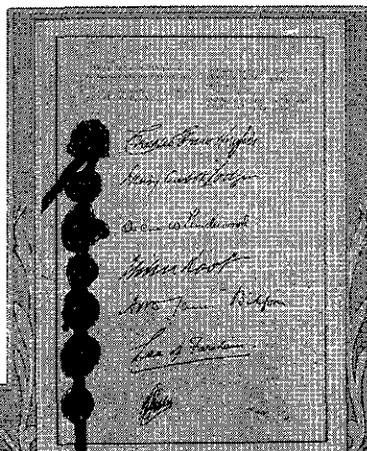
The record of this strange and marvelous incident, now nearly two thousand years old, you will find in the first and seventh chapters of the last book of the Bible.

War Holiday's Inner Meaning

NONE of us have yet forgotten the horror of that recent cataclysm which human minds have come with universal accord to denominate "The World War." It spread from nation to nation until there were left but a few spots on the surface of the globe that were not involved in the mighty struggle; but even in these places poverty, hunger, pestilence, and death walked as specters of plague by night and by day. There were minds so tortured by the import of earth's debacle that with gloom and foreboding they began to fear that this was indeed the apocalyptic battle of Armageddon, in which the world would be wrecked, and the human race would end. But their view was wrong; they were looking too far forward into those visions which the old gray-haired man on the Roman convict-isle of Patmos had seen and recorded for a future day. They looked at this war as a fulfilment of the sixteenth and nineteenth chapters of Revelation, whereas it was but the tremendous earthly spectacle which John had seen so many years ago and re-

The signature page of the ten-year naval holiday treaty recently made in Washington. The names and seals of the American delegates appear first.

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corded in the seventh chapter of Revelation.

We stand today at the time and place where the events of that seventh chapter are being and shall be all fulfilled. And today we see a time when the nations are angry, when there is more possibility and likelihood of human strife than in any other age of the world; but at such a time, with its deadly fear and portent of awful war and strife, we see the great nations in high conclave with the announced and determinate purpose of preventing war and limiting even the preparations for war by a firm and solemn compact to run forward over ten long, restful years.

We know some of the human reasons why this has been accomplished; but thousands, even millions, do not know that back of the human reasons and desires there lies the definite revealed purpose of God himself to prevent war, to hold in check the four winds of strife, north, south, east, and west, until His servants have been sealed with His life and character, fitted for His blessed, soon-coming kingdom. This sealing the servants of God in their foreheads is but one way of saying that they are to have the name or character of God in the mind. Rev. 14: 1. It is but another manner of saying that they have rejected all false religions and worship. Rev. 15: 2. To have the character of God in the mind is but to say that God has put His laws in the heart and written them in the mind, for this is what God pledges himself to do in the new covenant which was confirmed and established by the blood of Christ. Heb. 10: 16-25.

Significance Deeper Than Human Ideals

IT IS very important for us to understand what the present suppression of war and preparations for war mean to the human race. It does not mean that humanity has suddenly received a change of heart in the fundamental sense. From the human side it is simply because the burden has become too heavy to be borne; but when we understand the visions of John as given on the island of Patmos two thousand years ago, we see a great divine purpose in it all. There are today on earth in the midst of men, at the head of nations, in the halls of legislators, and by the side of prominent statesmen and political leaders, invisible heavenly messengers who are working with mighty power to hold in check wars and to limit the preparations for wars; and it is for the one purpose of allowing the mystery of God, the gospel work, to be finished.

Rev. 10: 7. And the gospel work can not be finished until every child of God has been sought out and sealed for the kingdom. Today, therefore, as never before, this gospel of the kingdom is being preached in the whole world for a witness unto all nations; and when its testimony is finished, the end shall come. Matt. 24: 14. Therefore we call to your attention this stupendous fact.

Now you may be a well-informed reader of current history. You may know all the points and principles, conditions and amendments, comprised in the nine-power treaty recently signed at Washington. But while you are well-informed regarding the human

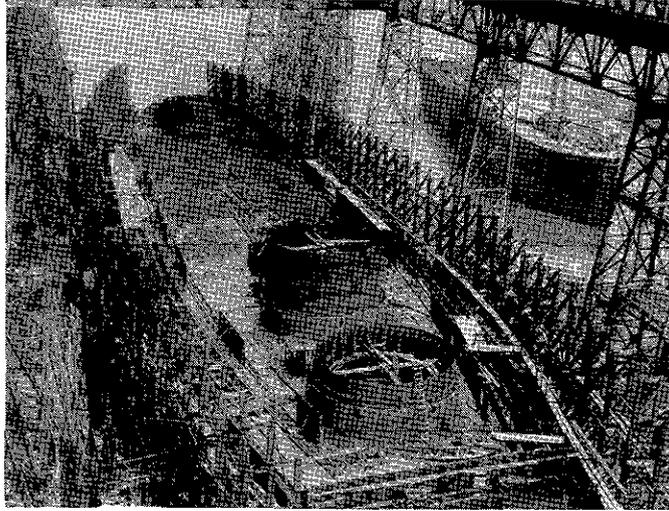
significance of these events, are you also well-informed as to their divine significance? While the nations are working to suppress war and to cut down the burden of its expense, God is working to gather out a people fit for His eternal kingdom. He is calling them to a life and character that is like His own. He is calling them to the full obedience of His law; for to offend in even one point is to become a sinner, is to have a defective character, is to fail to have the name or character of God in mind and heart.

The Hand of the Divine Distinguished

DO YOU know today of a gospel work, of a divine message, that is going to the whole of the inhabited world, calling upon humanity to fear God and give Him glory and yield not to any defective or false worship? See Rev. 14: 6-9. There is such a work of God in the world today, and this magazine that you are reading is wholly given to that very work, and the House that publishes it is one of the many throughout the earth solely devoted to that self-same purpose.

Now, it is plain and clear, since God is suppressing war for the sole purpose of giving free course to His gospel work, of conforming human lives to the divine similitude; that just as surely as He is suppressing war in the earth, just so surely and certainly is He bringing human lives up to the full measure and stature of men of God in Christ Jesus. He is today putting forth extra effort to make men more like the divine, even as He is putting forth extra effort to hold strife and war in check. These two kinds of work, the suppressing of war, and the perfecting of character, are to go forward concurrently.

Should not this strike us with a mighty hope and joy today as never before in all the history of the world? God with all His heavenly agencies, measured by all



KADEL & HERBERT

The U. S. Battleship South Dakota as she looks today. Work on her has been stopped, and she will be dismantled according to the recent disarmament treaty.

His inexhaustible resources, stands ready to work with every one of us now to overcome every fault, weakness, and sin, in life and character.

When the time comes for the grain to ripen, we know that the great Creator has arranged the conditions by which this may go forward to perfection. The rain, the sun, the times conspire to mature the wheat fully, perfect it, and harden it, ready for the harvest. And so it is with us today, God's conditions for us today are not the days of the spring time with its tender shoots and opening buds and milky grains, but we are now in the days just preceding the harvest. The heat, so to speak, is hot and intense, the days are long and hardening, and the grain, if it grows naturally as God would have it, will mature and harden and stand ready in the field for the coming of the heavenly sickle.

It was a blessing to have lived in the spring time of the gospel age with its quick and tender growth, with its beautiful buds and blossoms; but it is also very wonderful to live in the early autumn time of the gospel age, though the days are hard and long, for they are perfecting and ripening human characters, that the grain may be ready for the heavenly garner.

Mightier than Restraining the Waters

A LITTLE way from now the grain will stand, ripened. Sad to think that there will be tares amidst the wheat; but even so the tares will also be ripe and ready for the harvest. But we read that the tares are to be gathered and burned. As surely as God has spoken in His prophecy, as surely as we see evidences of His pacifying power among the nations, just so surely may we find evidence of His working in human lives to ripen characters for the kingdom.

And both His work among the nations and His work upon human hearts are mighty and tremendous mira-

cles. In the ancient days when His people were crossing the river Jordan to enter the promised land, He held the flooding waters of that river in check as a mighty wall, while His people went through the bed of the river on dry land. And He held that flood in check until the last individual had crossed into the promised land. But His people in gratitude to Him for His goodness, though they knew He would hold the waters in check until all were across, "hasted and passed over." God today is not holding waters in check, great as that miracle was; but He is doing a mightier work in that He is holding in check the hate, the passion, the strife of countless thousands who neither honor nor respect Him. And He will continue to hold them until His work on earth is done. But we like those of old should manifest our gratitude to Him by *hasting to pass over*.

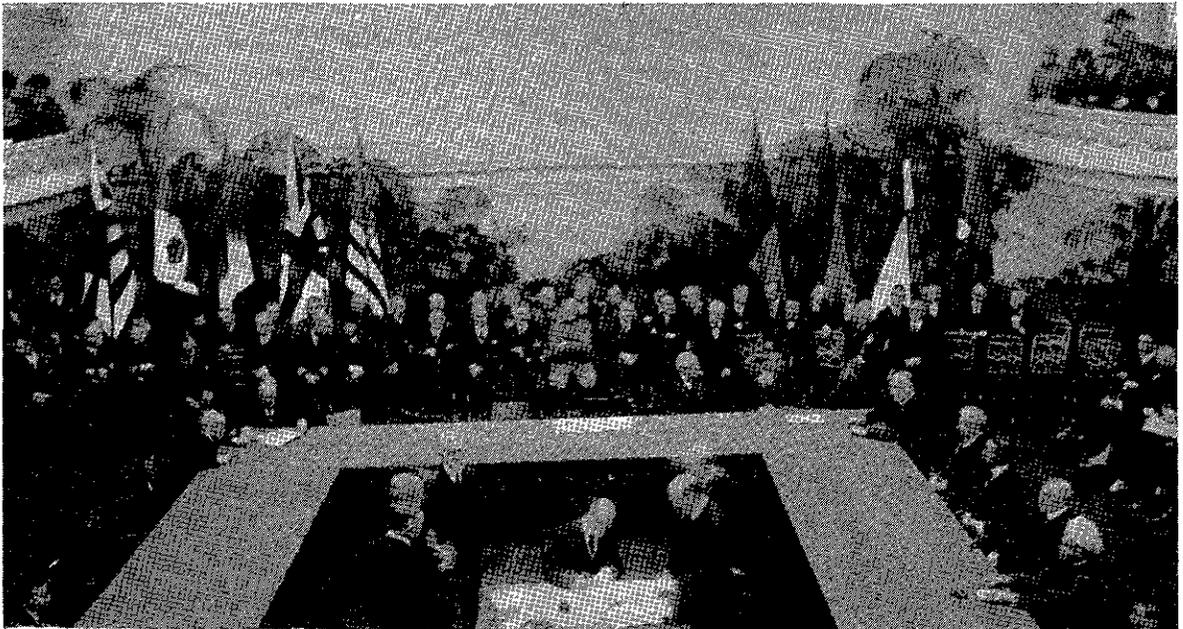
It Silences the Cannon's Boom

IT IS a wonderful and mighty hand that is now stretched out over the nations, and none can turn it back until the work is done. That hand suppresses war. That hand silences the boom of the cannon and the rattle of musketry. That hand stops the flow of blood and the cry of hate.

But also that outstretched hand opens the way of the servants of God to enter every nation of the earth. That hand protects the messengers of heaven, as they go forth to every nation, kindred, tongue, and people to sound the gospel as a testimony to all nations that then the end may come.

"This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations. For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?" Isa. 14: 26, 27.

Thank God for that restraining hand.



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Secretary of State Charles Evans Hughes signs one of the treaties at the Limitation of Armaments Conference.



KADEL & HERBERT

Famine's Latest Sally

THE heart of the world, touched by a succession of moving appeals from starving sections of Europe, Asia Minor, and the Far East during the past five years, has responded again and again, and millions of tons of food have been sent to the out-stretched hands across the seas. Again the appeals have come from broken Russia and the disrupted Near East. In Russia famine and disease rage almost beyond belief. Dr. Frithjof Nansen, in charge of the Allied relief work in Russia, states that 12,000,000 will die before June unless help from America is forthcoming. The word comes: "The shrunken bodies, distorted almost beyond recognition, their hands like the claws of some grotesque bird, their arms and legs like the limbs of skeletons, and their faces wrinkled and wizened—such are the tiny, stricken children in the famine areas of Russia." And famine's dread twin-plague, disease, in the form of typhus and cholera epidemics, is slaying ruthlessly.

In the Russian Caucasus, Asia Minor, Constantinople, and Beirut the plight is well nigh indescribable. The cabled appeals say: "Hunger spreading over new areas," "Death from starving increasing," "Never in most harrowing conditions of relief work have seen such suffering and tragedy," "Help imperative in interest of humanity." Typhus is increasing from 100 to 400 per cent, and in some localities people are making flour out of bones.

To assist in meeting the Russian situation, Congress made a \$22,000,000 appropriation, and twenty-four American ships laden with 7,000,000 bushels of corn, 12,000 tons of corn grits, 1,400,000 bushels of seed wheat, and 340,000 cases of evaporated milk, cleared our Eastern ports on their mission of mercy.

It is true that these harrowing conditions have come largely as the aftermath of war and revolution, yet few recognize the deeper significance of these distressing scenes. The days in which we live are marked. Developments in every sphere of life announce in trumpet tones the unusual character of the times. The conclusion is irresistible when we read in the Scriptures of a startling array of signs, including unprecedented

THE NEWS

Trotsky in a jovial mood—yet his land is racked by famine and disease, and paralyzed through industrial disruptions.

"famines and pestilences in divers places." Matt. 24: 7. The passing of the present world impends, and the dawn of the new heavens and the new earth soon to supersede it is approaching swiftly. These distresses will soon be banished forever, as the Prince of Peace seizes the scepter of Old Earth. Meanwhile every mandate of humanity urges us to render every possible relief. But in it all let us remember that this world phenomenon is one of an irrefutable cluster of omens of the soon-coming Christ.

Radio's Amazing Strides

THE radio era is here. Radiotelephony has become "the most fascinating hobby of modern times," avers the *Scientific American*. It is estimated there are now more than 14,000 amateur radio sending stations in the United States. Today 15 per cent of international communication is carried on by means of etherial impulse. "In twelve months radiophoning has become the most popular amusement in America," asserts the *New York Times*. Continuing, it adds, "There are said to be 700,000 schools, colleges, and churches, as well as factories, shops, and homes, fitted with receiving apparatus." Secretary Hoover says: "We are indeed today upon the threshold of a new means of a widespread communication of intelligence that has the most profound importance, from the point of view of public education and public welfare"

The wonders of recent wireless inventions have made it possible to telephone across the Atlantic and to telegraph around the world. *Current History* states: "The last three years have brought tremendous progress—progress so rapid, indeed, that the man of the street does not have even an inkling of its far-reaching character." And the *American Review of Reviews*, adds, "In a few years the use of wireless telegraphy will be well-nigh universal."

England has started to carry out an ambitious plan which will give her a chain of wireless stations around the world. The German Government is now building 1,500 standardized receiving sets, which she expects to place in the leading banks and business houses throughout the nation. And France and Japan are by no means overlooking its value.

News service, weather service, official time, concerts, lectures, programs, sermons, and even bedtime stories for the children, are now available to any who have the receiving apparatus and care to

"listen in" in most sections of America.

The United States Department of Agriculture recently inaugurated a radio farm service from Washington, Cincinnati, St. Louis, Omaha, North Platte, Elso, and Reno. During the last week of January a twice-a-day market-news service was initiated in New York City to serve the farmers of New York, New Jersey, and Eastern Pennsylvania. Radiophone receiving outfits are now fighting for their place beside the phonograph. Indeed, the *Popular Science Monthly* tells us "the nation is now blanketed by wireless news and music."

But we turn from the tremendous fact of the achievement to an inquiry as to the why of it. Why have these amazing advances in various means of rapid and universal communication been reserved for this generation? It is significant that the greatest advance seems to be in the lines of rapid communication and travel. It becomes doubly significant when we pause to recall the prediction of the Book of God that in "the time of the end, many shall run to and fro, and knowledge shall be increased." Dan. 12: 4.

This marvelous increase in intellectual knowledge, this tidal wave of inventive achievement today, was predicted twenty-five centuries ago, that when the days foretold have come men might realize by this sign our position in the stream of human history. We live in "the time of the end."

There is another factor involved in this world phenomenon. God has a special message for humanity today spoken of in Scripture as "the gospel of the kingdom." No close student of the Book can resist the conviction that this epoch-making advance in intercommunication and world travel is preparatory to the speedy accomplishment of the divine purpose; for, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt 24: 14. Thus another link is forged in the chain of irrefutable evidences that time is soon to be superseded by eternity.

A Truce of God

LOYD GEORGE proposes that European nations agree not to fight one another for ten years. Centuries ago, when the peoples of the Continent were not far removed from heathen savagery and knew no better than to fight among themselves most of the time, such a "truce of God" was often proposed and carried out. We say now that they "rested up" so that they might more effectually destroy one another when the truce was over. They may not have thought of it that way, but so it looks to us as we look backward. Has modern Europe retrograded so far that

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it can do no better than resort to a mere extended armistice in which to catch breath for a renewal of the struggle?

It is a pitiable situation, and yet very real, that great nations absolutely can not agree not to fight. So they meet peaceably, and sit down calmly and deliberately to settle it that they *must* fight one another, and the only question to decide is how and when. Europe surely needs a truce, if nothing more permanent can be secured; and any scheme that staves off war is commendable as far as it goes. But let war be banned, not planned.

Another reason is given why a truce among Europeans is necessary. The Asiatic and African peoples are rising against the domination of the white man, and Christian civilization and leadership are imperiled. An exhausted Europe would soon fall a prey to a rejuvenated Asia. This is a very real danger. But the best way to escape the Yellow Peril is to remove the peril. When in the early centuries of our era the savage tribes of the North were sweeping down on Rome to destroy it, their blows were materially softened by the converting power of Christianity, which had been growing like leaven in their midst for many years. So today the best and only way to save Europe from the heathen is to convert the heathen. And it could be done with the effort that is spent on war and defensive measures.

But it is not our prerogative to dictate to statesmen. We note what will be, rather than what might be. The important fact concerning the proposed truce is this: God has said that men can not stop fighting if they would, that Armageddon, and not a permanent world peace made by men, is just ahead. When great men fall back on a temporary cessation of strife as the best they can do, they are simply corroborating His word and fulfilling His prophecy.

No "truce of God" is mentioned in the Bible; so no truce is of God, except as an expedient for finishing his work. But there is a "peace of God;" and that is what the world needs—and what it will get when He sets up His kingdom on the earth.

The Pleasure Abandon

ACCORDING to the findings of the Senate Finance Committee the American people spend from \$750,000,000 to \$1,000,000,000 a year to see motion picture shows. The investment in the movie industry, which now holds fifth place among America's industries, totals about \$250,000,000 and employment is given to about 250,000 persons. More than 20,000,000 people daily attend the American motion picture

Zaglul Pasha, leader of the Egyptian Nationalists, who now comes into power as his country is made a sovereign state

shows, paying in \$4,000,000 at the box offices of the 18,000 theaters. The modern passion for entertainment makes possible the enormous incomes of the star-idols of Moviedom. Mary Pickford's income for two years was \$1,123,625, according to court testimony recently taken in New York.

Passing to baseball, the fact that Babe Ruth, in addition to a salary of probably \$50,000 will receive \$500 for each home run, shows the tremendous popularity of this sport, and indicates the enormous box receipts from the baseball fans which make this "stipend" possible for a single player. These figures reveal a situation that is a startling fulfillment of the prediction of Holy Writ that "in the last days" men shall be "lovers of pleasures more than lovers of God." 2 Tim. 3:1-5.

We have touched upon the pleasure side of the picture. Now look at the other side. A cry of alarm has been voiced by religious leaders over the fact that the churches can no longer hold their people; that there are 5,000 empty pulpits in America, as well as innumerable empty pews. The situation is so pronounced that it is taken by the National Reformers as the fundamental reason for their activities. The secretary of the Lord's Day Alliance, the Rev. Harry L. Bowlby, has stated: "We propose, by legislation, to make it easier for people to go to church. In other words, we shall try to close the baseball parks, the golf links, the motion picture and other theaters, the concert halls, the amusement parks, the bathing beaches, and so on. . . . We believe that if we take away a man's motor car, his golf sticks, his Sunday newspaper, his horses, his pleasure steamships, amusement houses, and parks, and prohibit him from playing outdoor games or witnessing field sports, he naturally will drift back to church."

And Dr. Leach, in the *Homiletic Review*, says: "Give us good Sunday laws, well enforced by men in local authority, and our churches will be full of worshippers, and our young men and women will be attracted to the divine service."

We shall not discuss here the principle of religious legislation involved in this program, nor shall we deal with the general influence of the movies,—of Hollywood, of Arbuckle, of Taylor. We will leave the moral phase of the question to another time. But the fact remains, the world is under the spell of the pleasure-god. The times have been divinely designed as "God-forsaking." In every sphere—religious, social, politi-

cal, industrial, physical—there are clear-cut evidences that we are crowding the twilight hours of human history. The end of the age is upon us. Wise is he who reads aright the signs of our times, and prepares for the transcendent event soon to burst upon an unprepared world.

Is This Jingoism?

EUROPE and Asia boil like a pot with actual and threatened war and revolution. One needs but to tell things as they are now,—without making any prophecies—to startle the world at the prospect. Is it "jingoism" to open our eyes to what is going on among the nations, and, judging from the unvarying outcome of similar conditions in the past, to predict a cataclysm in the near future?

Great Britain alone has enough stupendous problems and impending crises on her hands to occupy the constant attention of a World League. "The lion's brood" is restive and on the rampage for freedom or blood. After interminable negotiations, bitter feelings, and much bloodshed, Ireland was granted almost absolute freedom. With a sigh of relief all interested parties expected to see the dove of peace make its nest on Erin. But the Irish turned from fighting the English to fighting among themselves, and still the "old sod" drinks the blood of its sons.

Catching the cue from Ireland Egypt pressed more strongly its claims for independence. With surprisingly little resistance from England, the land of the Pharaohs was made a sovereign state on February 23. The British Government makes certain reservations, but Egypt is free. We have not heard of civil war on the Nile—yet.

There are wide gaps between the self-governing abilities of Ireland and Egypt, and of Egypt and India, but the spirit of free government moves on. India is all afire over recent developments, and when India is stirred, the world is stirred. Its three hundred million fanatical Mohammedans and Hindus are being agitated by a small number of malcontents to a frenzy of political zeal. Whatever India does it does in the name of religion;

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The professional reformers at Washington are again staging a great campaign for blue laws, and propose to force by law the closing of every door in the District of Columbia on Sunday,—except the church doors,—and to prevent any sort of work being done on the first day of the week,—except works of charity and necessity, and these only under close restrictions. Americans had better look to their liberties.

RELIGION *with* a VENGEANCE

A NEW Sunday Bill was introduced recently into Congress by Hon. Fitzgerald of

By Charles S. Longacre

Ohio, at the instigation of the Lord's Day Alliance of America, the National Reform Association, the Methodist Board of Temperance and Moral Reforms, and the Pastors' Federation of Washington. Dr. Harry L. Bowlby had his name attached to the petition of the Sunday Bill, together with the representatives of these other organizations. From the drastic nature of the Bill it is very apparent that the Secretary of the Lord's Day Alliance had considerable to do with the drafting of its obnoxious requirements. Mr. Bowlby is evidently trying to make good his recent threat published in the "Public Ledger" (Philadelphia) in which he is alleged to have said:—"We propose, by legislation, to make it easier for people to go to church." "In fact," said Mr. Bowlby, "we believe if we take away a man's motor car, his golf sticks, his Sunday newspaper, his horses, his pleasure steamships, amusement houses, and parks, and prohibit him from playing outdoor games, or witnessing field sports, he naturally will drift back to church."

A Policeman's Club for the Cross of Christ

WE ARE very much in doubt as to whether the Lord's Day Alliance scheme would work just that way. We are of the opinion, knowing something of human nature, that such a course would not fill the church pews on Sunday; but would have just the opposite effect. The churches which resort to indirect methods of compulsory church attendance make more enemies than friends. If the churches want to adopt such methods to fill their church pews, as a means of church discipline for their own members, it would be a different question; but when they ask the Federal Government to enact a church discipline into civil law, and enforce it by the civil authorities upon non-church members, as well as church members, it is most incongruous, un-American, and anti-Christian. It is not only an utter perversion of the divine plan of the Author of the Christian religion, but it is a subversion of the divine plan of civil government and of the American conception and ideal of the constitutional guaranties of civil and religious liberty. Real Christianity does not strangle the conscience, nor shackle the natural and inalienable rights of man. Christianity has to be first corrupted before it will seek aid from the civil government for the support of its doctrines. A church that can not rely upon the power of God is a church that God can not trust with His power. It is a bad sign when a church substitutes carnal means for the lack of spiritual power.

The church ought to stay out of politics and stick to their text by preaching the love of God for sinners. If a preacher can not win a sinner by making an appeal to the love of God, certainly his effort will be a failure by making an appeal to the wrath of Caesar. The people do not have much faith in the political preachers who substitute a policeman's club for the Cross of Christ. Nor do they have faith in a church creed that substitutes the force of law for the power of love. He who appeals to the sword is liable to perish by the sword.

The Pending Bill

THIS is the long-looked-for Sunday bill which these religious organizations long ago promised to introduce. It is very severe in its restrictions and reads as follows:—

A BILL

To secure Sunday as a day of rest in the District of Columbia. *Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled:* That from and after the passage of this Act it shall be unlawful in the district of Columbia for any person to labor or to employ any person to labor or to pursue any trade or secular business on the Lord's Day, commonly called Sunday, works of necessity and charity always excepted.

SEC. 2. That from and after the passage of this Act it shall be unlawful in the District of Columbia to keep open or use for secular purposes any dancing saloon, theater, bowling alley, place of public assembly or amusement for secular purposes, or to engage in unlawful sports on the Lord's Day, commonly called Sunday.

SEC. 3. That from and after the passage of this Act it shall be unlawful in the District of Columbia for any person, firm, corporation, or any of their agents, directors, or officers to require or permit any employees engaged in works of necessity or charity, excepting in household service, to work on the Lord's Day, commonly called Sunday, unless within the next succeeding days during a period of twenty-four consecutive hours he or it shall neither require nor permit such employees to work in his or its employ.

SEC. 4. That any person who shall violate any of the provisions of this Act shall, on conviction thereof, be punished by a fine of not less than \$5 nor more than \$50 for the first offense, and for each subsequent offense by a fine of not less than \$25 nor more than \$500, or by both fine and imprisonment in the jail of the District of Columbia for a period of not less than one month nor more than six months, in the discretion of the court.

SEC. 5. That all prosecutions for the violation of this Act shall be in the Police Court of the District of Columbia.

It will be seen from the reading of this measure that it is not only religious but over-religious, as it prohibits even "works of necessity and charity" from being performed by the same people seven days of the week. The Puritans did allow works of necessity and charity to be performed on Sunday by anybody, even if they were engaged in such work on the other six days of the week; but the Lord's Day Alliance, and the National Reform Association propose to penalize a man to the amount of \$500, and also to imprison him six months on the side, for the awful crime of performing works of necessity and charity on seven days of the week.

A Most Drastic Measure

THIS bill also prohibits the use of any "place of public assembly or amusement for secular purposes," on Sunday. No reason can be assigned for such a prohibition except a strictly religious reason. The churches evidently want no competition whatsoever on Sunday. They want the sole monopoly of the day and do not intend to permit any other than religious services to be held on Sunday. It seems strange that a day that never was divinely sanctified or made holy, and which God never commanded anyone to observe, should be so encumbered with restrictions that even works of necessity and charity are made sinful and criminal by the churches. If this bill becomes a law the Secular League will be prevented from holding its meetings on Sunday in the Pythian Temple in the District of Columbia. The Secular League meetings, of course, in their very nature would be for "secular purposes." This is recommending religion to the unbeliever with a vengeance.

This is the third compulsory Sunday observance measure which has been introduced into the first session of the Sixty-seventh Congress, and these measures will be pending until the Sixty-seventh Congress adjourns *sine die*. Every lover of liberty ought to bestir himself and send a letter or petition to his representative in Congress protesting against the passage of such measures.

These religious proposals to the highest law-making body of the land on the part of powerful religious organizations make it very evident that we are facing a national peril; and unless somebody raises his voice in protest against these encroachments upon the conscience, and in defense of the constitutional guaranties of civil and religious liberty, our much-boasted-of rights under the Constitution will soon perish. Let

us remember now as never before the oft repeated admonition given us by the founders of the American Republic that "eternal vigilance is the price of liberty."



FLASHLIGHTS ON PASSING EVENTS

(Continued from page 2)

desirable as the project may seem, the question was settled away back at Babel. Never again will there be a universal tongue until we speak the language of heaven on a rejuvenated earth.

Read this from the *Missionary Review*: "There are now 120 Socialistic Sunday Schools (according to "The Independent Labor Party Year Book") in England and many in America which are attended by thousands of boys and girls. They have 'Ten Commandments,' in the form of short phrases which the children

repeat, but there is nothing of God in them. They have lessons with such titles as 'Bloody Sunday,' 'Capitalist Murders,' 'French Revolution,' and 'Red Flag.' Many of the teachers are agnostics. They have hymns which include 'Arise, ye starvelings,' 'The Red Flag,' etc., while the Christian hymn, 'Jesus, Lover of My Soul,' is condemned as 'an unwholesome wail.' They have a doxology beginning 'No Saviours from on high deliver.' They have a 'Red Catechism,' and a 'Children's Magazine,' in which they print biographies of 'Socialist saints,' among whom are murderers. In their meetings young 'converts,' as they are called, testify that 'Religion is superstition.' Thus God is blasphemed, the Bible denied, and the Gospel parodied. The children are taught to go among their fellows and sow these seeds of unbelief, and so the evil is spreading."

Thus the devil is adopting the most potent methods of the Church—the religious education of its children—to fight Christianity. The conflict between the gospel of Jesus Christ and the propaganda of unbridled violence is becoming more and more tense and appalling. It is time for God to bare his arm in vindication of those who stand by his word; and he will not be long in doing it. A red end awaits a red rebellion against Heaven.



"Substitutes the force of law for the power of love"

Do not fail to read—

THE REVOLT AGAINST AUTHORITY

By Percy T. Magan, M. D.

It is one of the Leaders in the June issue



ON NOVEMBER 11, 1921, the third anniversary of the signing of the Armistice, there convened in the city of Washington, one of the most notable international conferences known to history. It is commonly referred to as the Washington Conference for the Limitation of Armaments. The Conference was composed of statesmen representing the United States, Great Britain, France, Italy, Belgium, the Netherlands, Portugal, Japan, and China. These nations sent their representatives in response to an invitation extended them by President Harding.

It required twelve weeks for the Conference to achieve the ends as substantially set forth in Secretary Hughes's opening address. On February 6, by final adjournment, the Conference passed into history. Six complete treaties, fourteen resolutions, ten separate or joint declarations of national policy, comprise the tangible contribution of the Arms Conference negotiations to history.

"The clear, candid, open, business-like way in which Mr. Hughes opened the Washington Conference will denote a departure in the history of international affairs," says Senator Borah of Idaho. By his freedom from ambiguity, his openness, and boldness, Secretary Hughes "at once massed behind him the public opinion of all nations." "Seldom," says the editor of the *Scientific American*, "has the world witnessed an act of more courageous statesmanship than that of Secretary Hughes in his proposal that the leading naval powers should immediately scrap sixty-eight capital ships, totaling over one and a half million tons of displacement, and that no more such ships should be built for the next ten years. . . . The disease of naval rivalry was so deep-seated as to call for a major operation."

In the address made by President Harding in the last session of the Conference, he said among other things: "The Conference has wrought a truly great achievement. It is hazardous sometimes to speak in superlative and I will be restrained. But I will say with every confidence that the faith plighted here today, kept in national honor, will mark the beginning of a new and better epoch in human progress. . . . Today's adjournment is marked by rejoicing in the things accomplished."

The Limit in Battleships

THE reader is doubtless informed regarding the Five-Power Treaty negotiated by the plenipotentiaries of the United States, Great Britain, Japan, France, and Italy. By this pact each of these powers agrees to a material limitation of its naval force. The Treaty stipulates that the United States will be permitted to retain, as a contingent of her navy, eighteen capital ships having an aggregate displacement of 500,650 tons. The six largest of these eighteen ships have an average displacement of 32,600 tons—practically twice as many as the original Dreadnaught.

Great Britain will retain twenty capital ships with a total displacement of 580,450 tons. France will keep nine capital ships, with 221,170 tons.

ARE WE HEADED *for*

The Washington Conference set limits for dreadnaughts, but the capital ship methods of warfare are passing. The most deadly of modern weapons—submarines, airships, torpedoes, tanks, bombs—were

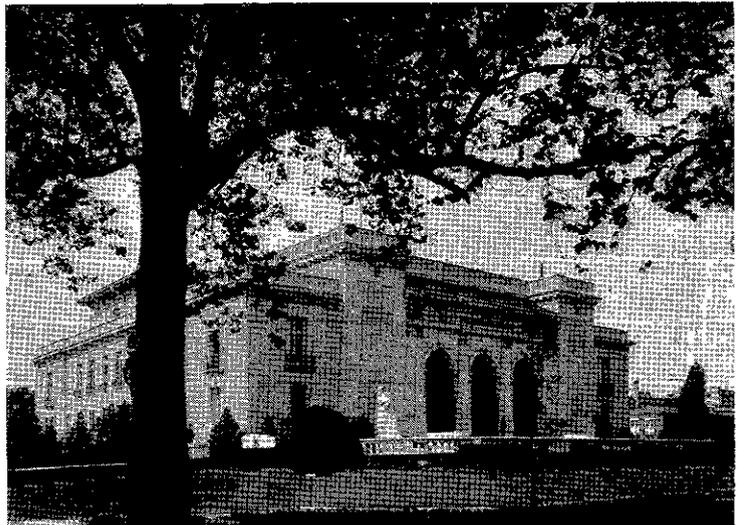
By George W. Rine—

Italy may retain nine capital ships, with approximately the same tonnage as that of France. Japan retains ten ships of the first line, whose total displacement is 301,320 tons. The signatory powers agree to build or to acquire no new capital ships for a period of ten years, except that a certain limited number may be built for displacement of certain old ships, which, if displaced, shall be immediately scrapped. No new ships within the ten-year holiday may be built with a displacement of more than 35,000 tons. It is interesting to recall that during the past ten years, under the spur of competition, our own navy has moved up from the 20,000 ton "North Dakota," to the 32,600 ton "Maryland," and that England's most powerful fighting craft, the "Hood," had the enormous displacement of 43,000 tons. It will be remembered that the original "Dreadnaught," whose monster size startled the world in 1906, had a displacement of only 17,500 tons.

Six Great Treaties Made

THE Treaty assigns to each of the five navies a specified number of ships to be used as aeroplane carriers; the United States and Great Britain each being allotted 135,000 tons of such craft. France and Italy are assigned 60,000 tons each, and Japan 81,000 tons. No capital ship shall carry a gun with a caliber in excess of sixteen inches.

By the Four-Power Treaty, our country, Great



PAUL THOMPSON

The stately and beautiful Pan American building, home of the Pan American Union, where the Washington Conference on the Limitation of Armaments was held.

a WARLESS WORLD

scarcely touched by the treaty-makers. Prospects for world peace are not reassuring, yet there is one way to attain it, and that is to follow closely the instructions and example of the Prince of Peace.

Writer on World Affairs

Britain, France, and Japan agree to honor one another's rights in respect to their island possessions in the Pacific, and to meet for consultation whenever those rights are threatened. The Anglo-Japanese Alliance is automatically abrogated when this Treaty shall be finally, if ever, ratified.

In short, the Conference ended its work with six distinct treaties completed, ready to be referred to the appropriate powers of the nations concerned for ratification or rejection. The five powers that agreed to the limitation of naval armaments are the signatories to the *submarine* and *poison gas* Treaty. By its terms these powers agree, as among themselves, not to use submarines as "commerce destroyers" and in all cases to observe the rules of visit and search, and treat as pirates any submarine officers who violate existing law. As among themselves, they outlaw the use of poison gas altogether.

By All Means Seek Peace

BY THE fourth pact, the nine powers pledge themselves severally to respect the territorial integrity of China, and to amplify and observe the "open door" policy in China. Probably the most significant of these treaties is the sixth. This is a pact negotiated between Japan and China by which Japan agrees, with some limitations, to return to China the Shantung Peninsula. This agreement was brought about largely

through the good offices of Mr. Balfour, the head of the British delegation, and Secretary Hughes.

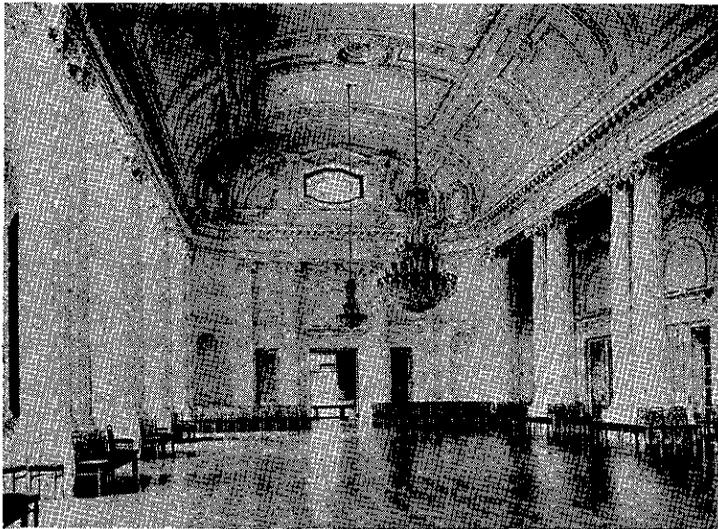
It is not possible to present here the details of these interesting and almost universally acclaimed treaties. If he so desire, the reader can easily find access to the treaties in full in some of the current news magazines.

Never did our war-distracted world need peace more than it does today. Every right-thinking man will do all in his power to secure for the world the utmost measure of peace. No one can be a Christian and not work with all his powers for the peace of all nations. The very essence of Christianity spells peace, and every genuine Christian has in his heart the peace of God. He is the disciple and votary of the Prince of Peace. We believe that international peace will be signally promoted by the achievements of the Washington Conference. The great men who wrought so nobly and disinterestedly for world peace in that Conference deserve the unstinted gratitude and applause of all men. True optimism is a Christian grace, and we must all pray and hope for the best.

But that world peace for all time will result from the finished program of the Arms Conference is to the believer in the Scriptures an impossible hope. We dare not fly in the face of the pronouncements of Omniscience; and, as we shall see, the Spirit of God repeatedly foretells the awful fact that the present economy of human society will culminate in the most terrible war that history will ever know. Did not our Lord declare that the Scriptures can not be broken? The only permanent and universal peace for this world that the word of God vouches for will be realized through the advent of the "kingdom of our Lord and of His Christ."

Naval Limitations of Little Significance

WE ALL know that the Washington Conference was not in any wise a *disarmament* conference. It sought only to *limit* armaments—and only *naval* armaments at that. In the words of Senator Borah, "Much is made about the scrapping of a number of battleships." But in the senator's opinion this "is of minor significance." For practical purposes most of these ships are antiquated. As a mere matter of economy they would soon be put out of service. "They are junk or near junk," says Mr. Borah. Although it has been but a short time since they were built at vast cost to the taxpayers, they are nevertheless unsuited to the exigencies of modern naval warfare. "Indeed," declares Senator Borah, "it is quite certain that the day of the battleship is over." Admiral Sims said recently: "The battleship is no longer the backbone of the navy. The battleship has no defense against aeroplanes, and no offensive power against aeroplane carriers which have speed enough to keep away." Some of the ablest experts in the British Navy have said again and again that the building of battleships is sheer waste, "economic insanity," and that they are practically worthless in present-day warfare. "So the



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The "Hall of the Americans" in the Pan American Union Building, whose walls looked down upon the most successful effort of modern times to secure the peace of the world.

scrapping of these ships is of no considerable moment," says Senator Borah.

Even a few months before the outbreak of the World War, Admiral Sir Percy Scott startled the naval camp by asserting in downright language that the battleship had outlived her usefulness and ought to be scrapped "as an extravagant anachronism." He predicted that in the future the submarine would rule the waves supreme. And is it not true that as the great war progressed, the submarine gradually came to dominate the whole situation at sea? In the February *Atlantic Monthly*, Hector G. Bywater writes that "The present period is one of such restless development in naval science that a ship which seems perfect when she is laid down may be obsolete before she is completed." Mr. Bywater asserts that eventually sentiment must give way to the inexorable logic of fact, which tells in the clearest terms that "the capital ship can be perpetuated only at the cost of prohibitive dimensions and expenditure, and then only for a very brief period."

Now, the reader should not forget that the Conference imposed no limitation whatever upon naval craft except capital ships, and upon those for only ten years. (A slight limitation was placed upon aeroplane carriers.)

The famous English writer, Bernard G. Shaw, said, in *The Living Age*, a few days before the Washington Conference began its work: "There is not the slightest chance of any limitation of armaments . . . being agreed to at Washington; and if it were, *the covenant would be broken in the next war so entirely as a matter of course that the first combatant to tear it up would not dream of even apologizing.* And so no time need be wasted on that part of the problem." [Italics mine]. In the same article Mr. Shaw says he would not be surprised if Britain, the United States, and Japan should accept Mr. Hughes's proposal to build no more super-dreadnaughts; for that would be a magnificent gesture, and a most popular one; for "battleships are as obsolete as Henry the Eighth's 'Royal Harry'". He declares that the submarine and the aeroplane are what the Admiralties will fight with in the future.

What About Complete Disarmament?

PREMIER LLOYD GEORGE, in his Guildhall speech, Nov. 9, 1921, declared: "*Disarmament is the only road to safety.*" The Premier does not here mean mere limitation of armaments, but outright disarmament. Senator Borah insists that, if the acceptance of the Hughes program shall be considered as the end of the fight for disarmament, the only effect will be to save a few million dollars, while the real danger of war will be lessened in a small degree only. Even with the Hughes plan adopted, there will still remain three great navies, two of them larger than the world has before contemplated, is the testimony of Senator Borah. He goes on: "If war should come between these great naval powers, they would yet be more splendidly equipped than was any nation at the opening of the World War." He declares: "it would be fatal to the cause of peace to consider the Hughes project as other than a splendid beginning. From this beginning the real struggle for disarmament should go forward."

Mr. Shaw is of the opinion that the notion that disarmament can put a stop to war is "contradicted by the nearest dog fight." He refers to the fact that "Lord Nelson never saw an armor-plate, nor Napoleon a magazine-rifle, yet they went through an amazing lot of fighting without them." "In war you are out to kill and to avoid being killed," says Mr. Shaw, "and it is idle to suppose that any method of doing either will not be exploited to its utmost. . . . The reduction of all the cavalry establishments of the great Powers would seem a sovereign mercy. But the initiated would only wink, and whisper, 'The war-horse is obsolete; they are going in for tanks.'"

How a Warless World Will Be Achieved

DO NOT the foregoing comments and expressions of opinion, collated from various sources, strongly point not only to the possibility but to the probability of future wars? Must we not conclude that the outlook for permanent world peace is anything but reassuring?

But Inspiration has given us the "more sure word of prophecy," the clear and overwhelming testimony of which is to the effect that the history of our sinful world will end in an orgy of war. Much as we deprecate and abhor war, we dare not close our eyes to the repeated testimony of the inviolable word of God. Not that the God of grace and peace *wills* that wars shall be, but He simply foretells that wars *will* be to the close of time. War is one of the inevitable concomitants of sin and can therefore never be abolished until sin is abolished. Abolish sin and you automatically abolish war, for the two are related as cause and effect.

In the February issue of *The Homiletic Review*, one of the editors says: "The World War was won by international unity of purpose and action. A warless world can be achieved only by like unity of millions of peacemakers." No, a warless world will never be achieved by international unity; that is, by "Leagues" and "National Associations," but by *spiritual unity* of "purpose and action" expressed in teaching and preaching the "gospel of the Kingdom," which is the gospel of peace, for it is the gospel of Jesus Christ. The same editor says further: "We believe in a warless world and dedicate ourselves to its achievement." Now, the only possible way to dedicate ourselves successfully to such an achievement is to dedicate ourselves to the propagation of the gospel of peace—the gospel of the "Prince of Peace." Only Christ can save from sin: that is, from pride, hate, greed, selfishness, and therefore from war.

A Voice from Prophecy

THE divine light of prophecy points unmistakably to the tragic fact that the apparently interminable wars will culminate in a world war—a war of all "the kings of the earth and of the whole world."

Now, note clear-cut testimonies to the truth of the foregoing statement, found in Revelation 16, beginning with verse 13: "I saw three unclean spirits like frogs. . . . For they are the spirits of devils, working miracles, which go forth unto the kings of the earth



The Watchman Magazine

An Interpreter of the Times



LE ROY EDWIN FROM—EDITORS—ROBERT BRUCE THURBER

From World Wonder to World Worship

THE Roman Catholic Church has gained remarkable increase of prestige during the last few months. The world is wondering at its growing power and influence in things religious and political. It is our duty to see and to point out certain developments in papal power, and then to let them speak to the observant and the thoughtful.

The course of history moves in cycles. As an instance, it is a notable fact that about five hundred years after Christ, the Church of Rome became firmly established as the head of all Christendom. Nearly five hundred years later, in the tenth century, the Eastern, or Greek, Church broke away from papal domination. Five hundred years more and the Protestant Reformation was beginning, with the result that Rome lost millions more of her adherents. Another five hundred year period has passed, and another great change is upon us. It is none other than a movement to reunite the Greek and Protestant Churches with Rome. And to show that such a reunion is in a fair way to be accomplished we call attention to certain tendencies in the religious world.

1. Protestant denominations are getting together. With a purpose in many respects highly laudable, church federation is appealing strongly to practical men. At the same time those church organizations which never did depart very far from Rome are hinting at a return to the "mother church." But the very faiths that are eyeing the Vatican with favor are most zealously advocating Protestant union. It is evident that a united Protestantism can more easily start Romeward than a divided Protestantism.

2. Nations known as Protestant are sending political ambassadors to the papal court, which court is not, and ought not to be, a political power. The United States stands alone, among great states preponderantly Protestant, in not taking this step. And very strong pressure is being brought to bear on our government to persuade us to take it.

3. The Greek Church, freed by recent revolutions from state domination in Russia and other Near East countries, is now making overtures for a great reunion of all Christians. Some time ago advances were made to the Anglican denominations by the Eastern patriarchs proposing that Protestantism and Greek Orthodoxy pool their religious interests. And for the first time in a

thousand years, representatives of the Greek Church in Constantinople recently acknowledged representatives of Rome, when a delegation from the Ecumenical Patriarch "called officially on the apostolic delegation and expressed condolences for the death of Pope Benedict and good wishes for the advent of Pius XI."

4. Through all this stir for church federation Rome herself seems to be making no move. But this is according to her age-long policy. Rome never changes. In the words of P. W. Wilson, formerly a member of the British Parliament, writing in the *Outlook* of Feb. 22, 1922, "Rome stands aloof, as haughty as ever. She will join with no other body of Christians. All Christians must first join her." For Rome to urge reunion would mean that she would be willing to make concessions, and meet Protestantism half way. But Rome makes it plain that she will never make any concessions.

Under the vigorous new pope, there is being started a "White International," ostensibly to stand over against the Red International of Bolshevism. But it is more than that. It purposes to rally all Christendom under one spiritual banner.

Though the Papacy is not making concessions, it is smoothing the path to the Vatican. It is making a strong bid for the favor of democratic America, as says the writer before quoted. "What the Papacy is now organizing is no longer the divine right of kings, but voting power among the peoples." She has decided to wait for the American cardinals to arrive before proceeding with the next papal election. Never was Catholic literature made more attractive than now. Never have the priests made a greater effort to advertise and explain their peculiar doctrines and practises. Her writers laud her to the skies as the one great bulwark against the crying evils of our times, such as divorce and Bolshevism.

The reader may draw his own conclusions from all this. John the Revelator prophesied that all the world would wonder after this religious hierarchy. And we, with the others, do wonder, as spectators. But the prophet also said all the world would worship this same power, *except* those whose names are written in the Lamb's book of life. Rev. 13:8. In this case we claim a place with those excepted. We wonder, but we can not worship.

The MAN of the MYSTIC NUMBER

A Comparatively Obscure Man Has Recently Come Into Great Prominence Before the Whole World. He Is Adored of Men; He Is Marked by Heaven. Who Is He, and What Does His Elevation Mean?

By Carlyle B. Haynes

THE attention of the people of the world has recently been centered to an unusual degree on the creation of a new head for the Roman Catholic Church. The public press has given a remarkably large amount of publicity to every detail of the death of Benedict XV and the election and coronation of Pius XI. It has employed writers familiar with the doctrines, practises, customs, rites, symbolism, and history of Romanism, and these writers seem to have been given permission to spread before the people of the world every detail of the teaching and significance of Roman Catholicism. It is questionable whether the election of any pope for the last four hundred years has created so much interest, attracted such world-wide attention, or provoked so much comment—as that of Pius XI. Indeed, it is a debatable question, considering the facilities of the present for broadcasting news, whether any pope from the first ever received so much attention as the latest occupant of the papal chair. And most of the comment of the public press has been friendly. The descriptions given of elaborate ceremonies have been prepared in such fashion as to create a favorable impression on the reader.

Inasmuch, therefore, as the white light of publicity has been beating so fiercely upon Rome and its present standing, influence, and importance, it may be well to project that light farther so that an examination may be made regarding its claims and its origin.

The writer has no doubt that Pius XI is the kindly, intellectual, able man he is represented to be. What he is in his own person, however, is completely submerged by the claims made for him in the office he fills and the authority with which he is clothed in that office. What these claims are we will let those who believe them state. We can not then be accused of unfairness or exaggeration in stating them. The extract which follows is from a Roman Catholic publication, Ferrari's *Ecclesiasti-*

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cal Dictionary, the full Latin title of which is "Prompta Bibliotheca canonica, juridica, moralis, theologica nec non ascetica, polemica, rubricistica, historica," the first edition of which was published in 1746, the latest in 1899, at the Press of the Propaganda in Rome. There can be no question that this work has the approval of the Roman Church, for it was not only published by the Press of the Propaganda, but it is referred to in the Catholic Encyclopedia (Volume VI, page 48) as "a veritable encyclopedia of religious knowledge," and "a precious mine of information."

Astounding Claims for the Pope

IN AN astounding article on the pope, this standard Catholic work sets forth his dignity, his power, and prerogatives as follows:

"The Pope is of so great dignity and so exalted that he is not a mere man, but as it were God, and the vicar of God.

"The Pope is of such lofty and supreme dignity that, properly speaking, he has not been established in any rank of dignity, but rather has been placed upon the very summit of all ranks of dignities. "The Pope is called most holy because he is rightfully presumed to be such.

"Nor can emperors and kings be called most holy; for although in civil laws the term 'most sacred' seems sometimes to have been usurped by emperors, yet never that of 'most holy.'

"The Pope alone is deservedly called by the name 'most holy,' because he alone is the vicar of Christ, who is the fountain and source and fulness of holiness.

"The Pope by reason of the excellence of his supreme dignity is called bishop of bishops.

"He is also called ordinary of ordinaries.

"He is likewise bishop of the universal church.

"He is likewise the divine monarch and supreme emperor, and king of kings.

"Hence the Pope is crowned with a triple crown, as king of heaven and of earth and of the lower regions.

"Moreover the superiority and the power of the Roman Pontiff by no means pertain only to heavenly things, to earthly things, and to things under the earth, but are even over angels, than whom he is greater.

"So that if it were possible that the angels might err in



INTERNATIONAL

Pius XI. in regal vestments.

faith, or might think contrary to the faith, they could be judged and excommunicated by the Pope.

"For he is of so great dignity and power that he forms one and the same tribunal with Christ.

"So that whatever the Pope does, seems to proceed from the mouth of God, as according to most doctors, etc

"The Pope is as it were God on earth, sole sovereign of the faithful of Christ, chief king of kings, having plenty of power, to whom has been entrusted by the omnipotent God direction not only of the earthly but also of the heavenly kingdom.

"The Pope is of so great authority and power that he can modify, explain, or interpret even divine laws.

God Foretold This

IN PROOF of this last proposition various quotations are made, among them these:

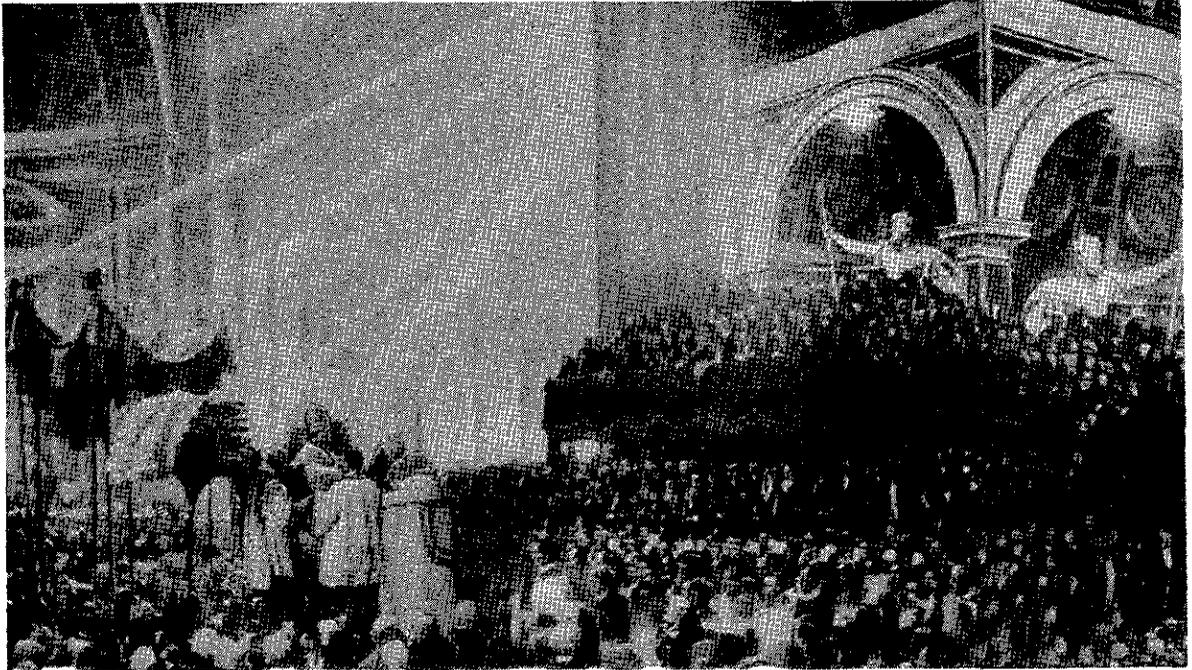
"The Pope can modify divine law, since his power is not of man but of God, and he acts as vicegerent of God upon earth with most ample power of binding and loosing his sheep

Pontiff hold the primacy over the whole world, and that the Roman Pontiff himself is the successor of the blessed Peter, prince of the apostles, and the true vicar of Christ, the head of the whole church, the father and doctor of all Christians; and that to him, in the person of blessed Peter, was given, by our Lord Jesus Christ, full power to feed, rule, and govern the universal church;

our minds seem to recall similar language somewhere in the Bible. Turning to the word of God we find the Apostle Paul predicting the appearance of a power, which he calls "Mystery," which would claim adoration in the temple of God, taking his seat in this temple and showing himself that he is God. These are Paul's words:

"There (will) come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God shewing himself that he is God." 2 Thess. 2:3, 4.

When we read of the cardinals prostrating them-



INTERNATIONAL

The coronation scene of Pope Pius XI. in St. Peters at Rome.

"Whatever the Lord God himself, and the Redeemer, is said to do, that his vicar does, provided that he does nothing contrary to the faith."

After reading this quotation, and then reading in the public press the accounts of the election of Pius XI, his being attired in the pontifical dress, borne on the pontifical chair to St Peter's, placed on the high altar, where he is greeted by cardinals, kissing his feet, his hands, his mouth, the singing of the *Te Deum*, the placing on his head of the jeweled tiara, and pronouncing him ruler of heaven, earth, and the lower regions; after reading the definition of his position as made by the Council of Trent, and found in "The Most Holy Councils," by Labbe and Cossart, Volume XIII, col. 1167, reading:

"We define that the Holy Apostolic See and the Roman

selves in adoration and submission before the throne of Supreme Pontiff Pius XI in St. Peter's, and addressing to him such words as:

"Most Holy and Blessed Father, head of the Church, ruler of the world, to whom the keys of the kingdom of heaven are committed, whom the angels in heaven revere, and whom the gates of hell fear, and whom all the world adores, we specially venerate, worship, and adore thee, and commit ourselves, and all that belongs to us, to thy paternal and more than divine disposal;

almost unconsciously our minds return to the contemplation of Paul's words, "he as God sitteth in the temple of God, shewing himself that he is God."

Very Dress Prophetically Described

AND when we read of the Pontiff elect being divested of his ordinary attire, and clad in "the papal robes," and then notice the minute description of

these robes, including their color, five different articles of the dress in which he is arrayed being in scarlet, one vest covered with pearls, his miter adorned with gold and precious stones, and are thus duly impressed with the appearance of this man, representing a church, when he first appears to the world as Pope, or head of this church, our minds shift again to the description of a church under the symbol of a woman, made by the Apostle John in the Bible, when he writes of this church as "arrayed in purple and scarlet color, and decked with gold and precious stones and pearls." Rev. 17: 4, 5. And he also gives the name of this church as "Mystery, Babylon the Great, the Mother of Harlots, and Abominations of the Earth," and describes her as being "drunken with the blood of the saints, and with the blood of the martyrs of Jesus."

And when we read, in the quotation before made from Ferrari's Ecclesiastical Dictionary, that "the Pope is as it were God on earth," and "he acts as vicergerent of God upon earth;" and from Pope Leo XIII's encyclical letter dated June 20, 1894, that "we hold upon this earth the place of God Almighty;" and, from the oration of Christopher Marcellus in the fourth session of the Fifth Lateran Council, 1512 (an address to the Pope), that "finally, thou art another God on earth;" and, from the Decrees of Pope Gratian, part 1, division 96, that "Beatus Petrus in terris vicarius filii Dei videtur esse constitutus (Blessed Peter seems to have been appointed the vicar of the Son of God on earth); we feel inclined to make a mathematical examination regarding the identity of this power. And for the purpose of such an examination we will take the Latin title in the quotation above from Pope Gratian, "VICARIVS FILII DEI" and compare it with the prophecy of John the Revelator when in vision he was shown the great anti-christ, the opposer of the truth. John wrote:

"Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred three score and six (666). Rev. 13: 18.

Responding to the Lord's bidding, we proceed, without comment, to identify by the process the Lord himself gives, the power which, under pretense of serving God, opposes and exalts itself above all that is called God, or that is worshiped. In the chief title this man assumes is found hidden "the number of his name." (It must be remembered in counting that some letters have no numerical significance in Latin, and that U was formerly the same as V).



INTERNATIONAL

From the balcony of St. Peters, Pius XI. made his dramatic appearance as he pronounced his first pontifical blessing, "urbi et orbi" (to the city and the world), this being the first act of its kind since the feud between the Papacy and the Italian government in 1870.

V	-	-	-	-	-	5
I	-	-	-	-	-	1
C	-	-	-	-	-	100
A	-	-	-	-	-	
R	-	-	-	-	-	
I	-	-	-	-	-	1
V	-	-	-	-	-	5
S	-	-	-	-	-	
F	-	-	-	-	-	
I	-	-	-	-	-	1
L	-	-	-	-	-	50
I	-	-	-	-	-	1
I	-	-	-	-	-	1
D	-	-	-	-	-	500
E	-	-	-	-	-	
I	-	-	-	-	-	1
						666

Let the world awake to the deep significance of the growing power of this marked man, and the vast influence of the worldwide organization which accords him divine honors.



THE ROLE OF CONSCIENCE

MAN is guided by his conscience; but conscience does not possess the power of discrimination. It is largely controlled and regulated by the religious beliefs; and these beliefs are subject to the law of reason, when reason is sufficiently developed to take the throne and issue its decrees. The whole history of religious phenomena shows that whatever a man believes to be morally wrong, his conscience will work in accordance with his beliefs. Conscience, therefore, is not the legislative authority, but the executive.

E. A. CURDY.



BOLD ASSERTION PROVETH NOTHING

NOW it came to pass on a day that as I walked through the parkway of my town, I encountered a latter-day sage, who counteth himself to be wiser than all the wise men of the East, West, North, South, and Middle. For he spake of nebular hypotheses, and of origin of species, and of survival of the fittest, and of missing links; and of stones, from the unfossiliferous sub-everything even unto the toposide stratum that developeth in the swamp; he spake also of the ascent of man, from the protoplasmic chit much given to stomach even unto the superman much given to head. His books also were eleven or six; and his evolutionary processes were fifty and seven.

Moreover, his family and mine own were friends unto the third generation. He was exceeding proud of his learning and wit, and delighted to ridicule the old paths of knowledge. When we had saluted and had engaged in friendly converse, he spake thus unto me:

Well, old moss-back, do you still believe the earth was made in six days? Ha, ha, ha! Ho, ho, ho! And he made hilariously merry thereat, with much redness of face and a great doubling up of body. Then did he smite me mightily with the flat of the hand on the broad of the back, and said thus again, Wake up, old Rip, learn something from modern science.

Now be it known that I do vehemently loath a back-smiter as I do a back-biter; but withal I am a man slow to anger. Yet did my righteous choler rise like unto leaven at his despising of the word of my God. So I opened my mouth and answered him saying:

Verily the earth was made in six days, for so saith God. The Creator is wise, but science is contrarywise. God is one, and ever the same. Science is divided, and Change is its nickname. Modern science would not know modern science of a half-score years ago if they were to meet alone in the wilderness. One heady sage saith that creation was compassed in six millenniums; and another voiceth the learned opinion that the days of creation were million-year days; and a third that billions of years were consumed in the beginning of all things. Earth's age increaseth faster backward than forward,— according to science.

Science knoweth too much that is not so. A scientist spendeth his whole time and all his spare time revising his own conclusions and denying the conclusions of his fellows. If he desireth so to do, so be it; but ask me not to accept his conclusions when they are never concluded. Surely the burden of proof resteth upon thee. Pray bring forth thy strong reasons. Peradventure thou canst prove that the world was *not* made in six days.

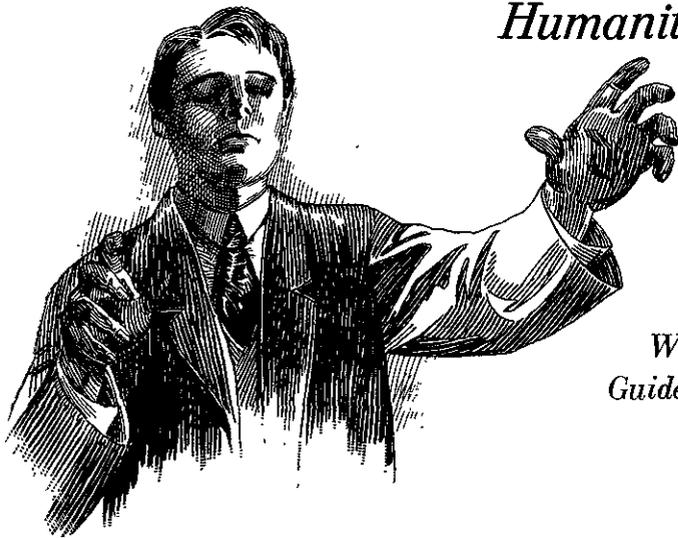
Whereupon my friend waxed warm of spirit, and uttered these hasty words, It's all been proved a hundred times long ago. Where have you been for the past twenty years? Why, nobody believes in the Bible version of creation any more. Darwin exploded that in his day.

I thank thee, I answered and said: Then am I nobody. But I choose rather to be nobody with truth than to be somebody without it. But be not deceived; there be multitudes of nobodies who believe with me rather than doubt with thee,— who have not yet bowed the knee to Agnosticism. And as touching the sage Darwin, his theories have been exploded these many years by his own disciples. Arouse, for science hath made giant strides since Darwin's day.

There be many men in these times who are altogether like unto thyself. They are better advertisers than scientists. They shout aloud that thus and thus shall be truth; and the trumpeting of their voices doth drown the hearing of their ears and doth confound the soundness of their sense. Making great show of seeking for truth with honest hearts, yet do they begin with a supposition, and then wrest all facts to fit it.

Bah, quoth he with great scorn, I see your mind is not of the sort that can appreciate the evolution theory.

In this do I agree with thee with my whole heart, I made answer. Therefore let us depart from each other in peace. Then did we separate with a fare-thee-well



Humanity Is

WANDERING IN A CIRCLE

*Shall We Follow the Voice
Within, Or Is a More Trustworthy
Guide, and a Surer Compass Imperative?*

By Milton C. Wilcox

RECENTLY a great religious journal of large circulation, and wide influence, contained the following significant paragraphs on the present moral condition of men's minds.

"We are now in a reaction from the high moral idealism of the world-struggle for freedom. Men, even members of our churches, alas, have turned liberty into license, and have relapsed into a state of moral anarchy. With some the distinction between right and wrong has become hazy, and they have drifted with the careless crowd where every one does that which is right in his own eyes and follows his impulses to do evil, throwing a camouflage over evil.

"Men have won the war for world-freedom, and are not able to enjoy the freedom of peace. There is international suspicion. There is distrust in business circles. Men feel that some one is taking advantage of them in ordinary business transactions. Fear has taken the place of confidence."—*S. S. Times*, of Dec. 24, 1921.

And the *Chicago Herald and Examiner* of Nov. 24, 1921, declares:

"At no other time has our white civilization been so sick as it is. . . . Today mankind everywhere is conscious of an overshadowed life." The *Sunday-School Times*, quoting this, asks: "Who would dare say it is not true?"

Editorially, the *Chicago Tribune*, of November 29, said:

"In Europe is economic and financial chaos. Unless something is promptly done to avert this disaster which approaches with constantly increasing rapidity, it will spread from one country to another, until we are all involved in the maelstrom."

In the same issue is a letter from Mrs. Helen Gould-Shepard to the young women of the Reformed Church, in which she says:

"Today a wave of Pantheism and Agnosticism from Europe is spreading over the world, the faith of many is weakening, and there is a strong drift toward strange, false cults."

At a recent meeting of the deans of departments in a great university, one of the leading influences, referring to the tide of lawlessness and lowered standards among the coming generation, spoke of the powerlessness of those in nominal control to check it; and declared that all are coming under its control, and there was

nothing that could save but the religion of Jesus Christ, "and none dare live that." The foregoing statements are quiet, calm expressions, as compared with others which might be and have been abundantly quoted.

Indifferentism Sears Our Perceptions

REALLY, it has come to that pass and place in human affairs where it is considered the merest platitude to say that the days are evil; that social ethics are fearfully lowered; that the church of Christ is drifting; that changing society conventions are taking the place of high moral standards; that a deed is right in the mass, or by the corporation, that is wrong in the individual; that expediency must control rather than principle; that what was once considered low and vulgar and "shocking" is now excused by "everybody's doing it"; and he is a bore, a troubler in Israel, who holds before us the moral mirror of the everyday life of a world plunging on to its doom.

But all these truisms are repeatedly set forth in the word of God. We are warned of these days and these things. The times are "perilous" because of the multitudinous sins that were rampant in the Roman world in the times of the first advent now repeated among professors of religion. (Compare Rom. 1:28-31 with 2 Tim. 3:1-5.) There is a striking similarity between the conditions of heathen Rome and modern Christendom.

The saddest thing of all is the indifference manifest regarding these conditions. There is passing attention, but the next sensation blots out the impression, and leaves the mind less receptive to the refinements of truth, and more susceptible to the siren songs of peace and safety.

The world is lost, and has no guide. Above all things else, it needs a safe, sure, tested guide. A great daily, in an editorial, represents men, old and young, lost in a forest, confused, wandering in circles, "getting nowhere." And then we are truly told that "the best thing for the man at sea, in the forest, or in the desert, is a reliable compass which tells him which is north, south, east, and west." The thought is vital; hold it fast. But the next sentence vitiates the good counsel, and tells us in capital letters that this guide

is "WITHIN YOU." That is what ails the world today, the masses are following the guide within, the poor, erring, human guide, with all its perversions and limitations.

Failure of the Voice Within

THE writer had a friend, an old soldier and experienced woodman, named Cochrane. He and his brother-in-law, Smith, one warm, cloudy day in autumn, went hunting in the great Adirondack forest in northeastern New York. The day wore on to late afternoon; it was time to go home. Smith started. Cochrane told him he was going wrong; in fact, in the opposite direction to home. Smith declared he was right, and would not be convinced by argument, or the forest signs of direction. He was told to consult his compass, and he declared the compass wrong. Cochrane told him that he had no desire to follow him days and nights into hundreds of miles of forest, and started for home in the opposite direction. Smith did not wish Cochrane to get lost, so went with him, hoping to lead him in the way he, Smith, thought right. Cochrane pressed on, led Smith out upon his own clearing, on to his own house, and it was not until Smith entered his own dwelling that he came to himself. He was dazed, lost; he had followed the voice, the guide within. Such is the experience of those who reject the tested compass for the inner urge.

The world is there today—lost. Ignorant or ignoring (they are from the same root) men are wandering in the uncertain "sparks of their own kindling," and the trend is farther from home and guide and truth. Conscience is perverted, blinded in the man; and public conscience is exalted, deified, even though it stultifies the individual conscience. "They are all doing it," is a balm for soul-condemnation, reckless of consequences. And the consequences follow. Men exalt themselves as gods, and imagine that the old mythological ichor, the fancied life-current of the gods, flows through their veins. But modern scientific pathology finds, and sad facts demonstrate, that the ichor is a watery, acrid fluid, filled with pus and poison, discharging from the putrid sores of a humanity separate from its only normal and effective life—God. Humanity is afflicted with ichorrhemia—sin in all its protean forms. The wonderful civilization of the time, forgetting the God of knowledge, wisdom, and power, is creating another Frankenstein monster that can not perpetuate itself, and so destroys its maker.

Found—The Dependable Guide

IS THERE a guide out of the interminable forest? out of the fogs of doubt and uncertainty? out of the barren, treeless, waterless wastes of the deserts of sin? Or must mankind wander on and on to death and oblivion? Reader, there is a Guide, a Book, a Chart, a sure Way out of the gloom and glut and greed of sin. That Guide is the Book of God, the Bible. Its inspiration, infallibility, inerrancy, and power, have been demonstrated throughout the centuries.

The recorded history of the rise and fall of nations has demonstrated its inspiration in the records of those

nations of which that Book has spoken in prophecy. Call the roll of the nations,—Babylon, Egypt, Tyre, Assyria, Philistia, Ammon, Moab, Amalek, Media, Persia, Ethiopia, Rome, America,—we can not name them all,—and they testify that the words spoken in God's Book of their character, career, and close, are true to the letter. Call the roll of the cities,—Babylon, Nineveh, Thebes, Jerusalem, Sodom, Sidon,—the story is the same; rebellious or loyal, all testify to the holy inspiration of the Guide Book.

Ask Archeology. She has delved into unknown mounds of earth, and found the buried cities of antiquity, over whom ruled the proud Pharaohs and Nebuchadnezzars and Nimrods and Assurbanipals and Sargons of the past; and in those mighty mounds, engraven on records of rock, or baked in the brick of the mighty and elaborate temples and palaces, is inscribed the fulfilment of the prophecies of the Book of God. The infinite foreknowledge of God is demonstrated. It is a true Guide.

Read that beautiful poem of the book of Job. Questioned and criticized by certain moderns, yet it shows that the Spirit that inspired its words thirty-four centuries ago revealed great facts in creation that the slow sciences of astronomy and physics have just learned in these later days.

The Book that Knows Man

LET man, whoever he may be, shut himself away from distracting influences, alone with the Book and God; let him with open ears and attentive heart listen to the speaking of that Holy word; let its light penetrate the inner recesses of heart, motive, principle; and he will come out from that inner chamber, and know that the Guide Book has read his heart, discerned his motives, and penetrated every potent principle of his life. The Book knows man; man does not know himself only as the Book and its Author reveal him.

So the Guide comes to us, filled with the life and love of its divine Author. It tells us the story of God's love, in creating man, in re-creating the sinner, fallen from the primal plane of his first probation. It speaks of its infinite power to save and uplift the lost and fallen. It tells the wondrous story of grace revealed in the life and sacrifice and love of Jesus Christ, man's only hope, and the hope of every soul who will surrender all to God and gain all victories in Jesus Christ the Lord.

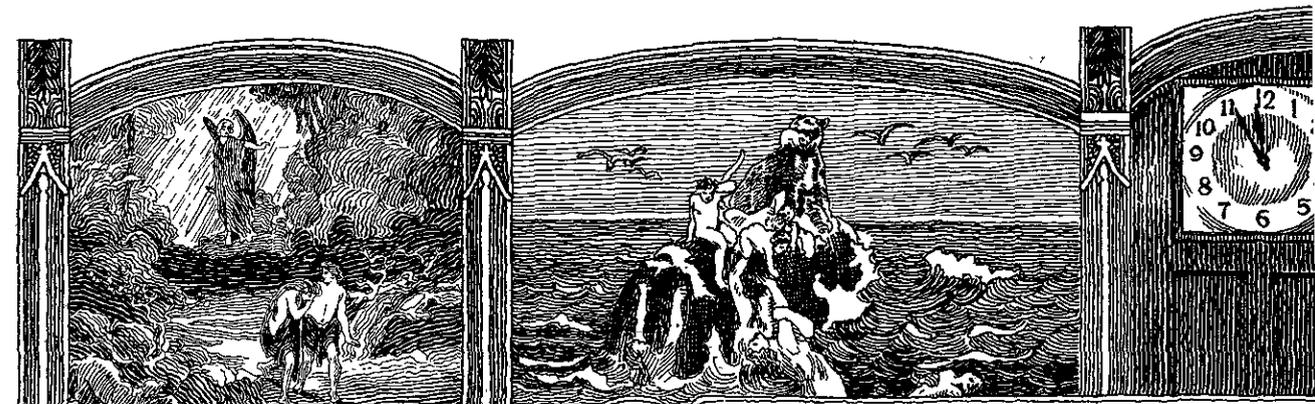
That Book, throughout all the centuries, has diagnosed in detail the disease, and patiently, potently, prescribed the remedy. And the Spirit of God will apply in the power of the endless life that remedy to every sick but believing soul. This is your Guide, reader; it is mine. Turn from the uncertainties of the human leading, and take the divine.

Do Not Miss—

Did the War Change Things?

BY FRANCIS D. NICHOL

It Appears in The June Issue.



CRISIS HOUR

By George

THERE have been great hours in the history of this planet since first it came from the hand of the Creator. It was a most solemn hour when, because of sin, the Lord God sent forth Adam and Eve from the Garden of Eden that they might not partake of the tree of life and live forever. What must have been their feelings, as they passed out over the threshold of their Eden home, and beheld the flaming cherubim guarding against their return!

It was a great hour when, because of sin, the Lord opened the windows of heaven, and poured upon the shelterless heads of earth's inhabitants a deluge of waters, washing from off the face of the earth the scum of sin, with all its pent up passions and lawlessness. Because of man's vileness, the earth, once beautiful, was changed into a scene of confusion and desolation no mind can conceive nor pen portray.

It was a most important hour in the history of the planet when, after the flood, apostasy endeavored to build a tower of such stupendous height that men could escape should another judgment from the Almighty come upon them, when the Lord came down on the plains of Shinar, checked their high-handed rebellion, and put an end to the world-wide monarchy.

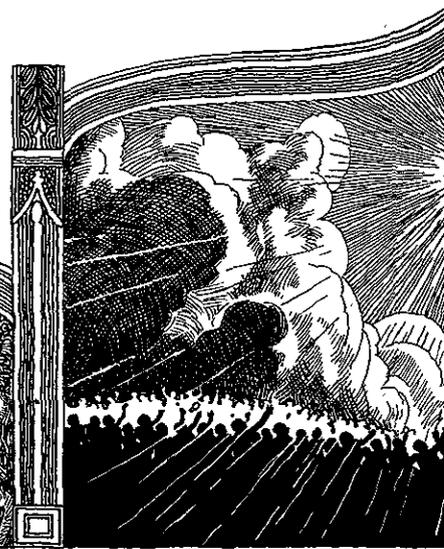
It was a great hour, when the Passover angel visited the homes of Egypt, and the first-born in every home became a corpse, and Israel's hosts left the land of their task masters, crossing the Red Sea into the wilderness on their way to the promised land. Prophecy was being fulfilled, and no earthly power could stay the hand of God as He wrought for His people.

IT WAS a great hour when Elijah, a man subject to like passions as other men, stood on the heights of Carmel, and challenged the assembled prophets of Baal; and when in answer to the humble and sincere prayer of his servant, the Lord sent fire from heaven and consumed the sacrifice upon the altar, and the prophets of rebellion were slain.

It was a great hour when a their lips the sacred vessels purloined wine to their gods of lust, a hand of fire the doom of the empire. The foretold that Babylon was not to dom was to arise. God fulfilled

It was a great hour in the Pentecost had fully come and the place. And suddenly there came a mighty wind, and it filled all the 2: 1, 2. Thousands were converted they had prayed, the place was together." Acts 4: 31. The apostles the resurrection. "Great grace went into all the earth, and their

But an event transcendent hour when the Son of God is crowned upon his head, and a share of the earth. Kingdoms have efforts to honor and exalt





OF HISTORY

Thompson

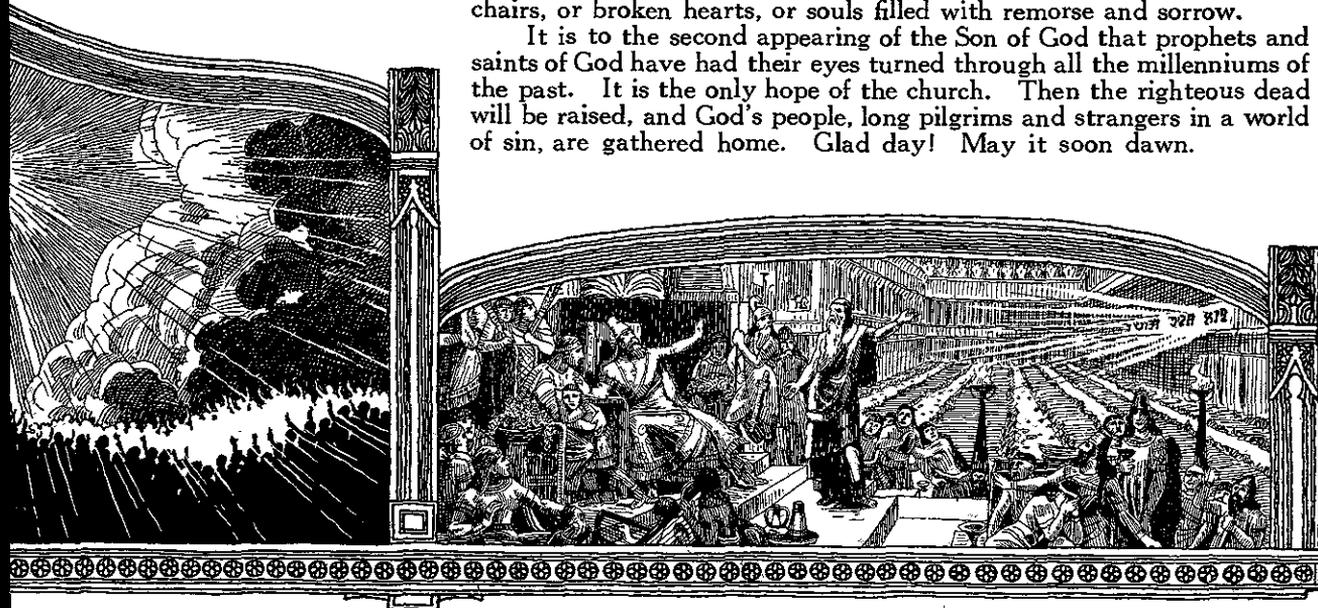
hazzar's feast, as they lifted to
 rom the temple of God, to drink
 red tracing on the walls in letters
 Daniel, the Most High God had
 forever, but that another king-
 word, Babylon was supplanted
 y of the Church militant, when
 es were "with one accord in one
 nd from heaven, as of a rushing
 where they were sitting." Acts
 day. Later we read, "And when
 here they were assembled to-
 ore witness with great power to
 upon them all." "Their sound
 ds unto the ends of the world."
 eater than these will be that
 oming on a white cloud, with a
 e in his hand to reap the harvest
 outdone themselves in their
 commanders and rulers.

The glory of empires has been seen at the coronation of kings. But when Jesus "shall come in His own glory, and in His Father's, and of the holy angels," (Luke 9:26), a glory will be seen before which all earthly glory will pale as the light of moon and stars before the light of the noonday sun.

THERE is no promise more clearly expressed, or more sure to the waiting church, than that of the second coming of the Son of God. "Let not your heart be troubled: . . . In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14: 1-3.

Glorious promise this! Jesus is preparing the eternal habitations for His people. When prepared, He will return to receive His people to Himself, that through unending ages they may be with Him. All affliction will be in the past. Through removing the cause, God will brush the tear from every weeping eye. No more sickness, no darkened room where in the stillness of night the life of a loved one, a father, a mother, a little child, ebbs away. No more hearses to carry to the city of the dead the silent sleeper whose day is closed, whose sun is set. No more blind who grope in darkness, no deaf ears that can not listen to the melody of song, no dumb whose tongue can not utter the praises of Jehovah, no tombstones that mark the place where a loved one has been laid to rest. No more vacant chairs, or broken hearts, or souls filled with remorse and sorrow.

It is to the second appearing of the Son of God that prophets and saints of God have had their eyes turned through all the millenniums of the past. It is the only hope of the church. Then the righteous dead will be raised, and God's people, long pilgrims and strangers in a world of sin, are gathered home. Glad day! May it soon dawn.



EVOLUTION *Passes Into* BANKRUPTCY

IT MAY be quite ungracious for the believers in the Bible to say, "I told you so," to the biologist and the evolutionary scientist in their present predicament. But that evolutionary scientists are in a predicament is a fact which can no longer be kept secret. The situation has for several years been discussed *in occulto* by scientists whenever they thought there were no reporters around. But of late years some of them have been "speaking right out in meeting," and have been expressing their minds quite freely. And it is amusing for those of us who have never given in to the popular teachings regarding evolution, to note what is now being said upon the question.

Before I give some of the most recent evidences along this line, I wish to present a few statements of a slightly older date. But we need not go back more than two or three years; and the pronouncements of even two or three years ago ought to be considered sufficiently modern to pass in this connection.

There were really four assumptions lying at the base of Darwin's whole theory of evolution. These four assumptions are still the basic assumptions in every modern scheme of organic evolution. These assumptions may be listed as follows:

First, Darwin assumed all that the geologists had told him regarding the order in which the various kinds of plants and animals had appeared on the globe.

Second, he assumed that plants and animals tend to vary without limit.

Third, he also assumed that natural selection would continue these variations in various directions, these variations ultimately becoming transformed into new species.

And last, but not least in its logical importance, Darwin assumed what is technically known as the transmission of acquired characters.

Organic Evolution's Collapse

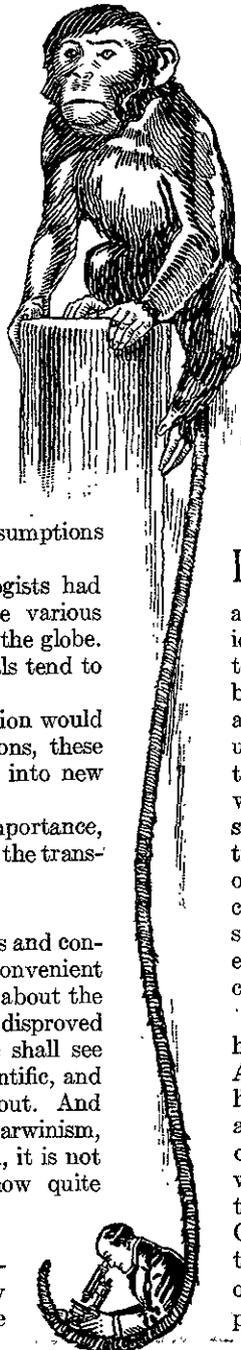
WE SHALL take up these four assumptions and consider them in some detail. It will be convenient to consider them in reverse order, for this is about the order in which they have been discussed and disproved by modern scientific investigation. But we shall see that all of these assumptions are quite unscientific, and thus that this whole subject is about worked out. And in view of this utter collapse, not merely of Darwinism, but of the whole scheme of organic evolution, it is not much to be wondered at that some are now quite jubilantly saying, "I told you so."

For several years we have been treated to numerous statements to the effect that Darwinism was dying, one German authority having written a book entitled, "At the

The Four Supporting Pillars of the Theory Have Given Way Under the Impact of Recent Scientific Research.

By George McCready Price

Professor of Geology, Pacific Union College



Death-bed of Darwinism." Another very prominent German scientist, a few years before the War, was said to have written the "Tombstone Inscription" of Darwinism.

However, these things did not really mean as much as they seemed to mean. As a matter of fact, most of such statements of a few years ago were directed chiefly

or wholly against the *third*, or perhaps the *third* and the *fourth* of the assumptions previously listed. It is only quite recently that the *second* of these assumptions has gone the way of the others; while the proof of the unscientific character of the *first* has been the burden of my own special contribution to the subject, and is not yet as widely known as it ought to be. Thus the statement which I am making now about the utter bankruptcy of the whole evolutionary doctrine is a much broader statement, and is of a far more sweeping character than these other statements with which we have been more or less familiar for years, such as, "Darwinism is at its last gasp, and its days are numbered," words which were uttered by a very prominent biologist over a decade ago.

Darwin Shorn of His Locks

IN TAKING up these four assumptions, we must first note how much importance was attached by prominent evolutionists to this idea of the transmission of acquired characters. An "acquired character," as understood by biologists, means the effects of use or disuse; and it was long taught that these effects of use and disuse were transmitted without fail to the next generation. This idea is very widely held among non-scientific people, and it seems an idea very hard to root out with scientific facts. Herbert Spencer thought so much of this idea that he wrote as follows: "Close contemplation of the facts impresses me more strongly than ever with the two alternatives: either there has been inheritance of acquired characters, or there has been no evolution."

Ernest Haeckel placed himself on record as holding to this doctrine in about the same way. And I am inclined to agree with them. I believe that either there has been inheritance of acquired characters, or there has been no organic evolution. But I wonder if these men would abide by the decision of modern scientific investigation, if they were now alive. Certainly, if they still stood by their guns, they would have to discard the whole theory of evolution; for I do not know of a single prominent biologist who can now be found to

defend this doctrine of the transmission of acquired characters. I could give numerous quotations along this line, but it is useless to throw away good bullets on dead lions. We are after other game which have not been so long dead, and must proceed.

Regarding the third of the assumptions listed above, we have this pithy statement from John Burroughs, given only a few months before he died, and published in the *Atlantic Monthly*, August, 1920. In this article he says, "He [Darwin] has been shorn of his selection theories as completely as Samson was shorn of his locks."

Mendelism's Part in the Dilemma

THIS one quotation must suffice on this point. But it was the failure of this doctrine of selection which has inspired most of the popular statements about the failure of Darwinism, because of the fact that this theory was the special private patent of Charles Darwin, the one thing that he is supposed to have contributed to the general discussion. Darwin got the doctrine of the inheritance of acquired characters from Lamarck, and taught it to his dying day. Indeed, the longer he lived the more he seemed to depend upon this supposed inheritance of acquired characters. But natural selection was his own special contribution to the subject, and this is what is often called Darwinism. And it is this of which Mr. Burroughs says he has now been shorn as completely as Samson was shorn of his locks.

The second of the listed assumptions has only recently gone the way of the others. Indeed it has taken a good many years to show that plants and animals do not tend to vary in an unlimited fashion in any direction. It is the investigations inspired by Mendel's discoveries which have now, after twenty years, resulted in putting this subject in an entirely different light. Mendelism has shown that plants and animals vary in certain definite well-defined directions. They seem to be composed of many separate units which are separately transmitted in heredity. These units are sometimes called factors, and are sometimes spoken of as unit characters. The various characteristics which are transmitted in this way are also called contrasted characters, to show that when an individual plant or animal has one of them it does not have the opposite. By shuffling these various units and recombining them in a great variety of ways, all the complex variations in the plant and animal kingdoms seem to be produced. But these variations are all within the species; and there is no proof that one kind of life can ever become transformed into a totally different kind of life. These are the general results

brought out by the study of breeding and heredity, under the general term of what is known as Mendelism.

Back to the Melting Pot

AT THE meeting of the British Association for the Advancement of Science, at Edinburgh, Sept. 9, 1921, Dr. H. D. Scott, the President of the Section on Botany, gave an address in which he summed up the present situation regarding these matters; and while his remarks were founded directly on botanical studies, yet they are just as true with regard to what we now know about animals. Among other things Doctor Scott said:

"It has long been evident that all those ideas of evolution in which the older generation of naturalists grew up have been disturbed, or, indeed, transformed, since the re-discovery of Mendel's work and the consequent development of the new science of genetics. . . . At present all speculation on the nature of past changes is in the air, for variation itself is only a hypothesis, and we have to decide, quite arbitrarily, what kind of variations we think may probably have occurred in the course of descent. . . .

"For the moment, at all events, the Darwinian period is past; we can no longer enjoy the comfortable assurance, which once satisfied so many of us, that the main problem had been solved—all is again in the melting-pot. In fact, a new generation has grown up that knows not Darwin.

"Yet evolution remains—we can not get away from it, even if we hold it only as an act of faith, for there is no alternative, and, after all, the evidence of paleontology is unshaken."—*Nature*, Sept. 29, 1921.

Geology the Weakest Link

HERE we have the matter very clearly stated. This author shows that the biologists to whom he refers have discarded all three of the biological foundations upon which Darwin rested his general theory, and they are now depending upon the geological assumption, the first one given in the

series above. But those who have read attentively "Fundamentals of Geology," "Back to the Bible," or "Q. E. D.," [by the author, and procurable at this office. — Editor] will smile at the idea that paleontology, or the science of the fossils, as taught by popular geology, is still unshaken. As a matter of fact, in the light of recent discoveries along this line, the geological part of the theory is seen to be the weakest part of the whole line of argument.

I have not the space here to develop this side of the question, but must go on to give some further remarks made by Doctor William Bateson, in his notable address before the American Association for the Advancement of Science, at Toronto, Dec. 28, 1921. Dr. Bateson, it will be remembered, is the leading authority in the world on these very matters relating



KADEL & HERBERT

Mrs. Martin Johnson, wife of a noted explorer, with Bessie, her pet orang-utan, for whom she recently gave a birthday party. Is she embracing a modern counterpart of her ancestors? Possibly,—according to evolution. But we fail to see the resemblance.

to heredity and genetics. But in the course of this address he told that company of 2000 of the leading scientists of America that in the light of all that we now know, we can no longer speak about knowing anything of the origin of species. A partial report of this address will be found in *Science*, January 20, 1922; but as I heard the address myself I can testify that not all that the speaker said is published in this permanent form. Many of the strongest statements as given here were punctuated with conversational asides which emphasized the points which the speaker was making and had the effect of "rubbing them in."

Among other things Doctor Bateson declared:—

"It is impossible for scientists longer to agree with Darwin's theory of the origin of species. No explanation whatever, after forty years, no evidence, has been discovered to verify his genesis of species. . . . We can not see how the differentiation of species came about. Variations of many kinds, often considerable, we daily witness, but no origin of species. . . . Meanwhile, though our faith in evolution stands unshaken, we have no acceptable account of the origin of species.

"Where then is the difficulty? Why may we not believe the old comfortable theory in the old way? Well, so we may, if by belief we mean faith, the foundation of things hoped for, the evidence of things not seen. In dim outline evolution is evident enough. From the facts [meaning the facts supposed to be given by geology] it is a conclusion which inevitably follows. But that particular and essential bit of the theory of evolution which is concerned with the origin and nature of species remains utterly mysterious. We no longer feel as we used to do that the process of variation, now contemporaneously occurring, is the beginning of a work which needs merely the element of time for its completion; for even time can not complete that which has not yet begun."

It will be seen that these remarks of Bateson's are almost exactly like those of Doctor Scott. Both disclaim any belief in the theories taught by Darwin, repudiating every biological explanation of the origin of species; but they both reiterate their continued faith in evolution as somehow having occurred; and both ground their belief upon what they think geology has proved. An even more striking similarity lies in the fact that both men speak of their attitude as "an act of faith," "the foundation of things hoped for, the evidence of things not seen."

This then is where we are at the present time in these scientific matters relating to the origin of things. Scientists are very strong in reaffirming their continued faith in evolution; but they expressly say that with them this doctrine has now become simply an act of faith, without any solid, substantial reasons in detail as to how this general process of development came about. As a matter of fact, one can not help feeling that these loud affirmations of their continued faith in evolution are a good deal like the whistling of the small boy as he goes on an errand in the dark, —whistling merely to keep up his courage.

Why would it not be better to believe exactly what the old Book has told us regarding these matters? Sooner or later its pronouncements will be vindicated before the world. But some of us who have believed all along what the Bible has been saying will not have to revise and reconstruct our theories so often as those who have been trying to find out these things on their own account by relying on the latest findings of scientific experiment.

THE LANGUAGE OF HEAVEN

LOVE is the greatest word in any language. It is more; it is a language all in one word. A language that the brute, the heathen, the little child, yea, even inanimate things, can understand. And each will answer its pleadings and respond to its caresses. Fill a world with love, and you have a paradise; rob it of this, and you have a hell. Love is all-powerful. It made the universe and upholds all things; for God is love. Its greatest manifestation was the gift of Jesus to a world lost in sin. If you would know the meaning of love, go not to the dictionary, but read the story of the cross. There, and there alone, can you glimpse its meaning—only glimpse it; for it will take the long ages of eternity to fully unfold all its mysterious sweetness and purity. Yet that glimpse has in it wonderful possibilities; it has transformed sinners into saints, relighted dead fires of hope, and planted faith in bosoms that were but the dwelling places of despair.

If you would see a manifestation of the power of love, look at Peter, at Paul, at Bunyan, and others, who through the power of love were transformed from weaklings, from monsters, from depraved degenerates, to men of supernatural strength, great towers amid their fellows, whose lives are synonyms of all that is good and true.

EDWARD. J. URQUHART.

ARE WE HEADED FOR A WARLESS WORLD?

(Continued from page 12)

and of the whole world, to gather them to the battle of the great day of God Almighty. . . . And he gathereth them together into a place called in the Hebrew tongue Armageddon." It is at that time, as stated in verse 15, that Jesus declares, "Behold I come as a thief." It is then that there comes "a great voice out of the temple of heaven, from the throne, saying, *It is done.*" What is "done"? We need not guess or surmise. The gospel, God's plan for gathering out a people from the earth for His kingdom, will then have *done*, have accomplished its mission. Then Christ, the Prince of Peace, whose right it is to rule, will come in the glory of His endless, sinless, and therefore *warless*, kingdom.

First must come Armageddon, "the battle of the great day of God Almighty," where "the kings of the earth and of the whole world" stage their last contest in the long reign of sin and war. Then follows the dawn of the eternal day of the kingdom of life, righteousness, and *peace*, ultimately covering the earth as the waters cover the sea.

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THE man who would prohibit others should first prohibit himself. W. E. GERALD.

YOUNG MAN!
IF IT WERE HANDED YOU—

WHAT WOULD YOU DO WITH A FORTUNE?

By Uthai V. Wilcox

IF YOU are not a more or less regular reader of success magazines, if you are not attracted by advertisements that promise you increased income, if you never wish for a high-powered automobile, if visions of elegant homes and opportunities to travel never appealed to you, then you will probably not be the least interested in this page of the magazine that you are holding.

However, you *may* admit an interest in one or all of these things and *may* be planning on a possession of some of them—wealth or the things that it will purchase. And for this you are not to be blamed or scolded or taken to task. The Bible does not say anywhere within its covers that money or its possession is wrong. The statement is *not* made that money is the root of all evil. It does say, however, that the *love of money* is the root of wickedness. Therefore it is of this that we must concern ourselves.

Of the thirty-eight parables expounded by Jesus Christ, sixteen strongly emphasize a man's relation to his money. Jesus appreciated that money and what it stood for bulked large in man's life—in his outlook, his ambition, his love, and affection. In his teachings Christ sought to guard against the peril of wealth's allurements, of materialism.

Three travelers were ready to start on a long journey across the desert. Their servants brought them three water jars—one of brass, one of beautiful porcelain, and one of ordinary earthenware.

The first man took the brass jar and put water into it, the second chose the porcelain one, and the last was content with the ordinary one made of earthenware.

The way across the desert was long and wearisome. The heat was intense. Every drop of water was of value. The brass vessel heated, and the water was made impure, and unfit for use. The costly porcelain jug was cracked, and the water was lost. But the plain earthenware bottle kept the water pure and sweet until the journey was ended.

This is only a story. But just as the lure of the beautiful water jars might have meant life or death, so it is the lure of money, and the costly things that it will buy, that so often proves fatal to a spiritual life here and an everlasting life beyond.

Money first or Safety First?

ONE of the oldest of laws is this one: "Thou shalt not have any other gods before Me." This commandment, the very first, is a warning against the lure of wealth, of money and its possession. Is it because of the love of money that we forget, so easily, those things that should always be first? We come to exalt fame,

position, wealth, and self to the highest place.

An ambitious young man was working in a large factory near Chicago. And, although his salary was not as much as that of the president of the concern, he was receiving an excellent wage. His work was to operate a large cutting machine, and since it was rather a dangerous task, a safety guard had been provided, which dropped in front of the huge knife just a second before the knife released itself and came down.

But one day this ambitious young man, who was anxious for a salary equal at least to the president's, decided that if he did not have to wait for the guard to come down he could cut a great many more pieces a day. So he fastened this guard in such a way that it would not work, and disdaining any advice from his fellow-workmen, and breaking factory rules, proceeded to run the machine.

"I know her like a book," he would say, "She can't hurt me. I'm always careful to get my hand out from under the knife." Besides, think of the extra money I shall get—I've exceeded yesterday's job by fifty."

And it was true. The first day, the second day, the third day went by, and the man turned out more work, and drew much higher wages. The foreman of the factory remonstrated with him, but the man laughed and kept the guard fastened.

On the fourth day, however, the knife came down just a little bit before he had expected it; his hand was in the way; and, as a result of his anxiety to make more money, he lost three fingers.

You knew that the story would conclude with saying something like that, didn't you? That is the way most of the stories of that kind do conclude if you follow them to their end. Sometimes it is the first day, sometimes the forty-ninth, sometimes the one hundred and forty-ninth before the knife comes down when *not* expected.

Bring It Nearer Home

YOU and I would never be as foolish as that; but wait. The Sabbath day comes after a hard week's work and there are the services of the house of God. Do we ever decide to lie abed, or "loaf around the house," or go to the park—so that we may be rested and better able to earn more money the week ahead, or have a better time that night?

I heard a young man refuse an opportunity to serve his church and his fellow men because, he said, it took all of his strength doing his work of the week, and he needed the time to rest on the Sabbath that he might be fresh and ready when the work begun again. How would you consider this young man's sense of values?

Was he losing something really valuable for the obtaining of something of less worth? Was there another god standing before Him?

Roger W. Babson is a great statistician. His word is taken by the biggest men all over this country when it comes to the matter of statistics. Here is a quotation from a letter which he sent out last March to some of his constituency: "Jesus' great purpose in life was to get people to have a true perspective of values—to know what is really worth while, and what is not."

Put First Things First

SEELK ye first the kingdom of God and his righteousness," said Jesus, "and all these things shall be added unto you." He tried to impress thus upon us that we would have real joy and real happiness by developing our spiritual natures first. The money end would of a consequence take care of itself.

Have you read recently, the story of the Rich Young Ruler? (Matt. 19: 16-22). He had great possessions. He had achieved the end of his dreams. He had servants and a splendid house, and well-cared-for ranches, and fruitful orchards and vineyards, no doubt. The possession of wealth was not to him an end to be obtained—it was an accomplished fact. His dreams along that line had come true. But he was not willing to give up his riches for the possession of something greater and more costly—of exceeding great value.

We may well imagine that he thought as he went away, "I should like to follow this Master. I wish he had asked something easier. But really that would have been giving up too much. Everything that I had, did he say? What would my friends say and think if they were to hear of my doing such a strange deed? But there was something about the Teacher that attracted me strongly. The men who followed him were a strange mixed crowd, but somehow I wish I were going to be with them tonight." He may have thought these things over and over again. Many times he wished that Jesus had asked of him something easy. Just why should he be disturbed in the enjoyment of his wealth?

But that is where the difficulty comes. The one sacrifice that Jesus Christ asks of anyone is that of *self*. It is the surrender, or the placing, or the pledging of my ambitions, my wealth, my fame, my position that is requested. There can not be these things *and* in a place apart, love of God.

"We can not at the same moment dress appropriately for the Arctic regions and for the tropics, and neither can we wear the dress of the world and the garments of salvation."

You Have a Fortune

WHAT is the use of all this discussion, I hear you saying? I haven't any fortune, or any great amount of money, so why bother about how to use it? That is where you are wrong, for the greatest fortunes are not money fortunes.

A young woman had been converted and joined the church. Not long afterward she came to her pastor for a talk. "I have been wondering," she said, turning to him with a face full of sweetness and purpose,

"what I could do for the Master. You know, I have spent years training my voice for Grand Opera. But I have decided to give it to Christ."

Hers became a ministry of song. She had given her fortune to Christ.

A young college man had a gift for writing, for which professors prophesied a great future. Some of them were profoundly disgusted when after his graduation he took a position on the staff of a religious weekly.

"Why, man," they said, "you're crazy! There's no future in that—no money—no anything. You've buried yourself alive."

But the young man did not care for what they said, for he knew that God had given him a mission, even if he had to sacrifice the newspaper and magazine career which might lead to fame. Through the years his articles and books on religion have been a source of encouragement and inspiration to thousands. He had used his fortune for Christ. He had learned one of the choicest of life's secrets of success.

God Wants What You Have

WHAT shall it profit a man if he shall gain the whole world and lose his own soul? This question with its answer clearly inferred was asked by One who knew the value of the world and also the value of a soul, and he unhesitatingly taught that a man's soul was worth more than all material things. He himself was an example of one who placed the spiritual above the material, and who appreciated the position and possession of a fortune.

"It is said," Margaret Slattery tells us, "that on a certain feast day all the people in a little European town were bidden to come to the great cathedral, march down the dim aisles, and lay upon the altar a gift for the Lord; and to him who should offer the most acceptable gift, heaven would grant a sign.

"The people came; and they bore in their hands costly spices, rare laces, vessels of gold, priceless garments, wonderful statues, and pictures. They bore their gifts proudly and in deep expectation, looking to see the sign; but as one after another laid down the gift, lo! it disappeared. With terror-stricken faces they went back down the long, dim aisle and out into the sunshine, hardly daring to look at one another.

"At last, late in the afternoon, there came a maiden poorly clad, who looked at no one; and as the people gazed at her, they could see nothing in her hands. She went slowly down to the altar and knelt there. While the curious crowd wondered, they saw her reach out both hands and lay them on the altar for a long time; and when she arose and came out into the sunshine, her face wore a look of peace and joy—great joy. Then the people looked back at the altar where nothing had been, and there saw two beautiful white lilies burst into bloom and fill the cathedral with fragrance."

She had given herself—and God thought it the most acceptable gift. What would you do with a fortune? You have a fortune—your own abilities, yourself. If you have given yourself, he can—and even the world can—trust you with the handling of great money fortunes. But to give yourself is to give a greater fortune than any thing else in the world.

THE WAY ONE MAN FOUND OUT

SUN.	MON.	TUES.	WED.	THUR.	FRI.	SAT.
1	2	3	4	5	6	7
WHICH DAY TO KEEP						

By Morris Lukens

From unsatisfactory answers to the simple question of a small boy, he was led on to investigate for himself the great truth about the Sabbath; and he found it plainly stated in the Good Book.

IN THE Sunday-school which I attended when a lad, a ten-commandment chart hung on the wall just back of the superintendent; and every Sunday when I went to Sunday-school and heard those ten commandments read, I could not understand why it was that we kept the first day of the week as the Sabbath when the commandment stated plainly: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath." And it made such an impression upon my mind that one day I went to my mother with the question. She said, "Saturday was the Sabbath until Christ came. Since that time the first day of the week is the Sabbath."

One day I asked the superintendent why it was. "Oh," he said, "since Christ we do not have any Sabbath. We have only the Lord's day."

All Confused over the Day of the Sabbath

LATER I asked a salesman who talked about the Bible when he came into our store; and he answered, "It is true that the seventh day was the Sabbath until Christ came, but since then all days are alike."

Every one I asked gave me a different answer. I became confused, and did not know what to do. I was like the little boy who was dressed one Sunday and sent to Sunday-school. It was in the summer time, and he had on his clean jacket and little trousers and white socks and white shoes, everything as pure and perfect as his mother could arrange. When he came out of the gate he met an older boy, who said:

"Johnny, where are you going?"

"I am going to Sunday-school."

"Oh," he says, "it is too hot to go to Sunday-school. Come on, let's go fishing."

"Oh no," said Johnny, "I couldn't go fishing on Sunday. Besides, I haven't any rod or line."

"I'll get you a rod and line."

"Oh no, mother won't let me go fishing on Sunday." "She will never know anything about it. Let's go fishing."

Finally the little fellow was persuaded, and went fishing and he caught some fish. They were small, but they were fish nevertheless, and like older boys, he didn't want to throw them away. But how to get them into the house without his mother's knowing it was a problem. He came in slowly, and held the

fish behind his back. When he came into the room, his mother saw that his clothing was soiled, so she said:

"Why, Johnny, where have you been?"

He said, "To Sunday-school."

"No, you haven't been to Sunday-school," said his mother, and she looked behind him and saw that string of fish. "I will teach you to go fishing on Sunday," and she took a whip and whipped him severely. He was only six or seven years old, but he could read a little; and his mother said to him, "Johnny, you go to your room and open your Bible to the twentieth chapter of Exodus, and you read from the eighth to the eleventh verses, and I want you to read them fifty times." And poor little Johnny, smarting under the lash of the whip, went up to his room to read that fourth commandment. It took him a long time to read it. He put a mark down when he read it. Then he started over; then he put another mark down; and when he read it over about twenty times, he could quote it without the Bible. But he obeyed. He went over it fifty times, until it made an impression on his mind.

Johnny Gets Catechised

A FEW days after that Johnny went to school. He sat in a front seat and the teacher began to ask the children some simple questions. Turning to one of the boys she said:

"Which is the first day of the week, George?"

"Sunday."

"Which is the second day, Harry?"

"Monday."

The next boy was asked which was the third day, and on to the sixth day, Friday. It so happened that it came Johnny's turn to answer. "Which is the seventh day?" Johnny had read over that commandment so many times, because he went fishing on Sunday, that it had made an impression on his mind. So he said, "Sunday."

The teacher said, "That is not right. Harry, which is the first day?" and so on, getting the same answers, till she again came to Johnny.

"Now, Johnny, which is the seventh day?"

Johnny thought for a moment and said again, "Sunday."

"No," she said, "that is not right. Now, Johnny, listen."

Then she asked the same question, the third time.

"Now, Johnny, which day is the seventh day?"

He looked into the teacher's face, and said: "If you had been whipped as hard as I have for going fishing on Sunday, you'd know Sunday was the seventh day."

But the teacher wanted to make it clear to Johnny which day was the seventh day. "Now Johnny, can't you see by looking at the calendar the first day is Sunday, the second day Monday, the third day Tuesday, the fourth day Wednesday, the fifth day Thursday, the sixth day Friday? Now Johnny, which is the seventh day?"

He said: "I read that commandment over fifty times and I know Sunday is the seventh day." And the teacher becoming cross, scolded him, and said: "Johnny, I am going to make you say this right if I stay here all day. Now Johnny, you listen. Can't you see that the calendar says Sunday is the first day of the week, Monday the second day, Tuesday the third day, Wednesday the fourth day, Thursday the fifth day, Friday the sixth day? Now Johnny, which is the seventh day?" And the little fellow's lips quivered, tears came into his eyes, and he said: "If I say the seventh day is Saturday, mama will whip me; and if I say the seventh day is Sunday you will whip me."

Just Which Day is the Sabbath?

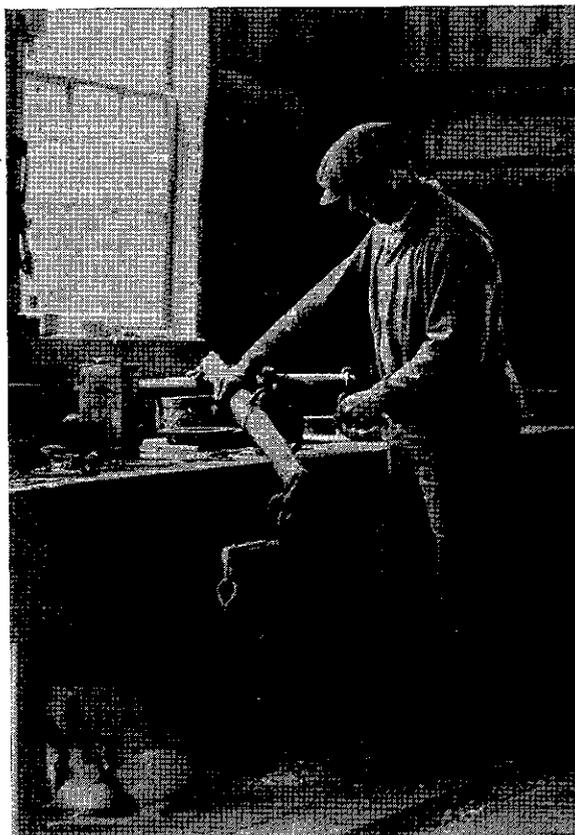
THE calendar tells us which day is the seventh day and the commandment tells us the seventh day is the Sabbath. However, Johnny is not the only one confused. So we must look for a "thus saith the Lord."

In Mark 15: 37 I read: "And Jesus cried with a loud voice, and gave up the ghost." It was on Friday that Jesus was crucified. Many people keep Good Friday to commemorate the crucifixion. Verse 42 reads: "And now when the even was come, because it was the preparation, that is, the day before the Sabbath." Then if Friday is the day before the Sabbath, which day is the Sabbath? Which day follows Friday? Our Saviour was crucified on Friday and the next day was the Sabbath; therefore according to the Bible statement Saturday must be the Sabbath.

In the sixteenth chapter of Mark and the first two verses I find: "And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had brought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun." Now which day was it upon which Christ rose from the dead? Mark 16: 9. "Now when Jesus was risen early the first day of the week." Now why is it that people commemorate Christ's resurrection on Easter Sunday? Because they say Christ rose on Sunday, and the Bible says clearly that He rose on the first day of the week. Then Sunday is the first day of the week, isn't it? The Sabbath is the day that follows Friday (which is Saturday), and here it says Christ rose on the first day of the week." "And when the Sabbath was past, . . ." What is past then when the first day of the week begins? The Sabbath. Then without question the Sabbath

comes the day after Friday and the day before Sunday.

Go back to the time when this earth first came forth from the hands of the Creator, when the Saviour with His Father created this beautiful world, made it just as perfect as the infinite God could make it, when He beheld it and saw that all things were very good. Then he rested the seventh day, sanctified and blessed that day, and put His own presence into that day. Sin came after this; and after sin came, many men forgot the truth of God. For fear that the day that God blessed and sanctified might be lost to mankind, when God brought a people out of Egypt, He taught them by precept; and while they stood there on the Mount He spoke to them. The Mount trembled and belched



RACINE PHOTO BUREAU

"Six days shalt thou labor"—

forth fire and smoke; and God stood on that Mountain and, with His own lips spoke to those people whom He had miraculously brought out of Egypt. After He had told them they should have no other gods before Him, should not make any graven image, should not take His name in vain, then looking down upon them, speaking with authority, He spoke those words recorded in the fourth commandment. This was 2500 years after the world was created. He came down there and talked with them and told them why it was that He made the Sabbath. He said, The reason I want you to keep it is, "In six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the

Sabbath day, and hallowed it." God told them with His own lips which day it was that was the Sabbath—the day that He blessed at the creation of the world.

And besides that, He caused the manna to fall (sixteenth chapter), and on the seventh day it would not fall, and by a three-fold miracle every week for forty years God demonstrated, week after week, and year after year, which day was the Sabbath by not having the manna fall on the Sabbath day, and by causing that which they collected on the sixth day to keep, and that which they collected on any other day to spoil. So we are sure, just as sure as that the eternal God lives, that the seventh day was the Sabbath up until the time God gave the law from Sinai's Mount.



EUGENE J. HALL

"but the seventh day is the Sabbath."

In addition to that, to show it was to stand forever he chiseled with his own finger that Sabbath command on a rock. When Jesus came to this world, He said that which is built on the sand will not stand, but that which is built on rock stands forever.

Some one may ask, "How can we be sure that no time was lost after these commandments were given?" Writing under the inspiration of God's Spirit, speaking of our Saviour's crucifixion, Luke says: "And he took it (the body of Jesus) down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. And that day was the preparation, and the Sabbath drew on. And the women also, which came with him from Galilee,

followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment." Therefore it was the same seventh-day Sabbath the fourth commandment mentions.

Which day was it that Jesus kept when He was here on the earth? In Luke 4: 16, it speaks about Jesus and His work: "And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read." Millions of Jews from that day to this have kept the same day Jesus did. A whole nation of people could not lose a day.

You ask, Did not Christ change the day when He was here on the earth? In His sermon on the Mount Jesus said, as recorded in the fifth chapter of Matthew, seventeenth verse and onward: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Thus Jesus says He would not change the Sabbath day of the commandment.

The Example of the Apostles

WHICH day was it the apostles kept after the resurrection of Jesus? One text says they met on the first day of the week, but in order that people might know it was not the Sabbath, God took time to say it was the first day of the week. Several instances are recorded where Paul held meetings on the Sabbath. Acts 13: 13-15. "They went into the synagogue on the Sabbath day, and sat down." And on invitation Paul stood up and preached to them. "And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath." . . . "And the next Sabbath day came almost the whole city together to hear the word of God." Verses 42 and 44.

Acts 16: 13 says: "on the Sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither." Also in chapter 17: 2: "And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures." Then in Acts 18: 1, 4, 11: "After these things Paul departed from Athens, and came to Corinth. . . . And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks."

Thus it was Jesus' custom to keep the seventh day as the Sabbath; and it was Paul's manner to keep the same day. In view of the fact that the very last beatitude in the Bible reads: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city," (Rev. 22: 14), surely we ought to agree with the great apostle Peter when he says, "We ought to obey God rather than men."

A MOUND in Egypt brought to light the correspondence of the ancient kings of Egypt and set Old Testament controversies at rest; and a mound in the land of the Nile has served the same purpose for the New Testament.

Until the closing years of the nineteenth century, scholars had endeavored to explain the Greek text of the New Testament by comparisons with the works of classic Greek writers of the fourth century before Christ. When such a procedure failed to elucidate fully a vague word, these learned men resorted to the theory that such a word had been borrowed from the Hebrew. They spoke of "Hebraized Greek." The more critical sought to build up arguments against the genuineness of the New Testament writings out of the seeming difficulties in the text. But as with the Old Testament, so with the New, the difficulties were more apparent than real, as the discoveries proved. To these we now turn our attention.

From the earliest times, the Egyptians had made a writing paper from the papyrus plant. This papyrus was very tough and durable, and could be rolled together, or placed in sheets like a book, the same as modern paper can. Anything from prayers for the dead to drafts of legal transactions was made permanent for future generations by inscribing it with indelible ink on the paperlike papyri.

Crocodile Filing Cases

AS MODERN excavation began, a few of these ancient writings were unearthed and gave much light on those times. But it remained for three young scholars in the last years of the nineteenth century to discover papyri that had been written in the same century as the New Testament, and to show that such writings, and not the classical Greek, should be the norm by which to judge the Biblical text.

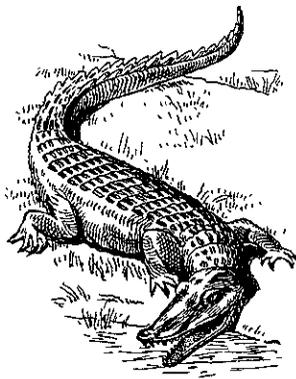
Grenfell and Hunt, two of these men, went from England down to Egypt near the close of the last century to search for such writings. They began excavations among ruins that seemed most favorable. But as they dug and dug, and only embalmed crocodiles were exhumed, they became discouraged and disgusted. Finally, in a fit of anger, one of the workmen took up a crocodile and threw it violently against a rock, and wonder of wonders, as it broke asunder, out fell long rolls of papyri. They had been used as stuffing for these animals, which were considered by the Egyptians as sacred. The same act of sacrilege was immediately committed against the great heap of crocodiles, and behold, there lay exposed tons of ancient manuscripts of every description.

The New Testament Vindicated by

MUMMIFIED CROCODILES

By Francis D. Nichol

*How the Stuffing of Some Embalmed
Reptiles of Old Egypt Corroborates the
Sermons of Jesus and the Writings
of Paul.*



At the very time these two men were gathering such quantities of valuable material, a young university student of Marburg was making an epochal discovery. From examining these papyri, he came to the conclusion, which has held true as the years have gone by, that the writing on these ancient documents was the same as that of the New Testament books. This discovery virtually revolutionized Biblical criticism. Scholars could now compare the epistles of Paul with letters that were written in the same years, and in the same countries. Such a com-

parison, instead of proving the letters of Paul stilted, artificial productions of a later century, showed them to be exactly in keeping with the style and form of correspondence of the first century.

The New Testament was found to be written in the dialect of the middle class, the common language of the day. Its appeal was to the "common people," who, the Scriptures declare, heard Christ gladly. Colloquial language was used in many passages, the phrases that would be best understood by all in the lowly walks of life. Such a discovery forever destroyed the theory that the

words of the New Testament must be interpreted in a way different from that of ordinary Greek. It forever condemned as false the pernicious notion that these Biblical writings can be understood only by those who have a deep scholarship and a knowledge of metaphysics. Words that were formerly thought to have been wrongly used were shown rather to be peculiarly fitting. As a result, the theory that much of the New Testament is Hebraized Greek has been abandoned. So great has been the revolution that the standard Greek lexicons have had to be revised in order to harmonize with the findings.

Why "The Lord's Day" Expression Was Used

AS THE history of the first century has been more perfectly reconstructed, the life and customs of the people have become more fully known. This has been a decided help in comprehending certain passages of Scripture, and making clear an otherwise strange act on the part of some New Testament character.

One of the most illuminating discoveries of doctrinal value that has been made is the one regarding the term "Lord." The papyri inform us that the title "Lord" was applied to the Cæsar only after his death and apotheosis. It was therefore recognized by all as being a title belonging only to Deity. So the New Testament writers, employing words in the way they were commonly understood, meant to imply simply, by the use of the term "Lord," that Jesus was indeed the Son of God.

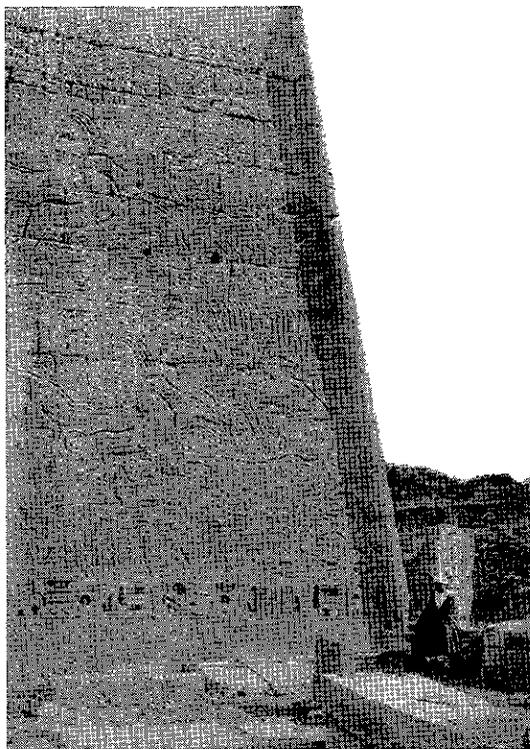
There was also a heathen lord's day, that is, an emperor's day, on which the people did honor to the name of the Cæsar. How well this discovery clears up the meaning of a phrase in the book of Revelation! John says that he was in the Spirit on the Lord's day. Revelation 1:10. The apostle wanted to make the sharpest contrast possible with the heathen custom, and so instead of saying that he was in the Spirit on the Sabbath day, he used the phrase above quoted. For, as Christ was the Creator of the Sabbath (Colossians 1:16), and as He had expressly declared that He is "Lord also of the Sabbath" (Mark 2:28), John simply employed a phrase current in the first century when he called the Sabbath "Lord's day." This destroys the argument for Sunday sacredness that has been built around this statement of the apostle.

Our Bible says that "all Scripture is given by inspiration of God." 2 Timothy 3:16. We have seen in this text a proof of the unchangeable nature of the utterances of the Old Testament writers, and rightly so. The papyri discoveries have given added strength to this text. The word here translated "Scripture" was, in the first century, "a legal term for a royal decree which could not be altered." Hence the reader of Paul's epistle would understand him to mean that the writings of the Old Testament were royal and unchangeable pronouncements given by inspiration of God. Surely the excavator is furnishing mighty support for the authority of the good old Book!

Today the divers theories as to the late origin of many of the New Testament letters and Gospels are in the discard. It is now scientific to believe that these books were written when they claim to have been; namely, in the first century of the Christian era. But how unfortunate that men wait until the stuffing from a heap of dead crocodiles supports the Bible, before they will believe in it!

Not only have we learned from these various discoveries much concerning the language and customs of the peoples, but additional Biblical manuscripts have been recovered. Many fragments containing a few verses or more of Scripture have been found amid ruins. These have been of real value because of their extreme age.

In the year 1906, a Mr. Freer, of Detroit, Michigan, obtained from an Arab in Cairo, Egypt, a manuscript



INTERNATIONAL
A temple near Luxor, Egypt, showing pictorially the hunting expeditions of Rameses III., a Pharaoh of Old Testament times

containing a large part of the New Testament. This is the greatest "find" of recent years. In connection with numerous fragments it has given scholars a great deal more material by which to test the correctness of the text as we have it in our common version of the Bible.

These Discoveries Do not Change the Bible

HAVE these additional manuscripts caused any material change in the reading of the Scripture passages? No! That eminent scholar, Camden M. Cobern, in commenting on the effect these discoveries have produced, says:

"No man had ever seen a page from any pre-Constantine New Testament previous to these discoveries. Many supposed that if such Bibles ever came to light they would be very different from ours. Some skeptics frankly expressed their opinion that this present New Testament was either originated by Constantine or much changed by him. But now these New Testaments are in our hands. We now know the kind of New Testaments which the poor Christians of the martyr period were using and reverencing. *It was the same as ours.* It is now certain that there was nothing left out by Constantine. There was nothing put in. There are enough verbal changes among these many New Testaments from the third and fourth centuries to prove the independence of the scribes and their freedom from ecclesiastical censorship, but not even one very important change in the readings was found, and no change whatever in the teaching. *The results confirm surprisingly the ancient text as worked out by the scholarship of the last century.*"—*The New Archaeological Discoveries*, pp. 173, 174.

Speaking of one specific manuscript recently discovered, he declares that in many "places there are slight variations in spelling and an occasional change in the order of words, . . . but in no case is there any change in doctrine or any contradiction of the gospel facts."—*Id.* page 159.

As with the Old Testament, so with the New. Certain historical allusions that were once thought to be inexact, if not altogether wrong, have been proved correct by the excavations. In Luke 2:1-3 is an account of the tax levied upon all the world. Luke leaves on record that "all went to be taxed, every one into his own city." Skeptics thought this a far-fetched statement. Why should every man go to his own city in order to be taxed? they reasoned. What have the papyri disclosed? They have revealed, first, that the taxing of the provinces of Rome was conducted at regular periods; second, that men went to their own cities to pay this tax. A letter bearing on this point

reads: "Gaius Vibius, chief prefect of Egypt. *Because of the approaching census it is necessary that all those residing for any cause away from their own homes, should at once prepare to return to their own governments, in order that they may complete the family administration of the enrolment, and that the tilled lands may retain those belonging to them.*"—Quoted in "Archæology and the Bible," Page 435. What further confirmation could be desired!

We might continue with illustrations of the confirmation which historical allusions in the New Testa-

ment have received as a result of continued discoveries. What the future holds for us in the way of corroboration of the Bible we know not. A limited amount of excavating and exploring has been done in Asia Minor, which has shed some light on the epistles of Paul; but the difficulties are many on account of Turkish opposition. We may look forward to receiving much more light on the Bible. Surely until then let us have faith to believe that the few passages which seem to us obscure or hard to be understood are nevertheless true because they are the words of the living God.

THE NECESSITY OF LAW

By E. Hilliard

THE entire universe is under the control of law. The planets that pace their rounds in the circuit of the heavens are governed in their relation to one another by the law of attraction. When the Creator brought the many worlds into existence, he measured their orbits, comprehended their dust in a measure, and weighed their hills and mountains. This was done that they might sustain the right relation to each other. See Isa. 40: 12. These worlds are continually crossing and recrossing one another's pathway, but in the most orderly way. Were it possible to abolish the laws that govern them collision and destruction would quickly ensue. Where law does not exist, there is disorder and confusion whether it be in the physical, civil, or religious world.

Men's interests are mutual. Families, communities, states, and nations are dependent upon one another. Wherever the interests of mankind touch, civil regulations are indispensable. They are absolutely essential to secure peace and prosperity. No public institutions, armies, or organized societies are without well defined rules by which they are governed. Even Coxey's army of dissatisfied workmen were under discipline when marching through the country to Washington to lay their grievances before the nation's executive.

When law is set aside, how quickly justice is overridden. How often Judge Lynch, through mob law, vents his overheated temper upon his helpless victims. If the party adjudged guilty be given an opportunity in a well regulated court, he may prove himself innocent. Even if the victim be guilty, the inflamed mob would often administer the penalty in excess of the crime. Justice and mercy are twin sisters.

When justice is overridden the administrator becomes a criminal. And when mercy impedes justice, crime is encouraged. How essential then that all illegal acts be weighed in rightly adjusted balances, that neither justice nor mercy be sacrificed. Justice and mercy have their origin in God only. Every righteous law has its origin in the Most High.

REGULARITY and precision of movement is God's manner of working. He abhors confusion. This is shown by the orderly way in which Israel marched out of Egypt. The tribal arrangement with respective leaders was due to infinite wisdom. Those 600,000

footmen besides women and children were scarcely beyond the Egyptian boundary before the law, pre-eminently above all other laws, was given in majestic grandeur. The giving of this law was not entrusted to human agency. It was spoken by the highest authority in the universe, and bore the hand writing of Deity. Inasmuch as man's spiritual interests stand preeminently above all other interests, the law which governs in the spiritual realm must be above all other laws. To teach its abrogation is rebellion against the government of heaven. The abolition of the law cancels the gospel, and sets at naught the authority of the law-giver. If the civil laws were set aside how quickly anarchy would spring forth.

It would be far better to wipe every man-made statute from all law books than to abolish the law of God. Human laws only restrain, but the law of God, through Christ, transforms the life. The law of the ten commandments given from Sinai is as sacred as the giver. The highest authority in the universe has declared, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Referring to the ten commandment law the apostle James says, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Matt. 5: 17; Jas. 2: 10. This sacred law should be the governing instrument in every religious organization. It is humanity's Magna Charta.

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THE CORNERSTONE OF CHARACTER

FAITH is the corner stone whereon have been built the staunchest characters of history. In vain the tempests of wrath, the storms of hate, and the onslaughts of demons have beat against those who have been built upon this foundation. It has been the stay of patriarchs, prophets, and martyrs of all ages, sustaining them even through the very jaws of death. Without faith life would be a waste, a wilderness, a void, with a yawning abyss in the offing; while with it life is beautiful, glorious; its mountains made plains, its darkness shattered, and its hard places turned to crystals, wherein are reflected the beauties of that land beyond the stars, and the glories of that city whose builder and maker is God.

EDWARD J. URQUHART.

THE NEWS INTERPRETED

(Continued from page 7)

and in the name of religion, as in no other, the most terrible crimes of history have been committed.

India has long been restless, but the present crisis was precipitated by the publication of a dispatch addressed by the Government of India,—with Lord Reading as Viceroy at its head,—to Edwin Montague, Secretary of State for India, urging that the intense Mohammedan illfeeling in the country be pacified by giving back to Turkey much of its former power and territory. It demanded evacuation of Constantinople, the restoration to the Turks of Thrace and Smyrna, and the establishment of the Sultan's sovereignty over the holy places, which would include Jerusalem. Mr. Montague was forced to resign because he made the demands public, Lord Reading may be recalled, and the premiership of Lloyd George totters. At the same time Gandhi, Indian's passive resistance leader, was arrested. Peaceful resistance is over, say Indian agitators, and now comes violence. A world-rocking revolution seems imminent.

The Far East and the Near East are not far apart. What India does affects the Mohammedan world seriously, for India is the stronghold of Mohammedanism,—but not the center. Islam centers in Western Asia, about the "holy places" of Mecca, Jerusalem, and Constantinople. The germ of Armageddon may lie in the Moslem demand that Jerusalem, with all its passionate Christian associations, be again turned over to Mohammedan misrule and abuse, and thus the price of peace for India be made the cause of war for the world.

God's hand alone can now sweep back the almost universal tide of revolution against established order. And He will do it, if He does it at all, for but one reason,—that His people may have a little more time to herald His soon coming to those who have not heard. But the witness of the advent is almost finished; and the Hand that halts the awful clash is about to be removed. We are plunging toward Armageddon at a terrific pace; and only the believer in God has the promise of refuge in the impending catastrophe.

Armageddon Interest Revives

\$60,000 has been given by Mr. Rockefeller to be used by the University of Chicago in making excavations in Arma-

geddon, or Megiddo, Palestine, the celebrated battle ground of the nations of antiquity. An attempt will be made to unearth valuable relics that will give information corroborating or correcting certain historical records. For multiplied centuries this territory was the meeting place of opposing hosts, situated as it is at the cross-roads of empire. For ages victor and vanquished surged back and forth across this strategic field of valor. Its stillness has oft been broken by the rhythmic tramp of the soldiery, and the ringing clank of swords; its soil crimsoned with the blood of the slain. What tales could it not disclose had it the power of speech! It was the trysting ground of history.

Its military significance, however, is not limited to antiquity. Indeed, in the recent World War, General Allenby defeated the Turks here. Yet it is not the dead past, nor even the living present, that interests us. It is of poignant interest because it will in the vital future be the center, according to Scripture, of the cataclysmic struggle that will end the wars of earth—for at its close the long awaited Christ will return again. Keep your eyes open to events centering in the Euphrates Valley, for in and around it will be staged the final scenes of human history. Take your Bible and read thoughtfully Revelation 16: 12-17. Events of deep importance are involved therein.

Crime's Menacing Advance

"CRIME is no longer an occupation; it is an industry, highly organized and directed with extraordinary cunning," asserts the *New York World*. And the *Rochester Post-Express* declares, "There is at this moment a Saturnalia of crime all over the United States." The gravity of the situation is emphasized when we remember there were 9,000 murders in the United States last year. This fact convinces the *Cincinnati Enquirer* that "murder has become a trade." Governor Miller, of New York, says, "There probably never has been a time within our memory when there was more disrespect for law expressed in various ways than now." Different reasons are assigned for this state of affairs,—unemployment, loose laws, the aftermath of war, and especially laxity in the administration of justice. The *New York Globe* calls attention to "lawyers who appear to practise solely

for the advantage of the crooks," who are guilty of obstructing justice, whose "sole purpose is to beat the law." "Legal allies of criminals," this paper brands them.

The times are tangled, confused, abnormal. Unrest-fostering, crime-breeding conditions, and justice perverted, the greatest crime of all, each and all have their bearing upon this condition that is world-wide in its scope. But be the causes what they may, the fact of the seriousness of the situation remains, and it is with this acknowledged condition we shall deal. Nor is it in the function of this journal to suggest ways and means of curbing this evil. Other able men and periodicals will do that. It is the WATCHMAN's peculiar province to point out the meaning of the situation, and to set forth its relation to future events. The coming of this very state of affairs was set forth in unmistakable terms by the Apostle Paul, nineteen centuries ago (2 Tim. 3: 1-4) as one of the conditions that would characterize the last days of the age. Listen to him, "This know also, that in the last days perilous times shall come. For men shall be . . . without self-control, fierce." And the Master himself gives this token by which to recognize the times, "As the days of Noah were, so shall also the coming of the Son of man be . . . for in such an hour as ye think not the Son of man cometh." Matthew 24: 37-44.

As to the Noachian days, the record is, "The wickedness of man was great in the earth . . . the earth was filled with violence." Genesis 6: 5-11. The modern counterpart of those perilous antediluvian times is here. It is clear-cut and apparent, and constitutes another link in the invulnerable chain of evidence which, taken in its entirety, constitutes unimpeachable proof of the approaching end of the present world order. These disheartening conditions are but the prelude of the dawn. The perils and perplexities of today will soon be superseded by the harmonious peace and eternal righteousness accompanying the coming kingdom of Christ. Then violence shall no more be heard in the land. Instead of the assassin's knife, the helping hand; instead of the thought of violence, the heart of love. Nor is the picture an ephemeral ideal, but it will be a joyous reality. Who would not say, "Hasten on, glad day?"

In the June Watchman

EARL ALBERT ROWELL on THE STABILIZER OF NATIONS

The church is losing out as a power to lead men upward. Why?

HORACE G. FRANKS on BIRTH THROES OR DEATH AGONIES?

A crystal-clear article on EVOLUTION VERSUS THE BIBLE,—the lively controversy that now circles about William Jennings Bryan and the Schools

The INTERVENING HAND

By Ruth Lees Olson

A Portrayal of the Perplexities and Enlightenment of a Patriotic Russian Jew at the Disarmament Conference.



"As he turned the corner of the street a fresh gust of wind and rain blinded his eyes

PART ONE

THE wind whipped the raindrops and sleet through the almost deserted streets of Washington, thrashed them into the faces of the scattered pedestrians, tinkled them against the window panes, then sent them tossing and tumbling down the streets into the gutters. The young man in soldier's uniform with a little bar of bright colors on his breast, drew a handkerchief from his pocket and wiped his face. "Phew, some storm!" he ejaculated. As he turned the corner of the street, a fresh gust of wind and rain blinded his eyes, and he failed to see the young woman ahead of him. It was not until he had almost knocked her over that he realized that there was an obstacle in his path. "I beg your pardon," he apologized, as he helped her to the shelter of a nearby doorway. "This beastly storm is equal to the blizzards of Russia for blinding one's eyes."

"Russia, did you say? What do you know about Russia, and who are you?" The girl drew back the covering shawl revealing soft black hair and a face distinctly Jewish in type. Her eyes had the look of a hunted animal as she gazed questioningly into the young soldier's face. She was only a slip of a girl about fifteen years of age, but the shadowy lines on her face indicated that she had lived and suffered the experiences of a life time.

"What do I know about Russia," Jack Redmond replied? "Well, that is not a bad question considering I have just returned from that land of ice and fire—cold enough to freeze your breath before it leaves your lips, and so hot with the fires of Bolshevism that your hair is fairly singed. Say, young lady, what do you know about Russia?"

Memory evidently flashed a vision of former days before her eyes for she shrank back with a look of fear and alarm. "What do I know? O God, what don't I know! Why—" The rest of the sentence remained unspoken. She gathered her shawl about her head and turned away saying as she did so, "I thank you, but I must find my father."

Redmond stretched out a detaining hand. "Excuse me, I did not mean to bring back unpleasant memories. I have some Jewish friends in Russia, and I understand a little of the conditions over there. You say you must find your father? Let me help you. It is far too bad a night for a young girl to be out alone. Now tell me your name, please, and where you expect to find your father."

The girl looked at him intently as though seeking to read his very soul. Something in his honest face and kindly eyes seemed to reassure her, for she answered, "My name is Rebecca Sembrovitch, and my father—well, he is a harmless, kindly man. He has suffered much and can not forget the cause of his suffering. His heart is still in Russia and his thoughts with our own people in that war-cursed land. His great ambition in life is the restoration of his beloved country, for he does not blame Russia for his terrible loss, but the men who ruled it. We had hoped that this international conference now in session might consider the needs of poor Russia and restore her to her place among the nations."

The girl gripped her hands tightly together for a few seconds, then said falteringly: "Lately my father has become acquainted with some men who say they are fighting for the rights of Russia. I do not like their looks. I am afraid of them, but father frequents their meeting places. I have always been able to find him until tonight. I was praying that God would guide me to him when—"

"Yes, when I nearly knocked you into the gutter, and now I want to make amends for my awkwardness. My grandmother used to tell me when I was a little chap that there was some good in everything, so perhaps you may find a slight recompense somewhere, somehow, for the trouble I have caused you. Suppose you let me go with you in search of your father, and together we may be able to find him."

The young Jewish girl agreeing to this, they started down the street. As they walked along, Jack Redmond recalled a conversation he had had with a friend of his, Bob Schuyler, a young man in the employ of the American secret service. They had been talking about Mr. Schuyler's work, and the problems connected with it, and incidentally Redmond's friend had mentioned a place in the lower part of town where men who believed in an equal division of rights and property congregated to discuss the principles of Sovietism. Redmond wondered if the girl's father could be found in this place. He questioned her, but she had never heard of Theron's pool hall. But there was a possibility of finding Rebecca's father in this place, so they turned their steps in that direction.

Redmond left the girl at a near-by drug store, and made his way to the entrance of the pool shack. Opening the door, the soldier abruptly entered the room. It was a shabby looking place. The pool tables were rickety, and the worn felt was moth eaten. Two men standing at one of the near-by tables were playing a desultory game of billiards. Contrary to custom, the soft-drink counter was in the rear of the room, and near it on the right hand side, was a rusty old stove around which was congregated a group of men. Redmond gave them a casual glance as he approached the counter, but he noted one figure in the group that held his interest. It was that of a patriarchal old Jew, who, while taking no part in the conversation, was nevertheless deeply interested in what was being said.

Redmond ordered a lemonade from the attendant at the counter and while it was being prepared, picked up a newspaper and turned his back on the group at the stove, but directly facing a crazily cracked mirror hanging on the opposite wall. The men at the stove had ceased their conversation as the stranger came in; but noting that he was busily engaged in reading, they drew closer together, and resumed talking. With every faculty on the alert, Redmond registered a vow of thanks for the keen hearing that had won him many a commendation during his military service.

A tall, heavy-set man, with rugged face and bushy eyebrows, was speaking. "Why should one country have all the wealth and the rest of the nations suffer? Russia needs help, and America can and must give it. If not willingly why then—" The rest of the sentence was lost to Redmond's ears, but the answering voice, shading into a Jewish accent, replied, "You speak true; but this conference now in session, they will restore our rights; they will make peace not only for the Fatherland, but for the whole world."

"Bah!" It was a small man in a large overcoat who

spoke, "France, England, Italy, Japan, America—all big countries, each for himself. Who cares for poor, starving Russia? She can no longer fight their battles for them, now let her work out her own destiny."

The answer of the Jew was pathetic in its eagerness, "America is our big brother; have they not said so? They will help Russia; they will defend her, and under her protection what enemy will dare invade our land?"

"Hush, Jew, you are a fool." The heavy-set man brought his hand down on his knee with a crash. "America can not and will not fight the battles of all her adopted relations, nor will her treaties guarantee protection, for after all treaties are but slips of paper that the wind bloweth where it listeth. The rich rule in America as well as in Russia. They will never risk their wealth on the sinews of a war-worn country—unless we make them."

Unfortunately for Redmond, the attendant brought his glass of lemonade, and he was forced to lay aside his paper and pick up the glass. As he did so, the men around the stove arose, pushed back their chairs, and prepared to leave the room. The old Jew remained in his seat gazing dreamily at the fire, nor did he look up until Redmond touched him on the shoulder. "Excuse me, but your daughter is waiting for you at the corner drug store. If you have no objections, I will take you out to her."

The old man murmured his daughter's name, drew his hand across his eyes, then, rising from his chair, started for the door. Redmond accompanied him to the drug store where Rebecca was waiting. The young man offered to go with them to their home, but his offer was declined with thanks, and they slipped away into the rain and mist. Not until after they had disappeared in the darkness, did Redmond remember that he had not asked their home address.

THEY might almost be called cubby holes, these two wee rooms on the top floor of an old, disconsolate-looking building that reminded one of a sunflower gone to seed. However, they were neat and clean. The furniture, though plain, was good and substantial. A bright colored rug covered the floor of the combined kitchen and living room. A red geranium bloomed in an old can in the window that faced the outside world. A table with a few books on it occupied the center of the room, and beside it was a comfortable-looking rocking-chair. Yes, the room had a home-like appearance that invited entrance to the man and girl stepping over its threshold. Rebecca removed their wet wraps, lit the lamp, and fixed up the fire. Soon the teakettle was singing merrily, and Jacob Sembrovitch sank into the rocking-chair with a sigh of relief.

It was a different sigh that came from his daughter's lips. "Father, why will you seek the company of such men as you were with tonight? They can be of no help to you, neither can they help Russia. Besides, Mother's last words were that you should 'trust in Jehovah, and wait patiently for Him.'"

The old man's hands moved in a deprecatory gesture. "God helps us when we seek to help ourselves, child. Why do you always say, wait? Have you forgotten our poor starving brethren in Russia? Have the scenes of the last program faded so soon from your mind?" Then as the loss of his great wealth,

his home, his loved ones came before his mind, he cried out in bitterness of soul, "Woe to the oppressors of our people! Woe to the tyrants who have broken down our altars, burned our houses with fire, and slaughtered our children before our eyes! Woe—"

"Father, father," cried the girl as she knelt by his side, "Don't say such terrible things. God will take care of the future if we trust in Him. You are tired and worn out. Come, rest and sleep, and perhaps the 'morrow will bring a brighter day'."

The old man protested at first, but physical weariness prevailed and he sought his cot in the little bedroom to find peace and comfort in slumber. Rebecca seated herself in the rocking-chair, and laying her head on her arm, gave way to the pent-up emotions of her heart. Why should trouble always haunt their footsteps, had they not suffered enough in Russia when the ever present thought of a threatened program drove happiness from their hearts and peace from their lives? They had battled desperately to obtain a footing in the New World, but she had been buoyed up with the hope that her father might find rest and peace under the shadow of the great American flag. He had been happy in a way, until the Conference of Nations was called in Washington; and from that time on he seemed to live on the reports emanating from the council chamber. His hopes would soar to the heights at the report of a ten-year peace program, and the "scrapping of the navies" of the four great nations; only to sink to the depths of despair, as the question of the Far East and of Japan's domination was touched upon at the national conference.

Rebecca had listened patiently to the story of his hopes and fears, his joy and distress; and as long as they were rehearsed in her ears alone, she could endure it; but lately he had sought the company of men who she feared were plotting against the government. One of them had come to the house with him, and tried to persuade him that the only way to secure peace was by force of arms. He did not remain long, for Rebecca stood behind her father's chair with her arms around his neck, and the man evidently feared to trust her with his plans. The dangers of this stranger's teachings were apparent even to her, and she sought to dissuade her father from associating with such company, but the old man persisted in having his own way, and all Rebecca could do was to search for him night after night and bring him back home with her.



KADEL & HERBERT

PREMIER LENINE OF RUSSIA

"So hot with the fires of Bolshevism that your hair is fairly singed."

The burden was growing heavier day by day. Sob after sob shook her slender body, nor did she realize that anyone was in the room, until a light hand was laid on her shoulder, and a sweet voice said, "You dear child, what are you crying about?"

Rebecca sprang to her feet and hastily wiped her eyes. "Oh, it is you, Miss Lindebloom. Let me take your wraps, and you sit in this chair. Whatever brought you out such a night as this?"

Her visitor smiled as she pushed the girl back in the chair. "Sit still. I can wait on myself. Now as to why I came, I suppose you will think me very foolish, but I can not help that. I have been thinking of you all day, and tonight I felt as though I must see you and find out if you were in any trouble."

Rebecca's head drooped wearily. "Yes, I am troubled, blue, and discouraged. I hardly know what to do. The way seems so dark, the burdens so heavy, and my faith and strength are weak at the best."

"You mean you are looking down not up, out and not in," said her visitor cheerily. "Now tell me what the particular trouble is at present, and we will see if we can not find a remedy for it."

The girl related the incidents of the evening. "I don't know what I should have done had it not been for the young soldier. I had visited every place I could think of, and I did not want to ask any one for fear of getting father into trouble. Oh, Miss Lindebloom, conditions are growing worse and worse. Father fairly haunts the Pan American building, and he spends hours with those men or with any one else who will talk to him about the Disarmament Conference. I am so afraid he will be arrested as a spy, or some other terrible thing."

MISS LINDEBLOOM sat on the arm of the chair and slipped her arm around the girl's shoulders. "It is too bad, dear, but the warlet loose upon the world plagues greater than the ten visited upon the Egyptians, for those were the outward manifestation of a just punishment. The aftermath of the war has worked from the *inside* and set class against class, man against man, and brother against brother. It has unleashed the dogs of doubt, fear, injustice, deceit, oppression, and kindred ills. Your father has been inoculated with this deadly poison. He with many others is seeking a cure for the world's ills in a council of nations; and is hoping that the scrapping of navies, the guarantee of nations, the forming of alliances, will bring a world's peace; and through that peace his own beloved country will be rehabilitated, and restored to its former wealth and power. Your father, Rebecca, is seeking peace from a world restless with selfish aims and ambitions; and not from the coming Prince of Peace who alone can bring comfort to the weary soul."

"I wish father could know the Christ as we know him," Rebecca sighed. "But he is like other Jews and believes He is an imposter. Oh, if mother had lived, things would have been different. She learned the story of Jesus from a woman in our village who cared for mother when she was ill. Father never knew about her accepting the Christ until a short while before she died. It was only his great love that kept him from cursing her, but he forbade her ever to speak the name in his presence. After her terrible death he has been different. He allows me to read my Bible so long as I do not read it aloud. Once I asked him to let me read mother's favorite chapter, but he only said, 'not now, child, not now.' If he would only stay at home with me, I think I could endure all other things."

"Your father will learn, sooner or later, Rebecca, that God rules in the kingdom of men and gives it to whomsoever he will. Don't grieve any longer, dear. Remember that God's ways are not our ways; He works slowly, but He works surely; and some day your father will learn that a world's peace can come only through faith and obedience to the commands of the God of the universe."

Rebecca assisted her friend on with her wraps; but long after Miss Lindebloom had gone, the Jewish girl lay awake thinking and planning about the future of her dearly loved father.

JACK REDMOND was walking with quick, alert steps along the street leading to the Pan American building. His thoughts took semblance in the person of Sembrovitch himself. That worthy was walking along on the opposite side of the street, and as Redmond glanced that way, the patriarchal figure paused and stood gazing at the Pan American building with longing eyes. "Phew," Redmond soliloquized, "the old Jew is rather a conspicuous figure to be loitering in this vicinity. Wonder if the old chap realizes he is being watched."

Crossing the street Redmond walked up behind Sembrovitch and touched him on the arm. "Good morning. Guess you may remember me when I remind you that I had the pleasure of conducting you out of Theron's pool shack the other night. Your daughter, Rebecca, was waiting for you at the drug store."

Sembrovitch drew back, and looked the young man over from head to foot. "What if you did? We thanked you for your trouble did we not?"

"Oh, yes," replied the young soldier, "that's all right, but I would like to have a few moments' conversation with you. Let us walk down this side street where we will find less interruption." Reluctantly the old man allowed himself to be guided down the street. They had traversed half a block before Redmond spoke. "Look here, Mr Sembrovitch, I think that is what your daughter called you, you are from Russia, I believe. And while I think you mean all right, yet we are living in suspicious times, especially true in a city where the representatives from different nations are assembled in conference. Under these circumstances, it hardly seems advisable for you to be seen hanging around the Pan American building when the foreign delegates are arriving."

"Are we still in Russia where a cat may not look at a king?" replied the old man bitterly. "We lived under an autocracy; you have a republic with equal rights for all. I mean no harm to any one, and surely I have a right to walk the streets unmolested."

"Oh, that's all right," replied Redmond, "but you see there are some people in this city interested in the 'scrapping of navies' with a longing desire to have a personal hand in the game. I am not saying you are one of them, but—all folks do not think alike."

Sembrovitch looked at him in bewilderment. "I don't quite understand what you mean by 'a hand in the game.' It is not navies I care about, it is seeing Russia, my Russia, rise from the ashes of her dead self to a new life where every man sits under his own vine and fig tree with no one to molest."

Redmond readjusted his cap. "Never saw any fig trees in Russia; guess you must be mistaken. Say, why can we not go to your home and discuss this question, we don't want the people passing by to think we are soap-box orators or fussing over a 'hand me down sale.'"

The old man agreed heartily, for he was eager to talk on the subject of his beloved country. Rebecca heard their footsteps ascending the stairs, and her face blanched with fear. Her first thought was that her father had been injured; the second, and one so often present with her, that some had overheard him conversing with some of his make believe friends and had reported him to the police officers. With her hand pressed against her side, and her eyes full of dread, she waited for the knock on the door; but instead it was flung wide open, and her father with the young soldier of her former night's adventure entered the room.

"Give welcome to the young man, daughter," and the girl extended her hand as she expressed her pleasure at seeing him again. No sooner had Redmond seated himself at the table than Sembrovitch began his story. "We Jews were chosen of Jehovah to become the greatest nation on earth. To us were committed the oracles of God; but—alas, we have sinned, and for our sins have been scattered far and wide among the Gentiles—many of us living in the country of the Great Bear. You think it strange that I should use that term? Remember, I was educated in Germany. My father sent me there when but a boy. I was to finish my education there in order that I

might help him carry on the large business interests he had acquired in Russia.

"On my return home I worked with him for several years, then he died, and the business became my own. I married an educated woman, and our children received the full benefits of our knowledge. During a program instigated by some of the nobles, my wife"—Here his voice broke and Redmond fidgeted uneasily, while Rebecca brought a cup of water to her father and begged him in a low voice not to tell any more. "This young man is not interested in our personal affairs, father."

"Hush, daughter, I must finish my story. None of my family escaped except Rebecca, and she feigned death until the eventide. Returning home the next day, I was met by my daughter on the outskirts of the city. After telling me a part of the horrors of that program, she begged me to leave Russia at once, so we fled to America."

Redmond hastened to interrupt the old man's story. "Yes, I understand, I know of similar cases myself, and realize that your people have suffered greatly. Now tell me what you hope to do here in Washington."

Sembrovitch drew himself up and straightened back his shoulders. "Mr. Redmond, the great desire of my life is to see Russia saved from herself, rehabilitated, and restored to her place among the nations. I understood that the Disarmament Conference in Washington was to bring peace and a restoration of the balance of power to the world, but the reports from the meetings are so conflicting that I am unable to guess the outcome. One thing I do know, America is Russia's only salvation, and—America must help."

Jack Redmond drummed his fingers on the table, his brows knit in anxious thought. "I don't blame you for not understanding the present situation. I am in a position to know something of the decisions of the council for a very particular friend of mine is among the delegates. But I have discovered this—the truths of today are the fallacies of tomorrow. Nations are suspicious of each other, and while there is a surface semblance of trust, yet underneath it all there is a desire for territorial and commercial supremacy that outweighs everything else.

"Today we scrap the navies of the great world powers, and abolish all hellish methods of warfare; tomorrow we insist on submarines and aeroplanes, presumably for the protection of merchant fleets, and commercial air transportation. Today the sea is smooth and calm and the ship of peace sails smoothly over placid waters; tomorrow there is a sudden squall, and the vessel wobbles and threatens to turn turtle. I do not know whether the ship lacks sufficient ballast, or whether every nation wants to be the captain with none willing to occupy a hammock in the forecabin."

HARDLY had he finished speaking when a low knock was heard at the door, and Rebecca's friend, Miss Lindebloom, was ushered into the room. After an introduction to the young soldier, Miss Lindebloom begged pardon for the interruption and made known her intention of calling again at a more opportune time. Rebecca with the utmost confidence in her friend's wisdom and knowledge of present day conditions and events, pleaded with her to remain; and Mr. Redmond heartily supported her in the plea. "Mr. Sembrovitch and I were just discussing the present national conference being held here in Washington. We have not as yet found the balance plane of adjustment, perhaps you can help us solve the problem."

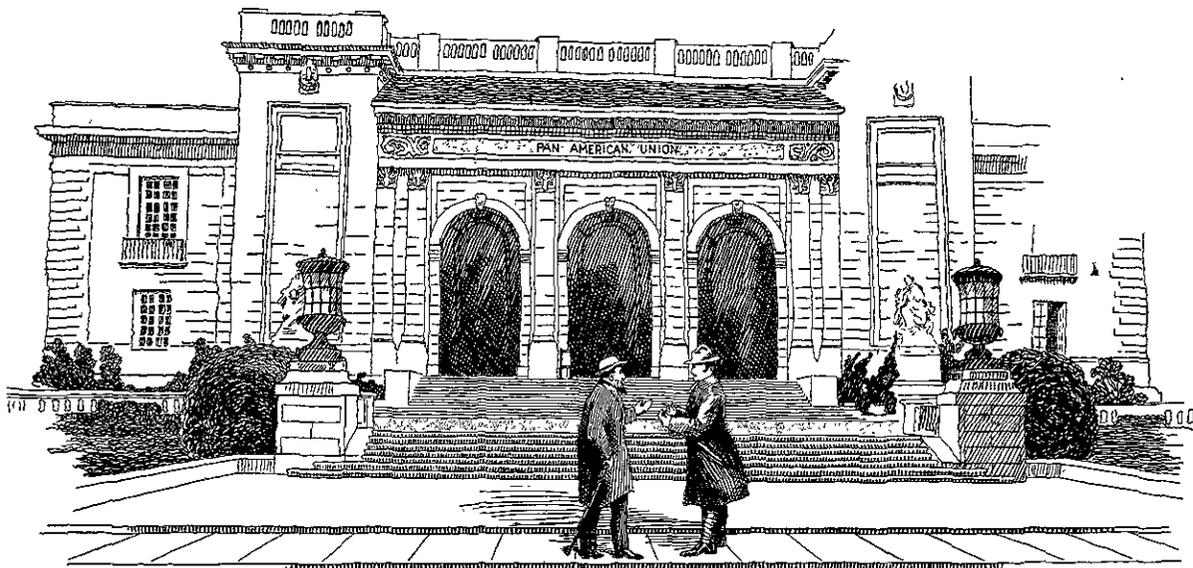
The old man, after the first greeting, ignored the presence of the visitor, and confined his remarks to Jack Redmond. "I do not want to believe your statement, although there may be some truth in it. I tell you the world is on the verge of dissolution, financially bankrupt, with a restless, dissatisfied people that will stop at no means to attain a desired end. We are living on the edge of a sleeping volcano. Russia is still suffering from the first outbreak, and unless something is done, the rest of Europe will yet travel the road she is traveling. Your America has escaped the horrors of that first cataclysm, but remember, if Europe—and Russia is a large portion of Europe—goes down in the volcanic outbreak, America will suffer also. Save Russia, and you save Europe."

Jack Redmond was very much in earnest as he said: "Look here, Mr. Sembrovitch, it is true the world is war-sick, but it is not war-discouraged; and we are going to make war so terrible in its destructive power that nations will not dare break their treaties, or encroach on each other's territories. Aeroplanes, submarines, poison gas—why even those aggressive nations that you seem to fear and dread will have to fall in line and behave themselves."

The old man's voice shook. "Check them? Never!" "Mr. Redmond," and Miss Lindebloom's voice was soft and low, "Have you ever read this statement in the Bible, 'The Most High ruleth in the kingdom of men and giveth it to whomsoever He will'? If true, then the schemes of nations must fail, unless God wills otherwise."

Redmond's tone was reverent as he answered, "No, I did not know that the Bible contained those words, but if it does they must be true. My mother taught me, when only a small lad, that whatever the Bible said was so; and I have never had occasion to doubt it. I do not understand, though, why God, if He rules in the kingdom of men, permits nations that are self-pleasing, self-seeking, traitors to all that is good and true in the cause of justice and right, to dominate over the weaker countries."

(To be concluded next month.)



"Sembrovitch drew back, and looked the young man over."

The Watchman's Answer



A Service Department for WATCHMAN readers devoted to the answering of moral and religious questions, particularly of queries pertaining to Bible expositions, applied Christianity, Christian obligations, and the interpretation and fulfilment of prophecy. Questions of general interest only will be given space in this department, the editors reserving the right of decision as to which shall appear here, and which shall be answered by letter. The name and address of the inquirer must accompany all questions. Anonymous communications will be ignored. Address all questions to— Editor WATCHMAN MAGAZINE, Nashville, Tennessee.

OUR PURPOSE STATED

No pretense is made to infallibility in answering these questions which come to the editor's desk. A child can ask questions that will puzzle a sage, for human knowledge at best is but partial and fragmentary. Some things never will be fully understood. The finite can not compass the infinite. So we stand somewhat as friendly guide-posts pointing the way to a reasonable solution of puzzling texts and perplexing moral problems. Taking as our premise that the Bible is final and adequate authority, and with truth as our objective, we face our problems frankly and fearlessly, but devoutly and without prejudice. Our findings will then accord with the truth of Scripture, the facts of history, and the assent of reason. Following sound principles of exegesis, most supposed contradictions melt away under the close scrutiny of the context and related Scriptures, and in the light of authoritative historical, geographical, and archaeological data.

WHY MIRACLES HAVE LARGELY CEASED

(1.) What was the purpose of miracles of ancient times, and (2.) why are they not seen today? (3.) Would not more people be converted to Christ if his followers could perform miracles as of old?

A careful study of the Bible miracles indicates that they were used by God as signs that His messengers came with divine authority. They constituted such manifestations of power as would convince the people that Jehovah was the true God, and mightier than the false gods in whom they were trusting.

The miracles which Moses wrought to produce the plagues in Egypt were directed against the false gods of that land. The Egyptians worshipped the river god as the source of their food and wealth. When at the command of Moses it became as dead blood, the helplessness and fraud of such a god were shown. With the other plagues it was the same. So when the command of Moses caused the great darkness that blotted out the sun from their view, they were forced to admit Moses was in touch with a power greater than their sun-god. As the result of these wonders the Egyptian magicians were compelled to admit, "This is the finger of God." Ex. 8: 19.

Likewise, Elijah's test by fire on Mt. Carmel is significant because Baal was the fire-god. And the fact that Baal, the god of fire, could not answer by fire, whereas Jehovah did, was sufficient to call forth the admission from the people, "The Lord, he is the God, the Lord, he is the God." 1 Kings 18: 39.

Or look at the case of Jonah. The god of the Ninevites was Dagon the fish-god. God's great power over that mighty fish, which swallowed Jonah and was compelled to vomit him forth upon the dry land, made a great impression upon the people,—so great that even the king sent forth a decree calling upon everyone to "cry mightily unto God; yea, let them turn every one from his evil way." Jonah 3: 8.

Jesus wrought miracles not to gratify curiosity but to arrest attention, giving evidence that He was divine.

(2.) If we think of the condition of the world and the character of the people in those ancient times it will help us to understand why God constantly chose this method of displaying his presence and power in supernatural ways. The masses of the people were ignorant, superstitious, uncivilized. Truth had to be revealed to such people by methods adapted to their capacity and limitations. Those were primary days in the school of Truth. Demonstrations and object lessons are needed in the lower grades. God used the methods best adapted to the conditions. Now times have changed radically, and so has mankind.

Humanity has largely passed from the need of those more elementary ways of teaching to those more befitting pupils in the higher grades of God's school of Truth. This thought is strengthened by contrasting the elaborate symbolic sacrificial service of the tabernacle, in Old Testament times, with the simple, spiritual worship ordained for New Testament times. (See John 4: 23, 24.)

In those ancient times there was no complete Bible such as the world has access to now. So it seems that in these days the fulfilling Bible prophecies have to a large extent superseded miracles as evidence of the power of the true God. "I have even from the beginning declared it to thee; before it came to pass I showed it thee: lest thou shouldest say, Mine idol hath done them, and my graven image, and my molten image, hath commanded them." Isa. 48: 5. Indeed it is over this issue that God challenges all false gods. "Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob. Let them bring them forth, and shew us what shall happen: let them shew the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come. Shew the things that are to come hereafter, that we may know that ye are gods: yea, do good, or do evil, that we may be dismayed, and behold it together." Isa. 41: 21-23. "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts: Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1: 19-21.

The multiplied Bible predictions concerning these last days, in process of fulfilment right before our eyes, constitute the most miraculous evidence ever given to men, greater than any local miracle, because world-wide in extent and observation. Prophecy is indeed but a miracle in words. Thus it may be said that prophecy forms to a large extent the modern counterpart of the miracles of olden days. Both imply supernatural power, one in works, the other in words, hence both bearing the credentials of God. Yet miracles have not ceased. Down through the ages, and including today, signal manifestations of miraculous power have been seen, as for example, in the healing of the sick. The genuine cases, of course, are not to be confused with the many fraudulent and counterfeit "cures" which have brought the whole question into disrepute in the minds of many.

(3.) It does not follow that miracles would lead many more to conversion and stop their doubting. Miracles



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in themselves have no converting power. This may be seen in the case of the ministry of Christ himself. Men saw the great array of works he did, yet continued careless and unbelieving. It was said of Jesus himself, "Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not." Matt. 11:20. The same thought is expressed in Luke 16:31. "And he said unto him, If they hear not Moses and the prophets neither will they be persuaded, though one rose from the dead."

Without question these last days will witness special "signs" and manifestations of the power of God (See Mark 16:15-18) yet we should remember that false miracles will constitute one of the most subtle deceptions of the last days. (See Matt. 24:24; Rev. 13:13; 16:14; 2 Thess. 2:9.) Welcoming the true, we should beware of the false, lest we be deceived thereby.

ONE TAKEN, THE OTHER LEFT

Please explain Matt. 24:40. Whom do these two people represent? In what way is one taken and the other left?

Let us first read from verses 38 to 41. "For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left." Jesus here draws a parallel between certain things connected with the second coming of Christ and things that happened in the days of Noah. At that time there were two classes, one of which disbelieved Noah's

warning and "knew not until the flood came and took them all away." Verse 39. They were swept away to their death in the waters of the flood. The second and smaller group, that were saved in the ark, were left because they believed God's message.

So in the end of the world. The words in verses 40, 41, refer to the separation between the righteous and the wicked when the plagues and judgments of God (recorded in Rev. 16) are poured out upon the sinners after the great decision of Rev. 22:11, 12, is pronounced. The line will in many cases be drawn between those who are intimately related, who have been associated side by side in home, or field, or factory. The one class who have rejected God's offers of mercy will be swept away, some by the terrors of the plagues (See Ps. 91:7-10) and the rest by the consuming fires of Christ's presence at his coming. (See 2 Thess. 1:7-10 and Ps. 50:3). The second class, who avail themselves of God's plan of salvation will be hidden from the judgments that will sweep away the wicked, and will then be saved for eternity forever to be with their Redeemer.

THE STONE OF DANIEL II

Does not the stone that smote the image of Daniel 2 symbolize the Christian religion which began in the days of Christ and has since spread until it is gradually filling the whole earth?

No, for the reason that the stone does not smite the legs of the image, but the feet. Dan. 2:34. The prophecy states that the iron legs represent the fourth world power from the time of Babylon, which without dispute was Rome. Dan. 2:38-40. But the Christian religion began 400 years before the break-up of Rome into the several smaller kingdoms which succeeded to her territory, and which are symbolized by the feet, part of iron, and part of clay, and now known as the modern nations of western Europe. Dan. 2:41-43. Thus to apply the interpretation of the stone to Christianity is to introduce the smiting of the image several centuries too soon. When this smiting takes place, it will be accompanied by the crash of all nations, the downfall of all empires.

Further, the prophecy clearly states that the symbolic stone represents the kingdom of God, (Dan. 2:44), and not the Christian religion. A kingdom implies subjects, territory, and king. The subjects for the coming kingdom have been gathered from the nations through the passing years, and are being gathered today from every land through the preaching of the "gospel of the kingdom." Matt. 24:14. They will serve the eternal King of the universe together on this very earth in its rejuvenated and redeemed condition forever.

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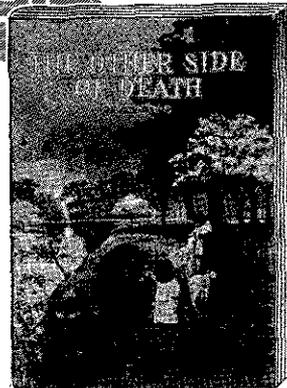
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