

The
Watchman
Magazine
AN INTERPRETER OF THE TIMES

DECEMBER

15 CENTS



WILL IT BE PERMANENT ?



SIKI, a West African Negro, who is bidding for the heavyweight pugilistic championship of the world, is said by his manager to be like a gorilla in his tricks and manners. This is to be expected, for pugilism partakes altogether of the beast. Rather than being the "manly art of self-defense," it is the beastly mode of mutual disfigurement.

Dr. F. C. EVE, of England, presents to the scientific world a new theory of the origin of life, the "sunshine theory." It seems that sunlight fell on dead mineral substances and, "after inconceivable ages," it produced growth in them. Sunlight creates life. This is the nearest approach to sun worship we have seen in modern science. Enter Baal!

UNEASY lie Europe's crowned heads in these times of turmoil. Abdication is becoming an art. There was Nicholas of Russia, Wilhelm of Germany, Charles of Austria, Frederick of Bulgaria, Constantine of Greece, and now Constantine of Greece for the second time and Mehmed VI of Turkey. There are now over fifty republics and otherwise independent states in the world. The old order changes.

THE new lie detecting machine, or Sphygomamometer, is accepted as having the authority of an expert witness in some courts, but has been ruled out by other judges on the basis that it is not sufficiently developed to be dependable. In the sessions above of the Supreme Court of the Universe there is an infallible lie detector that will reveal every white lie, black lie, political lie, society lie, and half truths that conceal the whole truths, told from creation until now. It is thoroughly dependable. There will be no evasions, no errors, and no play upon the technicalities there.

ADMIRAL BRADLEY A. FISKE, in a recent scientific work, declares that, rather than prehistoric man being below the intellectual level of men of our age, he "displayed not merely mental power of the highest grade, but actual genius so brilliant that nothing in the annals of historic man can compare with it for a moment." This is the exact opposite of the so-called authoritative conclusions of the science of "orthodoxy" today. It cannot be so if evolution is true; therefore,—it cannot be so; for our "ape ancestors" surely were not our intellectual equals, and we must not question "science." Well, let us hope that the infallible scientists can get together on something, sometime.

We are oftentimes severely censured by professional optimists for singling out a few crimes and judging the trend of the times by them alone. The following from the famous editorial writer, Arthur Brisbane, is a point in answer to such criticism:

One Leaf May Show the Way the Wind Blows

"Why put murder news on the front page? If somebody murders a clergyman and his choir leader, why print columns about it? Answer: Why put the thermometer on the front porch? A murder may tell you as much about civilization in your period as the thermometer tells about temperature. A supposedly civilized woman, jealous, shoots her rival to death, and cuts her throat after she is dead. Then you are not so much surprised to read about Kemal Pasha setting fire to a city after he had taken it, or butchering a lot of Christians after they had thrown up their hands. 'If one drop of water could talk it would tell the story of the whole ocean.' If one murder could talk it might tell the story of our whole 'civilization.'"

Roger Babson, the noted financial and statistical expert, has probed to the depths the causes of wide-spread dishonesty in business in the country, and he says:

Our Greatest Need—Religion

"The need of the hour is not more factories or materials, not more railroads or steamships, not more armies or more navies, but rather more education based on the teachings of Jesus. The prosperity of our country depends on the motives and purposes of the people. These motives and purposes are directed only in the right course through religion. In spite of their imperfections, this is why I believe in our churches, and why I am a great optimist on their future. We stand at the cross-roads. We must choose between God and mammon. Materialism is undermining our civilization as it has undermined other civilizations. Unless we heed the warning in time and get back to the real fundamentals, we must fall even as the civilizations of Egypt, Greece, and Rome fell—and for the same reason. Statistics of every nation indicate that true religion is the power necessary for the development of its resources, and for its successful continuation."

So say we, Mr. Babson.

The recent astonishment over Carpentier's defeat before the unknown Senegalese, Siki, took temporary precedence in Europe's thought over the menace of the Turk. It dazed the Old World, just as Turkey's great comeback took the western nations by surprise. Pugilism's beastly grip has not lessened. A glance at a few box office receipts will be illuminating: the Jeffries-Johnson fight drew \$270,775.00; the Leonard-Tendler, \$450,000.00;

Pugilism's Brutal Hand Still Smites

Carpentier-Siki (in impoverished, war-wrecked Europe), \$450,000.00; the Dempsey-Willard, \$452,522.00; the Dempsey-Carpentier, \$1,623,380.00. Men came from the four corners of the earth to see the last mentioned fistic struggle—an oil magnate from China, a prince from India, a count from Belgium, an earl from England, *et cetera*—90,000 in all. How long will men worship before the god of brutality, bow before the shrine of barbarism, flock to the temple of bestiality? How long will howling mobs pay their millions to see two men jump around hitting each other until one is knocked unconscious long enough to count ten? Arthur Brisbane says: "To anyone intellectually above a microcephalic idiot, the fight was no more important than a struggle between two rats in a sewer." It is a chip, though, showing the direction of the current in the moral and social streams.

Barefooted girls performed a slow dance on a stage in front of the sanctuary of a prominent New York church recently, says a news item. "Blue spot-lights from two reflectors in the balcony played on them as they moved, while the dimly-lighted church was fragrant with incense which burned in large censers in front and on either side of the altar." The rector explained that his church had lost its lure, and that intelligent people must be attracted by beauty.

How One Church Draws the Crowd

Hence the church dance.

It is very evident to all observers that the church does not attract as it did, chiefly because it has lost the spiritual essence, and relies upon the forms of religion. Long ago many churches lowered their standards from the spiritual to the intellectual in order to draw; and now this leader goes a step farther and resorts to the appeal of the physical senses. Assuredly the church and its services should be beautiful; but impotent indeed is that minister of the gospel who depends on beauty to draw men to God, and especially on beauty that is coupled with the fascinations of sex. We are aware of the reasons given for such displays—the advantages of religious pageants for the teaching of spiritual truth,—but it is dangerous ground. Can we sell salvation when we stamp upon it the trademark of damnation?

The
Newspaper
for the
NEWS

The Watchman Magazine

An Interpreter of the Times

The
Watchman
for the
MEANING

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DECEMBER, 1922



As to the Morals of Marriage, Society and Science are

LETTING DOWN *the* BARS

WHAT DOES IT MEAN?

THE good old horse "Liberty," that bore Columbia in triumph into the arena of history, has in the past few years developed an untamed, unruly disposition, a decided trait of insubordination. It is either that or else the good old horse is dead, and Columbia is astride a mustang. In any case, one thing is sure, the old horse or not, there is manifested a different disposition. The former was subject to guidance, safe and easily controlled. The latter shows a mind of its own. In plainer words: Liberty one hundred and fifty years old is giving place to license. Independence that is good in the mean but very dangerous in the extreme is giving birth to a wholesale spirit of rebellion. It is cropping out as a deadly revolt against our social and religious safeguards.

On the whole, Americans are too tolerant of the flippant attitude taken in relation to laws written and unwritten. Our generation is marked by a wanton disregard of tried social standards. Established and respected customs, and even sanctities that go to make up the moral backbone of America, are violated with tolerance. A coarse, willful, self-satisfying individuality jay-walks over every green sod of moral sanctity. Nothing is too private. Nothing too chaste. Nothing too sacred. Meddlesome, prying "peeping Toms" have pushed over every private partition.

There is a difference between *having* liberty and *taking* liberty. Liberties are being taken in dress, in conversation, in art, in advertising, in religion, in literature, in music, in society in general, that the spirit of '76 could not and would not allow. Irreverence was never so tolerated as now. Holy things are completely disregarded, and consequently religion, founded upon holy things, is on a sharp decline and will be as long as the smirking, bold incorrigibles are allowed to take liberties.

By Orva Lee Ice

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The Prostitution of Marriage

ENDLESS examples of over-ridden and prostrated moral and civil law might at once be cited, but no change in our heretofore venerable character as a nation is more shocking to right-minded citizens of the world than the growing conception which treats marriage and marital laws as a joke. Young people are getting married in outlandish ways. Ministers perform their official duties as clownish acts. Perhaps here after all is the laxity. Perhaps the gap is down here that allows this flock of profanity to track over and despoil the sanctities of life. It is at least easy enough to see that reverence cannot flourish when the ministry sow tares of impiety and let down the bars to stalking irreverence.

We read of ministers consenting to perform ceremonies in settings where solid regard for the marital vows could not possibly be established. Here is a clergyman about to be church-ed by his own congregation for (Continued on page 28)



WIDE WORLD

M. Franklin Bouillon, the French Special Envoy and expert in Near East affairs, who was largely instrumental in avoiding a clash of arms between the Turks and the English at Constantinople.

The Dose that Cured the "Sick Man of the East"

THE Turk is back in Europe. By the successive steps of a military victory at Smyrna, a diplomatic triumph at Mudania, and liberal concessions in prospect at Lausanne, the all but defunct Ottoman Empire has been stabilized. Stronger now than for a hundred years in the past,—not as yet in territory and prowess, but decidedly so in the respect they have asked and received from the powers that rule,—the leaders of Islam are very much to the front in world affairs. The Sublime Porte is in a fair way to recover its lost sublimity; and the "Sick Man of the East" has received a remarkably unexpected and revivifying new lease of life. What was the dose that cured him?

We are certain that it was a "patent" medicine that accomplished the result. For it did not reach the underlying cause of the political inability of the Turkish nation to function for greatness, but only changed some of the symptoms. The Turk is very much the same as he has been for years,—and that not all bad, as some would have us believe. His easy-going ways, incapability of self-government, and hatred of his religious enemies, predestine him to a low place in the estimation of progressive and cultured nations.

Mustapha Kemal Pasha, the life and soul of revived Turkey, is not a true representative of the national traits. Blue-eyed and fair, son of a Jewish mother, and with at least some other than Turkish blood in his veins, there is a question whether he is a Turk at all. It remains to be seen whether the real Turkey can fulfill his promise should he drop out.

But the main point is here: the Turk is dictating his own terms to the Allies to-day chiefly because of the non-union

of his opposers, rather than by the strength of his own arm. He went only so far as France and England, standing together, suffered him. With England alone, torn internally with dissension as to the best policy to be pursued, he crossed the dead line and trod with impunity the neutral territory all unmolested. The Moslem "angel of discord" has certainly scored some wonderful triumphs in the past few weeks.

Arms and ammunition injected into a sick body politic by England-hating France and Russia have put Turkey again on its feet. A divided Europe has been the potion that stimulated anew the enervated Ottoman Empire. But this is only a slight healing, and may be counteracted to-morrow. Thus the unforeseen shifting of political power goes on, and the keenest human seers cannot tell what a day may bring forth.

How futile, then, to talk of "enforcing peace," when the "battle is not to the strong"! How hopeless to form a league of nations when selfishness rules men and nations with a hand of steel! How foolish to predict universal peace by national agreement when every peace-making device cracks under the strain of human passion!

We are fully persuaded that it is not the "angel of discord" answering Moslem prayers who has put a cog in the wheels that were crushing the Turk. It is the Most High who rules in the kingdoms of men who has interfered. Not that He approves of the horrible butcheries of the slaughterers of the innocents, but because, through His knowledge of the affairs of men, He sees and has prophesied that the end of the Turk will mark the end of the age; and He is not yet ready to call all things finished; for His gospel must have a little more time to bear its witness to the ends of the earth. (Matt. 24: 14.) Universal war, such as would be precipitated by the clash of religious and racial animosities concurrent with the fall of the heads of Mohammedanism, must not come till God's servants are sealed in their foreheads. Read Dan. 11: 44, 45 and 12: 1-3, also Rev. 7: 1-3.

The angels of concord are holding the dogs of war in leash till Jehovah's opportune moment has come to "make all things new." God dictates every detail of national and international affairs, and every event is manipulated with a view to the welfare of His handful of followers, and the saving for His new kingdom of all who turn to Him in sincerity and truth. Those who would know the future may determine it the most accurately by keeping watch on God's church on earth, the object of

His supreme regard. The world and human affairs are as clay in His hand, to mold for the good fortune of His people.

Public School Religion

THERE is a great wave of revolution sweeping over the country with reference to the teaching our children are receiving; and well there should be, for there are many crying evils. Much of the agitation, however, is missing the mark altogether. One movement asserts that a good part of the un-Christian and un-American education that is making socialists, and I. W. W.'s, and anarchists of the rising generation, originates in the private and parochial schools, and to combat it they would close the doors of every church school in America. This out-Herods Herod when he slaughtered all the babes of Bethlehem to be sure to kill One; for surely the churches, which conduct by far the majority of the private schools, are not in the "Red" business.

Yet in such states as Oregon, Oklahoma, and Michigan, laws have been, and are being, very strongly urged to close all church schools. The Catholics, Lutherans, and Seventh-day Adventists are up in spiritual and political arms about it, and in so fighting such legislation are maintaining the God-given rights of religious liberty. But more is said about this campaign in an excellent article on page ten of this magazine.

There is another effort on foot which dovetails into the before mentioned, and is sponsored by the National Reform Association and allied reform leagues. It would compel the public schools to teach religion, which plan no doubt, in the reformers' minds, would obviate the need of denominational schools. This is another serious mistake, for it unites the church and the state, religion and secular education, in a manner that cannot but bring dire consequences, as it always has brought them when tried in the past.

Many of these well-intentioned reformers forget that there is religion and religion. Catholic, Jew, and Protestant differ radically as to the essentials of religious teaching, and the children of all of these crowd the public schools. But, says the reformer, don't teach doctrine, only morals. Yet moral standards also vary, and one church stresses a certain phase of morals and another treats the same with indifference.

In the September *Christian Statesman*, which is devoted largely to religion in the public schools, this fallacious argument is used: The public school has as much

right to teach my children religious principles which I do not believe, as it has to teach them that the world is round though I may believe it is flat. That the world is round is a proved fact.

Yes, but science and religion are two altogether different things. While nearly all educated people believe that a round world is a proved fact, the best Christians do not agree at all in religious belief. Touch religion and you touch the soul. Religion that would be taught in the public schools would not all be proved facts, but would be colored by the religious bent of the teacher.

And to show that this is true we have but to turn to the last pages of the same number of the *Statesman*, where "Texts and Outlines for the Day of Prayer in the Public Schools" are suggested. One of these outlines reads, "The ten commandments were given at Sinai by the hand of a Mediator. The mission of Jesus Christ was to fulfill the law—to keep its precept and endure its penalty. The moral law was placed in His hands as its Administrator. Men, families, churches, and nations are under this law. This law is the schoolmaster to lead us to Christ. The 22,000,000 children in our public schools have a right to be taught the perfect law of liberty." Then on the next page are these words: "The State should teach the obligation to keep the Christian Sabbath. . . . The children should know why we have laws safeguarding the Christian Sabbath, and why the United States mail service and railroad trains and steamboat excursions and newspapers published on Sabbath should be prohibited, on the Lord's Day."

Now of course this means Sunday, for there are no laws "safeguarding" any other day; yet the fourth commandment, which Christ kept, and "men, families, churches, and nations are under," says Saturday is the Sabbath. At least, hundreds of thousands of loyal American citizens believe it means that, which amounts to the same thing in this case. In other words, the "morals" and "religion" to be taught in the public school are to inculcate in youthful minds that Sunday is the Sabbath, a very much disputed point in Christian belief.

Again, these "Outlines" say in one place, "The Bible is not a sectarian book," and farther on, "The State should teach the true religion." But which is the true religion?

Far better that the public school (the State) let religion absolutely alone, and that church schools be given freedom each to train up its children in the way each feels that they should go. Then ferret out such private schools as are

teaching un-American principles and squelch those. This is the only solution of the knotty problem.

Peace by Piecemeal

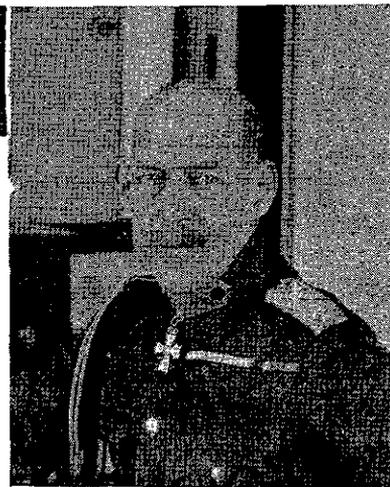
THE most noteworthy work of the Assembly of the League of Nations at its recent meeting at Geneva, Switzerland, was the formation of a plan for "regional peace." Suggested by Sir Robert Cecil of the English delegation, and backed by the French and Italian representatives, the plan divides the world, for the maintenance of peace, into American, Asiatic, and European areas, and exacts pledges of the chief nations controlling each area not to take the aggressive against any other nation in that area and to combine their efforts to subdue any nation within their area who might be disposed to be unruly.

This scheme is outspokenly an effort to eliminate the objections of the United States to Article X of the League Covenant, which America would not accede to, lest we be embroiled against our wills in the squabbles of Europe and the Orient. It is a step toward eventually drawing this country into a world league; for plainly if the United States is a factor of a factor of a world agreement, it is a factor of a world agreement.

While Uncle Sam is not officially represented at the League Assembly, not being a member, yet he has close "observers" keeping tab on the proceedings. Possibly in keeping with this new peace plan, President Harding is calling a disarmament conference of all American countries to give special attention to land disarmament, as the Washington Conference of last year negotiated on naval arms. If the Americans can get together, then Europe, then the Asiatics, why not the whole world? It is a sweet utopian dream of universal concord.

We are not surprised at this new suggestion. It has the elements of success of a certain sort. For assuredly to confine a war to a continent is far better than to let it spread to the world. The only question is, will it work? How about nations which control territory on three continents. Would not any and every continental war involve a nation upon whose domain the sun never sets, thus involving the whole earth? International and inter-continental interests are remarkably intertwined. It has proved impossible in the past to isolate war, except in the ideals of peace enthusiasts.

Very few modern wars are only continental in their extent; rather, their skirmish lines reach the utmost parts of the globe. The nations to-day are marching inevitably toward Armaged-



INTERNATIONAL

Former King Constantine of Greece, whose fall resulted from the disastrous defeat of the Greeks by the Turks. He will no doubt live in exile for the remainder of his life.

don. That last great war will be fought at the center of the earth (Palestine); and the peoples of every continent, "the coasts of the earth," will gather together to have a part in it. Jer. 25:31-33. That "whirlwind" is already moving in the various warring and disturbing elements that circle the earth, and it gathers momentum as it swirls toward the vortex of the Near East.

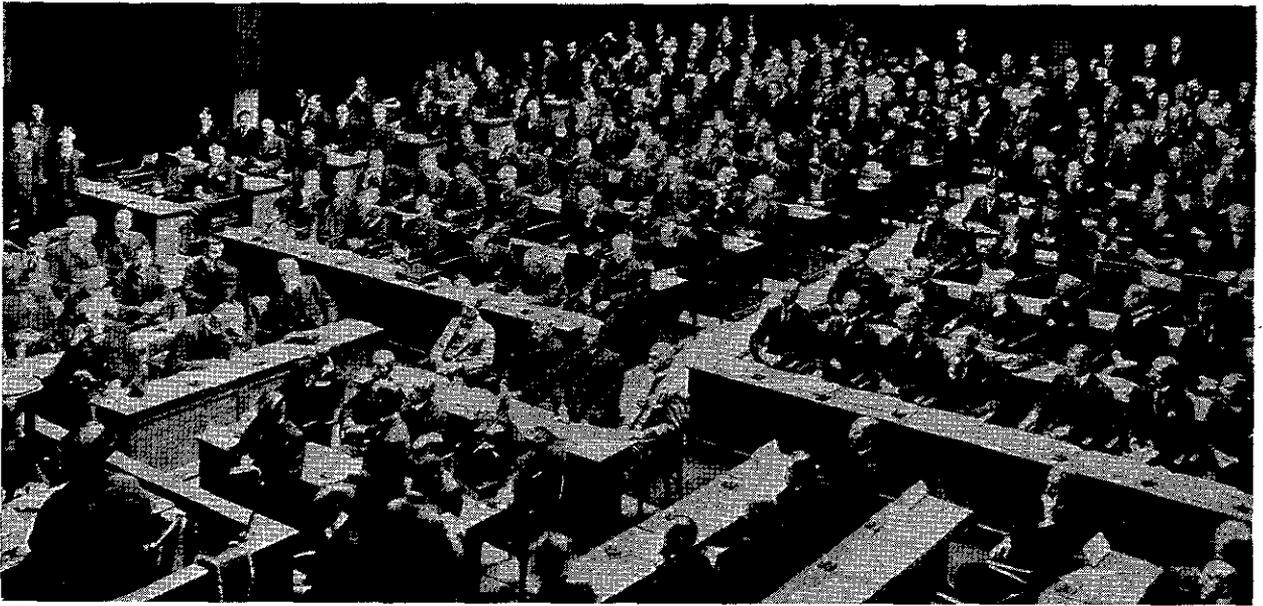
At Armageddon, continent will be arrayed against continent, race against race, religion against religion. When the world fights, of what use is regional peace?

Every dream of peace finds in the editors of this magazine co-dreamers. But we cannot base our dreams on falsities. To every proposition for world unification we assent heartily; but we must make mental reservations as to how the peace shall be brought about, and when. The manner in which the League is going about the task of peacemaking has been tried before in its essential elements, and it has failed. It will always fail. We reiterate: Only by the setting up of Christ's kingdom on earth will real peace come.

The Industrial Truce

RATHER than being settled satisfactorily to all concerned, the coal and transportation strikes collapsed; so we are assured of a modicum of life's necessities to keep us warmed and fed during the winter. Is there permanency in the present settlement between capital and labor? There cannot be; for the working man is far from satisfied that he is getting a square deal. And he has many good reasons for so thinking.

Though numerous investigations by government commissions and industrial boards into the accounts of great corporations seem to (Continued on page 29)



GENERAL PHOTOGRAPHIC AGENCY

The League of Nations in session at Geneva, endeavoring to bring permanent peace to a warring world.

In the Course of Human Progress the World Is Asking

WHAT NEXT?

And Bible Prophecy Gives the Answer

ON AUGUST 4, 1914, occurred an event which in its ultimate results is without parallel in the long, checkered career of the earth, for on that day forces were let loose that have wounded and torn, bruised and broken, and killed and slaughtered until the whole world lies prostrate, with no power to rise and slight inclination for good. And all this happened at a time when great progress was being made in industry, trade, social life, and almost every other phase of human endeavor; at a time when the great statesmen and professional men of earth were confidently expecting the world to enter upon an era of good will and prosperity such as had been unknown in the annals of history; at the time when the cry of "peace and safety" was being shouted by men high in ecclesiastical and political positions in almost every nation. Statesmen reasoned that the unprecedented strength of the armed camps of the world excluded the thought of war; while with this the churchmen coupled a false interpretation of prophecy to lend seeming strength to the dream of Utopia.

Talk Peace, Prepare War

HOWEVER, these smooth prophecies of universal peace did not in the least deceive those who had made the Bible, and particularly its prophecies, a special study. There were also statesmen who were skeptical of the promised good things. Thus Sir Henry Campbell-Bannerman expressed the sentiments of many when he declared: "On the one hand we find the reasoned opinion of Europe declaring itself more and more strongly for peace; and on the other hand, preparations for war which in their extent and effectiveness suggest that a lust for blood is the actuating principle of modern society."

He was speaking of the beginning of the twentieth century, and in many respects the first thirteen years of this century were the most peculiar in all the history of the world. Men were talking peace and were believing in peace, believing to the extent of backing it up with millions of hard cash, and at the same time in almost fiendish haste they were con-

By Edward J. Urquhart

structing mighty machines of war multiplying instruments of destruction, and strengthening and reinforcing

every part of the war machines of the nations. Of this peculiar and contradictory age Lord Rosebery very sagely said:

"I do not know that in some ways I have ever seen a condition of things in Europe so remarkable, so peaceful, and in some respects so ominous as the condition which exists at this moment. There is a hush in all Europe, a hush in which you may almost hear a leaf fall to the ground. There is an absolute absence of any questions which ordinarily lead to war.

"All forebodes peace; and yet at the same time, combined with this total absence of all questions of friction, there never was in the history of the world so threatening and so overpowering a preparation for war. That is a sign which I regard as ominous. For forty years it has been a platitude to say that Europe is an armed camp, and for forty years it has been true that all the nations have been facing each other armed to the teeth, and that has been in some respects a guarantee of peace. Now, what do we see? Without any tangible reasons we see the nations preparing new armaments. They cannot arm any more men on land, so they have to seek new armaments upon the sea, piling up these enormous preparations as if for some great Armageddon — and that in the time of profoundest peace."— *McClure's Magazine*, October, 1909.

The Writer's Presentiment

IT WAS after a thorough schooling by a people that make the prophecies of the Bible a special study, and after having carefully studied the different lines of prophecy for myself that I wrote in 1911:

The eyes are blind, the ears are deaf,
That cannot see and hear
The omens of the coming storm,
And feel that it is near.
What though the watchmen promise peace!
Their falsehoods now appear.

(Published in the November number of the *Signs of the Times* for that year.)

Again, in the spring of 1914, when as yet there were no apparent signs of conflict, and the peace and safety cry was at its highest, just a few months before the nations plunged into the greatest war of all history, I wrote:

A thousand ships are armed for fight,
A million men are in the field.
The dove of peace but takes her flight,
To battle's strife her throne must yield.
Soon will the cannon's awful roar
Be heard above the din of all.

(Published in the *Signs of the Times* several months before the first gun was fired in the autumn of 1914.)

I did not make these predictions of war because of any superior wisdom of mine, but because the unfailing word of God had so declared, and any student of prophecy could have said as much. But refusing to see the actual conditions that existed in the world, and closing their ears to "the more sure word of prophecy," the people as a whole rushed madly on, singing their pleasant songs of Utopia and the millennium. As an illustration of this we might say that it was reported that Mr. Bryan, who was Secretary of State in the year preceding the war, gathered up some old swords, had them remade into small plowshares, had written upon them, "They shall beat their swords into plowshares, . . . neither shall they learn war any more," and distributed these among the cabinet members for paper weights.

Did War Bring Peace?

THEN 1914 brought the days when the pent up passions of men broke forth in universal war, and the months and years that followed witnessed its carnage and beheld its work of fiendish destruction. The mad slaughter continued until it seemed that the world would be swallowed up in the mighty vortex of the battle-fields of Europe. But even in its darkest hour, hope of peace that ever promises and seldom fulfills, gripped the hearts of men and caused them to feel that after all the war was going to prove a great blessing to mankind; for they seemed to believe that when the forces of evil should have spent their fury, the forces of good would rise triumphantly above a desolated world to blossom in a millennium crowned with "peace on earth, good will toward men," an era that through its unprecedented glory would cause the earth to be covered with "righteousness as the waters cover the sea." But instead of the glory, the peace, and the righteousness, what do we see?

Only this: the evil still abounds, is predominant. The good is pressed back and down, is almost drowned by the mighty flood of evil that still surges through the troubled sea of humanity, as now in one place and now in another the world is torn asunder by the desolating forces that sweep over its bosom. Of these conditions the editor of the *Japan Advertiser* says:

"No one can deny that the world is a less pleasant place to live in than it was ten years ago. We have just had a more terrible lesson than we thought our book of fate contained.

We have squandered our savings and plunged into debt. We have emptied fields and factories and we have filled graveyards and hospitals."

Mr. H. G. Wells, the English publicist, observes:

"So long as this threatening state of affairs continues, there can be no stability, no real general recovery; shortages will increase, famine will spread; towns, cities, communities will decay; increasing masses of starving unemployed will resort to more and more desperate and violent protests, until they assume a revolutionary character. Education will ebb, social security dwindle and fade into anarchy. Civilization as we know it will go under and a new dark age begin.

"And this fate is not threatening civilization; it is happening to civilization. The ship of civilization is not going to sink in five years' time or fifty years' time, it is sinking now, . . ."

The Present Outlook

MANY may think the picture overdrawn, but if we study world conditions, this is the outlook: Bolshevism, still much alive, lifts a gory head with its forked tongue proclaiming its desires, and its poison-filled fangs ready to strike death to every opposer; rebellion, no less a menace, spills blood in many lands; labor, strengthened by capitalistic consolidation, turns its brawn and brutality against the capitalist; and the capitalist, taught in the schools of pleasure, avarice, and self-gratification, drunken with power and depraved through vice, sets up his gold as a mighty battery of defiance to break the onslaught of labor. Not only so, but even the forces of nature seem leagued with men in their fearful work of ruin and desolation, with the result that crops are a failure, while millions are confronted with the terrible specter of famine, with its attending train of crime, hunger, cannibalism, and death. And aside from this, cyclones, storms, and floods sweep away their thousands.

Anarchy, bloodshed, and rebellion, not peace and righteousness, are the offspring of the war, until we may well ask, "What shall be the end of these things?" Can humanity save itself from the visitation that has overtaken it? or is it doomed to despair and ultimate ruin? No, humanity has failed and will fail. There is only one power known to man that is strong enough to cope with the situation. That is the power of Christ through Christianity, and that offers only some salvage from the general ruin. It offers salvation to individuals, not nations; to families, not the world.

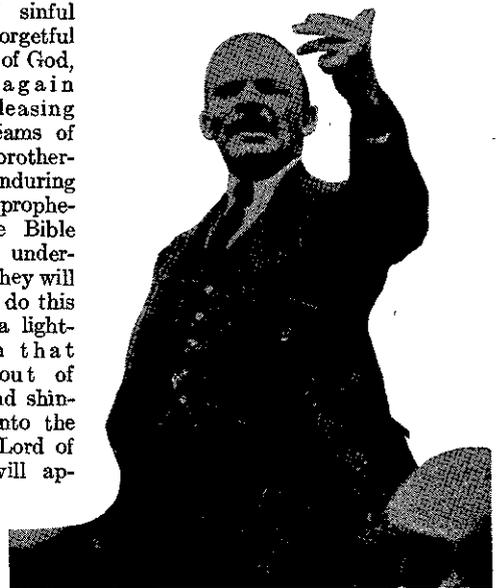
Still unmindful of the lesson of the war, the lesson that humanity is impotent to save itself, the lesson that vice, crime, and destruction are the lot of sinful man, and forgetful of the word of God, men are again building pleasing utopian dreams of universal brotherhood and enduring peace. The prophecies of the Bible give us to understand that they will continue to do this until, like a lightning flash that "cometh out of the east, and shineth even unto the west," the Lord of all glory will appear to make an end of sin with all its attending train of evils.



UNDERWOOD

William Jennings Bryan, who "beat swords into plowshares" too soon.

December, 1922



KADEL & HERBERT

Lenine, of Russia, an uncertain factor that may bring a world war at any moment.

HOBNOBBING with the SPIRITS

The first of a series of three articles on
PERSONAL EXPERIENCES IN
SPIRITISM, by a former Spiritist,

Earl Albert Rowell

IF YOU had been born into a spiritistic family; if your father and mother were devotees of the séance; if your grandmother believed the weird midnight raps on the bedstead were the loving messages of her relatives; if your great-aunts, your cousins, and your uncles were frequent and eager users of the ouija board; and if two of your aunts were mediums whom you had often seen in trance; do you think it would be wondered at if you too were an enthusiastic believer in spiritism? Such was my experience.

Many an eerie evening was spent in my childhood at the family séance, a gathering of fifteen or twenty of the Rowell "clan" at my grandmother's, where the lights were put out and we waited in darkness for either my Aunt Anna or Aunt Abbie to enter into trance. Sometimes an Indian medicine man would control Aunt Anna, and her usually sweet, low voice would break forth into the harsh guttural of the Indian; or Aunt Abbie's frail body would become the temporary habitation of a spirit commanding fluent Japanese; or perhaps we would be startled by hearing the familiar tones of some departed relative speaking through either aunt.

One evening a visiting medium in trance turned to my father and said: "In less than two weeks you will receive a letter from British Columbia offering you a job paying several times what you are now receiving. So long as you remain in the north you will be prosperous, but not otherwise."

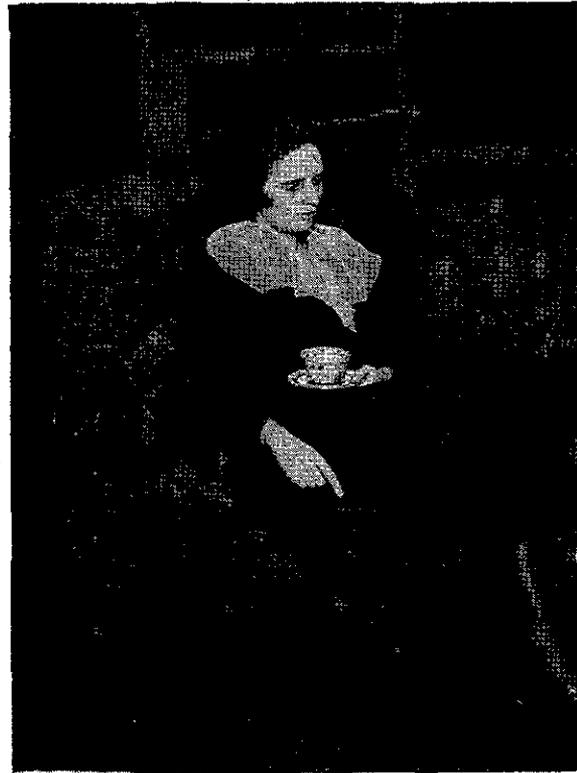
The Prediction Comes True

THE letter came, and my father became superintendent of a sawmill at Shawnigan Lake, British Columbia, at a salary that seemed fabulous to him at the time. That was twenty-five years ago. Twelve or fifteen times my father has attempted to find work and settle in the United States. He even bought a home in Seattle, but while mother and I lived there he invariably found it necessary to work in Alaska or British Columbia. Though thoroughly competent in his line, every attempt to establish himself in this country has ended in failure. After two recent trials, one in Seattle and one in San Francisco, he is again in British Columbia as superintendent of a sawmill, quite convinced that it is hopeless to endeavor to find permanent employment in this country.

You may think that so long as he can have his wife with him, it is immaterial where he lives. But that is the point of this story: she has not been able, for the past ten years, to live in the damp, cold, rainy climate of the north. While my father can live in any climate, he has never been able to make an adequate living in any other place than that which the medium told him about twenty-five years ago. So for years these two, who are passionately attached to each other, have endeavored to solve the problem of their separation, but so far wholly without success.

Another Prophecy Fulfilled

ONE evening about two years ago, when I entered my wife's room at the hospital where she was convalescing after a serious illness, she threw a startled glance in my



PAUL THOMPSON

"Famili

direction, and seeing who it was, burst into excited speech: "Oh, I am so glad you have come; I feel so creepy and nervous."

"What is the matter?" I asked anxiously.

"Why, in the room next to mine, with his bed against this partition, is a man who is dying," she continued.

"Well," I replied soothingly, "I am sorry he is dying, but there is no reason why that should affect you. You are getting better all the time."

"Yes, I know; but it is the circumstance under which he is dying that makes me feel so strange about it."

"Tell me about it," I urged as I saw her evident reluctance to tell me the story.

"You may think I am silly," she went on, "but Mrs. O'Connell, the wife of the man in the next room, says that a medium told her six months ago that her husband, who was then in perfect health, would die two days after his next birthday. He knows nothing of the prediction, but he has been here for the past ten days in a very low condition and the doctor said a week ago he might die any day."

"When is his birthday?" I asked.

"Next Sunday."

"Then, according to the medium, he will die on Tuesday, five days from to-day," I replied.

"Yes," whispered my wife in trembling tones, "and his wife says if that happens, she will be a spiritist. You were raised in spiritism, what do you think will happen?"

"Tell me about the man; is he a Christian or not?"

"He has lived a terrible life. He has been a drunkard and a gambler. His wife went to the medium to seek advice about leaving her husband, but the medium told her not to, as her husband would die on the second day after his next birthday, anyway. What do you think about it?" she asked anxiously.

"There is no question in my mind but he will die next Tuesday as predicted," I replied.

The following Sabbath I was asked to speak to the church of which I was a member. I spoke on spiritism and mentioned the prediction concerning Mr. O'Connell and told them that I expected him to die on the following Tuesday, as had been foretold six months before by the medium. Tuesday morning



spirits”

“Many people who think that all spiritistic manifestations are but human trickery will one day find themselves defenseless before Spiritism when they are confronted with the facts.”

at nine o'clock the hearse took the body away: he had died two hours previously.

When my grandfather died, he left grandmother nothing but the home in which they were living, a place worth not over \$1,200 at that time. A few years later, land values began to rise in that section of Seattle. She received several offers for her place. She at once visited her medium for advice. She was told not to sell until the offer reached a certain figure, but to sell then, for prices would drop immediately afterward.

Grandmother was offered \$3,000, and her children cautioned her to sell. When \$3,500 and then \$4,500 were offered, they were urgent. When the bid rose from \$5,000 to \$5,500 and reached \$6,000, they all became frantic for her to sell. But grandmother was as calm and unruffled as the rest were excited. She was following the advice of her departed mother, she said. Shortly afterwards, the price went haltingly upwards to \$7,000. Grandmother sold at this figure without a moment of hesitation. Two weeks afterwards the same property was not worth \$3,000. This happened eighteen years ago, but that property has never been worth over \$3,000 since that day.

“Why,” I hear the reader exclaim in surprise, “I understood that the WATCHMAN does not believe in spiritism, yet here is an article devoted to proving that unaccountably wonderful things have been foretold by mediums and come to pass as predicted. Do you mean that we should seek the advice of mediums, and that such advice is reliable?”

On the contrary, nothing but danger lurks in the advice of spiritistic mediums, whether that advice turns out to be right or wrong. Many people who think that all spiritistic manifestations are but human trickery will one day find themselves defenseless before spiritism, when they are confronted with facts such as I have given here, and others more wonderful.

The Bible is the only explanation of spiritism and the only defense against its wiles. The fact that mediums foretell events will not surprise the Bible student, nor will it induce him to become a follower of spiritism. He reads:

“If there arise among you a prophet, or a dreamer of

dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul. Ye shall walk after the Lord your God, and fear Him, and keep His commandments.” Deut. 13: 1-4.

Thus it is clear that while mediums may correctly foretell an event, the Lord allows the fulfillment of that prediction in order to test His children, for He has again and again warned against having anything to do with mediums, in both the Old Testament and the New. To seek them or listen to them is to desert God. The Bible tells us: “So Saul died for his transgression which he committed against the Lord, . . . for asking counsel of one that had a familiar spirit, to enquire of it; and enquired not of the Lord: therefore He slew him.” 1 Chron. 10: 13, 14.

How to Try the Spirits

“BELOVED, believe not every spirit, but try the spirits whether they are of God.” 1 John 4: 1. The main point, then, is not whether what the spirits tell us come to pass or not, but whether they are of God. We are not to look to the great signs and wonders as evidence that the messages are of God: for we are warned by Christ himself of “false prophets” who “shall show great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect.” Matt. 24: 24.

How then may we know when spirits are not of God? There is an infallible rule given in the Bible on this very subject of spiritistic mediums. “When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter,” then you are told what to do. “To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.” Isa. 8: 19, 20.

Now, mark you, it is impossible for any medium to speak according to the word of God and remain a medium, because the Bible utterly condemns all mediums and all seeking them. Hence, mediums may praise the Bible to the skies, talk of Christ by the hour, admonish their hearers against all wrong doing, and yet be in contemptuous rebellion against the very Bible they praise, and the very Christ they exalt. “For rebellion is as the sin of witchcraft.” One who dabbles with mediums thus becomes guilty of both these sins and the terrible sentence then goes forth, “Because thou hast rejected the word of the Lord, He hath also rejected thee.” 1 Sam. 15: 23.

Speaking of those who seek mediums, Paul says, “I have also told you in time past, that they which do such things shall not inherit the kingdom of God.” Gal. 5: 19-21. There is only one class that will: “He that doeth the will of God abideth for ever.” 1 John 2: 17.

In our next article further experiences will be related.

The Fight Against the

CHURCH SCHOOL

A Menace to Liberty

By WILLIAM F. MARTIN



RACINE PHOTO

All respect for the public school.

THE people of a number of our states are at present agitated more or less over proposed legislation regarding church schools, or, as generally expressed, parochial schools. In two or three states, bills are pending which if enacted into law will result in the closing of such schools. This will be done by compelling all children under a certain age to attend the state or public schools.

The writer of these lines has all respect for the public schools. They have had a most wholesome influence on the citizenship of the country. The standards of the schools are not one whit too high. Any nation which aims at a high citizenship should maintain a high scholarship. Not to do this is fatal not only to citizenship as generally considered, but to the morals and business enterprise of the nation.

Any man or woman whose services are offered for the business of teaching should be required to meet a standard of scholarship proved effective by experts who have made a careful study of educational efficiency. It is the province of the state to give pupils or students finishing certain lines of study, *definite tests, and from these tests decide the scholarship and educational standing of such students.* This is all true, viewing the matter from the standpoint of the state, and but very few will question it.

However, there is another phase of this question which cannot but be alarming.

The State Must Not Teach Religion

IT IS abundantly evident that the parent is the first and most responsible custodian of the child. The parent must bow to the educational requirements of the state so far as efficiency is concerned. But it is just as true that there is a realm in education into which the state has no right to intrude. Into this realm no one should be forced and none should be prohibited from entering.

It is not the province of the state to teach religion. For the state to establish a religion and require its tenets to be accepted and taught by those who are instructors in the state schools, would be for the state to connect with and adopt a religious creed, and that would be a union of the church and the state.

For the church to expect and to bring about such a union would be for it to adopt the weapons of force to propagate its dogmas. The past pages of history warn us against such a procedure.

While the state is not to teach religion, and would be overstepping its bounds in so doing, yet the state has no right to prohibit the parent from teaching religion to his children, nor from placing them under teachers of his own choosing, who will impart to his children instruction consonant with the parent's conception of what constitutes the true principles of Christianity. To take this right away from the parent is to violate one of the basic elements of both Christianity and the rights of men.

The right to worship God as one's conscience may dictate is just as sacred as the freedom not to worship if one so desires. This is recognized in our great *Magna Charta*: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." To prohibit Christian fathers and mothers from teaching religion to their children or from employing teachers of their choice to do so, paid by private subscription from parents and friends of Christian education, is to prohibit the free exercise of religion.

Let the Church School Stand

THOSE who first came to this land, braving the wintry seas and enduring the frigid cold of a storm-beaten coast, did so not only that they might enjoy freedom of religion for themselves, but that they might teach their ideas of Christianity to their children. In doing this they followed the example of their great Teacher who neither abused his liberties, nor allowed them to be interfered with.

In all the intense struggle for religious freedom waged between a state-established church and lovers of freedom such as Madison and Jefferson, no word is said by these men against church schools. In fact, many of them secured their education in such schools. Madison, the peer of all statesmen, called the Father of the Constitution, attended Princeton College, a denominational school founded in religion and fostered by a Christian people. It was there that Madison obtained his training for future greatness. It was in this school, while sitting at the feet of a Christian teacher, that a conception came to him which ripened into the American philosophy of government. That philosophy is equality before the law, of all men whether religious or non-religious.

The state schools are excellent and should be supported by all good citizens. The church schools, open to inspection and subject to supervision as far as educational standards are concerned, should not be interfered with, but allowed to continue their work unhindered.



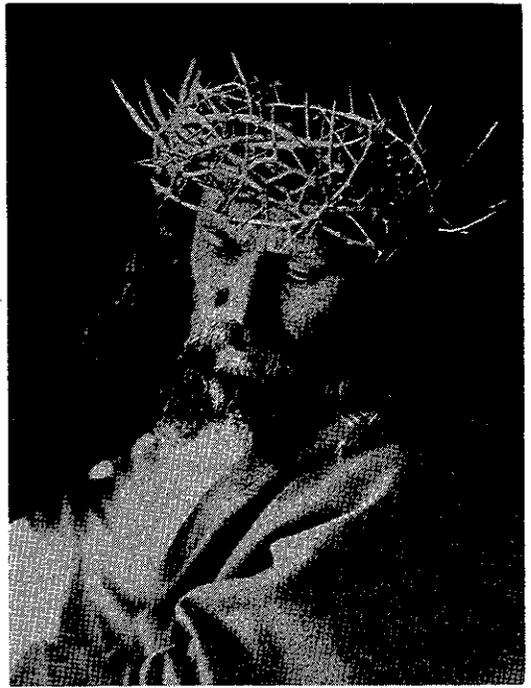
LOOKING back to the early centuries of the Christian era, one sees the church and state amalgamating under the mistaken idea that co-ordination meant incorporation. Had the constitution of society been understood, both state and church would have remained distinct institutions, and as such, might have co-ordinated, and each have remained independent in its sphere, to meet the special objects for which they were separately designed.

—J. O. Corliss.

The Watchman Magazine

WHO BROKE the SACRED HEART of CHRIST?

By
H. M. S. Richards



PACIFIC AND ATLANTIC PHOTOS

HISTORY reeks with crimes, profanations, sacrileges; and the guilty ones are often unknown for years, until some unexpected event or inadvertent word brings exposure and sets the world agog. Yet other malefactors leave not the smallest telltale evidence of their dark deeds, as though nature and time had conspired together to hide the bloody record from the scrutinizing eye of justice. They have cheated the courts and the noose, and passed out of life with the hope that a kind oblivion will wipe away any embarrassing memories. Still another class of men walk abroad from day's morning till its end, who have no record of crimes in any court in the land, and claim infinite superiority over the poor fellows just mentioned. They expect the pearly gates to open wide for them. Are they not men of quality, refinement, and culture! Surely no indictment could be found against such honorable men, no, not with our civilization, they insist, even by God in His judgment. We are far too respectable for any such common thing.

But their confidence is unjustified. Evidence has been discovered which implicates thousands in the most gigantic crime of history, and men of integrity stand ready to denounce them. The passing of many years will not palliate their guilt nor shield the criminals from condign punishment, for plans are now maturing for a world-wide proclamation of the whole affair. Worse still for them, vast multitudes of those implicated are to-day heaping insult upon injury by denying the dignity and innocence of their victim.

A Bold Denunciation

I COME a step nearer. Reader, I denounce you as accessory to this deed, I place in your hands a summons to the judgment seat. No! you cry in perplexity, I am not guilty of a murder or sacrilege, I am not an infamous pretender to purity. I am a true man. What do you mean by this unusual, this very untrue, charge?

I reply with a question: Who broke the sacred heart of Christ?

Let us have no restraining of witnesses, no evidence suppressed. On such a charge let us have the truth, though it bind in one vast condemnation the ends of the earth.

The investigation proceeds. The witnesses testify. After careful sifting, here are the facts: Christ, the Son of God, died on a cross at a place called Calvary. It has been very generally believed that He died as a result of wounds inflicted by those who crucified Him. But unimpeachable testimony declares that Roman nails did not kill Him.

John declares: "But when they came to Jesus, and saw that He was dead already, . . . one of the soldiers with a spear pierced His side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe." John 19:33-35. And Matthew witnesses, "Jesus

when He had cried again with a loud voice, yielded up the ghost." Matthew 27:50.

This is an evidence of death from mental anguish. He died of a broken heart. He also predicted beforehand that the world's sin would take His life. (Matt. 20:28.) John makes it emphatic and says it was "the sins of the whole world." Thus the charge is sustained. We are *all* guilty, for we have all been proved sinners. (Rom. 3:19.)

Sin is the transgression of God's law. (1 John 3:4.) On Mt. Sinai, amid awe-inspiring exhibitions of divine power, that law was given to man in written form. It was engraved on two tables of stone and carried by Moses, who was a type of Christ (See Deut. 18:15.) from the summit of Sinai amid the dazzling splendors of the Divine Presence, to the camp of Israel, where he found rebellion and idolatry and the wild riot of a people who had forgotten God. At sight of their devil-worship, he cast the tables of the law to earth, where they were broken in pieces.

Sometime later the command of God came, "Hew thee two tables like unto the first, . . . and I will write on the tables the words that were in the first tables." Deut. 10:1, 2.

In order to do this, Moses, on bended knee, must carefully arrange the fragments of the broken tables in order to secure the proper dimensions for the new tables that were to be "like unto the first." After this Jehovah wrote as He promised the ten words of His law upon the new hewn stone.

A New Heart

NOW for the beautiful parallel. The Son of God descended from the Divine Presence and the glory of heaven to the darkness, idolatry, and meanness of this world, enshrining within His sacred heart the principles of heaven's law. "Then said I, Lo, I come: in the volume of the book it is written of Me, I delight to do Thy will, O my God: *Yea, Thy law is within My heart.*" Ps. 40:7, 8. And for our sins, our transgressions of that very law, He died. That great heart, always beating in sympathy for men, pained with their agonies and tears, was broken — shattered on the adamant of human perversity. But that was not the end. When we had broken His heart of love, the command came, "Make you a new heart." Eze. 18:31. We accept His sacrificial death. Our sins are forgiven. Now we are to grow in grace, into His likeness. "Let thine heart keep My commandments: . . . write them upon the table of thine (Continued on page 29)



The Watchman Magazine

An Interpreter of the Times



LE ROY EDWIN FROOM—EDITORS—ROBERT BRUCE THURBER

WHAT'S WRONG WITH THE WORLD?

AN EDITORIAL

THERE is a universal feeling down deep in everyone's heart that there *is* something wrong with the world. We used to say happily, "God's in His heaven; all's well with the world." But somehow we can't say it with the same abandon any more, even when we put on our rose-pink spectacles of chronic optimism. He is still ruling up there; but there is something radically, inescapably wrong with us down here,— and *it is growing worse.*

Why in the name of all that is civilized doesn't morality make giant strides with mentality, since the two are so closely linked? Do not peace and love and goodness flourish in the same soil as invention and discovery and science? Or wasn't the fabric of our progress woven with the right pattern to make a perfect whole? Things are irritatingly askew and awry, considering the superhuman effort that has been put into the complicated lace-work of our civilization.

Observing statesmen, traveled writers, captains of industry, financial wizards, religious seers,— all are ready to put a positive finger on the cause of our troubles.

Blame the *War*, suggests a certain group. Yet the War was only the fruit of a seed sown long before it broke out.

It is the spirit of *Bolshevism* in its varied aspects, is another solution offered. But why is the Red disease so infectious just now?

Our *civilization* has become *too complex* and is overloaded, hence its collapse, says Lothrop Stoddard,— which is all very vague.

"*The division of humanity into separate states,*" is the cause of all war, says Philip Kerr, and consequently the reason for sapped vitality, since human discord is dragging us down. Evidently; but why is it we can't get together?

Greed for money-power is another important explanation offered for the present state of the world. The grab for gold and its equivalents seems to overtop and degrade every other desire of mankind.

And so also the *diversity of religions, fear, overcrowding of population,* and other reasons are given for our difficulties; but somehow they do not seem to reach the root of the trouble. As to remedies, they number a score, but all are too difficult to administer. There are some who say, "Let the muddy water stand, and it will clear itself." Vain hope! It has stood for years, only to become more muddy.

There is but one solution to the problem. Human devising cannot better things. God will have to take a hand. And He will. There can be no fixing up of the old, nor a growing into better conditions. *The world and men must be re-created.* Divinity alone can and will do that. It will be done before many of us die. And those who will to be born again with the new world will ever be satisfied that God's way of righting what is wrong with the old world is the only complete and satisfactory answer to the greatest question of our day.

What's wrong with the world? *SIN.* And only the imminent second advent of Jesus Christ to earth will end it.

WHERE ARE WE ON TIME'S DIAL?

By Elmer L. Cardey

WE ARE living in the rush hours of earth's history before the setting of time's sun. The day of salvation sweeps on to its eternal close. In two striking and impressive parables, Jesus definitely marked off the passing of probationary time on God's great hour piece.

In the first of these parables, as recorded in the twenty-second chapter of Matthew: "The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding; and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner, my oxen and my fatlings are killed, and all things are ready: come unto the marriage."

The call was given at the dinner hour. It has been generally understood that this parable referred to the Jewish people and the Jewish nation. Christ's mission among them was to give the call to the feast furnished by His own precious message that He bore to that nation. For long ages, the Jewish people had been providentially cared for and divinely instructed that they might be prepared to answer the dinner call when the King's Son should appear among them.

High Noon in Earth's History

BUT their leaders misinterpreted the Scriptures, covered with traditions the divinely appointed plan of God, and when the call was made to come to the dinner, they made light of it, and went their ways, one to his farm, another to his merchandise, and the remnant took his servants, and entreated them spitefully and slew them. But when the king heard thereof, he was wroth; and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy." Matt. 22:2-8.

Had the Jewish nation been familiar with the writings of the prophets, they would have recognized the signs on every side that showed unmistakably that they had reached the noon hour of earth's history. It was indeed the high noon hour of the world. The nations were then enjoying that period of rest and tranquility known as the golden age of history. The Caesars were supreme on the throne of the world and peace reigned everywhere. Then with signs and miracles and teaching such as never man had heard, the King's Son came with a message of deliverance from sin. Of the Jews He said, "Ye can discern the face of the sky, but can ye not discern the signs of the times?"

The Supper Hour

SINCE that period, the world has been slipping on to the eventide,—the supper hour of time. Gradually the gospel of salvation has been finding its way to all parts of the world. In the second parable of the Saviour's above referred to, He described the call to the supper hour. "Then said He unto him, A certain man made a great supper, and bade many: and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and showed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind." Luke 14:16-21.

The dinner call was given to a single nation—the Jewish people. The supper call is to all who have been bidden. Here the parallel between our time and the Jewish age is

striking. As the Jewish people had been prepared for ages to look for the dinner call; so the entire world has been in preparation to recognize the supper call. Modern inventions have made the entire world as one small nation. The Bible has actually been translated into the languages of the earth until it can be said to-day that all people may, if they will, hear the gospel in their own tongue.

This remarkable preparation has been going on for some three hundred years. The spread of the gospel itself is one of the greatest signs that can possibly be found to show where we are on the dial of time. In those never-to-be-forgotten words, the Saviour points to this as the great evidence that the end is upon us: "And 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.

The World Scorns the Invitation

TRUE to the parable of the supper call, the very nations who have for three hundred years been drinking at the fountain of truth—the word of God—and who have been providentially guided and cared for, have turned and are turning away almost *en masse* from the call of the Master to prepare for His soon coming. Was religion ever at a lower ebb in the civilized world than it is to-day? With war, revolution, unrest in the world and in the church, with crime increasing at an alarming rate, with hatred among nations accumulating rather than decreasing, surely the evidences are unmistakable that we are at the supper time of earth's history.

The civilized world is turning away from the supper call of the Master and terrible indeed are the results that are following, but the end is not yet. The evidences on every side point to the close of the day of salvation. The sand in the great hourglass is about run out. Soon the supper call will be heard no more, and then "he that is unjust, let him be unjust still; and he that is righteous, let him be righteous still."

But as surely as the signs point to the closing of the day, so surely they point also to the opening of a new day when the fond hopes of the generations of the righteous of the past will spring forth into glad fruition in the eternal kingdom of our God.

It is for us to hear now the call of the Master and prepare for the supper of the marriage of the Lamb. If we miss that call, we have missed all. If we hear it and heed it, we will have gained an eternal entrance into the kingdom of our God. The issue is eternal, and the answer is with you and with me.



EVERY good government will have not less than ten prohibitions in its fundamental law. The first might read: "Have no other governments before this one." That would require an oath of allegiance. The second might read: "Make no graven images" (like those the government uses on its coins). That would forbid counterfeiting. The third might say: "Do not take the name of your government in vain." That would put the ban on espionage. The fourth might be: "Remember the legal holidays." All business transactions would be illegal on such days. The Divine government has its holydays; the secular its holidays. The fifth would prohibit dishonoring father and mother; the sixth, murder; the seventh, adultery, the eighth, stealing; the ninth, false witness or blackmail; and the tenth forbids all underhandedness or nuisances between neighbors.—W. E. Gerald.

GOD'S RESERVE EVIDENCE

The Story of a Remarkable Document

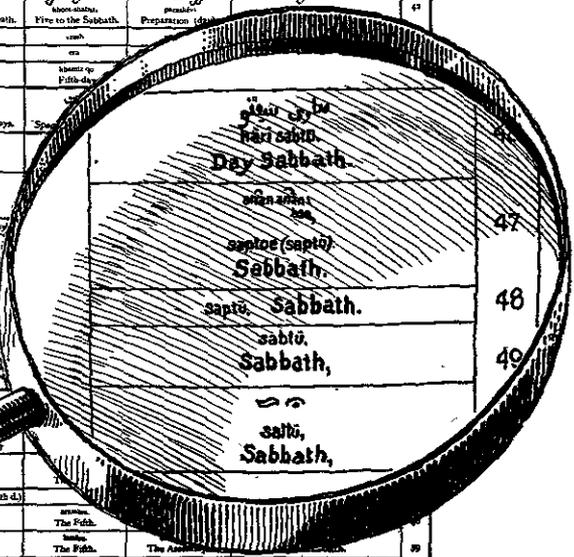
OFTENTIMES in cases at law, the last and deciding evidence is held in reserve. All may be clear and fairly conclusive before this is presented, but through the conniving of lawyers and the confusing cross-examination and badgering of witnesses, some of the jury may be in doubt. Finally the counsel for the defense says, "Your honor, we have one more witness." The witness is called. His testimony is taken, simple, clear, conclusive.

By Milton C. Wilcox

was questioned, but Archeology brought forth the record of Belshazzar's father's prayer for his son, and old, devotedly idolatrous Nabonidus confirmed the prophecy of the "man greatly beloved" of God. The old cuneiform prayer is a reserve witness of God's.

Men now, to evade a most helpful and blessed duty, dispute the origin and continuity of the Bible week. They do it to get rid of God's Sabbath, the closing day of that ancient

70	Defining and Giving Title, Best of Historical Sources	Modern Rom or Laycha (as given)							
71	Modern Rom or Laycha (as given)	A Period of Seven Days.							
72	RELATED LANGUAGES—Japanese.	A term a period of 7 days.							
73	Chinese	The name of the Chinese as constituted correspond with the four whole cycle of the Chinese.	The name of the Chinese as constituted correspond with the four whole cycle of the Chinese.	The name of the Chinese as constituted correspond with the four whole cycle of the Chinese.	The name of the Chinese as constituted correspond with the four whole cycle of the Chinese.	The name of the Chinese as constituted correspond with the four whole cycle of the Chinese.	The name of the Chinese as constituted correspond with the four whole cycle of the Chinese.	The name of the Chinese as constituted correspond with the four whole cycle of the Chinese.	The name of the Chinese as constituted correspond with the four whole cycle of the Chinese.
74	Tibetan	One Seven Days.							
75	Boutan	One Seven Days.							
76	Georgian	One Seven Days.							
77	Syriac	One Seven Days.							
78	Arabic	One Seven Days.							
79	Hebrew	One Seven Days.							
80	Chaldean	One Seven Days.							
81	Malayan	One Seven Days.							
82	Japanese	One Seven Days.							
83	Chinese	One Seven Days.							
84	Arabic	One Seven Days.							
85	Hebrew	One Seven Days.							
86	Chaldean	One Seven Days.							
87	Malayan	One Seven Days.							
88	Japanese	One Seven Days.							
89	Chinese	One Seven Days.							
90	Arabic	One Seven Days.							
91	Hebrew	One Seven Days.							
92	Chaldean	One Seven Days.							
93	Malayan	One Seven Days.							
94	Japanese	One Seven Days.							
95	Chinese	One Seven Days.							
96	Arabic	One Seven Days.							
97	Hebrew	One Seven Days.							
98	Chaldean	One Seven Days.							
99	Malayan	One Seven Days.							
100	Japanese	One Seven Days.							



A section of the remarkable "chart of the week," showing the agreement on the seventh-day Sabbath.

Cross-examination makes his testimony clearer and stronger. The jury retire only for the shaping of their verdict. The charges prove false, the defense wins. There is just, honorable acquittal.

God's word has been attacked through the ages by men who wish to evade duty, and therefore they wish to destroy the great Book which demands the doing of duty. The historical phase of the Bible has been attacked; as, for instance, Genesis chapters six to eight, and fourteen, the record of the Deluge and the battle of the nine kings. But God in His providence has brought forward a reserve witness, Archeology, and the testimony of the Book is confirmed; its history is authentic according to contemporaneous history recorded in imperishable brick and stone.

Daniel's mention of Belshazzar as the last king of Babylon

septenary cycle. God has his reserve witnesses upon this as well.

Before me hangs a wonderful old chart that is a mute and graphic witness of long, patient study and research by a devoted antiquarian.

It was produced in London. In fact, because of conditions and facilities there, London is about the only place on earth where it could be produced. The world metropolis by the Thames is the very center of the religious world in study and research.

It is in the little green island of Great Britain that there are found so many devoted ministers and theologians in the enjoyment of "livings" from land, parish, or legacy, that lift from them the struggle for bread, and permit them to pursue a path of study as far as their hearts delight to go.

We may not believe in the plan that brings the leisure, but the religious world should be glad of the great results that have followed some of these studies. This chart is one of the many permanent things of worth passed on to posterity.

It is called "A Chart of the Week," and was prepared by the Rev. William Mead Jones, D. D. It presents before us the names of the week and of the days of the week in one hundred and sixty different ancient and modern languages and dialects of Asia, Africa, Europe, and the islands of the sea. It begins with the ancient Hebrew. It gives us the ancient Syriac, the Chaldee Syriac, the Samaritan, the Babylonian, the Assyrian, the Assyrian planetary names of the days, the Arabic, the Ge-ez or Ethiopic, the Amharic, the old Egyptian hieroglyphic, the Coptic, the Tamashek of ancient Libya, the Kabyle or ancient Numidian, the Hindi, and various languages of India, Afghanistan, Beluchistan, Persia, and Armenia. Tartaric or Mongolian, Chinese, Anam, ancient Pequan of Burma, Japanese, Korean, Tibetan, Georgian, Circassian, Malayan, Javanese, Dyak, Congo, Senegambian, and many other languages of Africa bear testimony. More than fifty of the ancient and modern languages of Europe prepared by Louis Lucien Bonaparte, a noted linguist and collaborator with Doctor Jones, come forward to testify their confirmation.

Here is a remarkable list of one hundred and sixty languages and dialects, related and unrelated, known to the world, but for centuries isolated from the world's civilizations. Many of these names of week and days appear in their original strange and curious characters, from the ancient cuneiform to the modern Chinese.

A Remarkable Testimony

AND here is the remarkable testimony: All these one hundred and sixty witnesses are agreed as regards the seven-day week. The language records of the world were searched by educated missionaries in these ancient lands to help Dr. Jones.

In some of these languages the name of a day is sometimes skipped, its term is not in evidence; but the septenary division is uniform. All bear testimony to the living, universal week of the Bible.

Equally remarkable is the fact that one hundred and eight of these witnesses designate the seventh day of the cycle by a sacred name, as a rest day, or the Sabbath. Heathen and Christian, Jew and Mohammedan, Catholic and Protestant, testify to the great fact of the week, and that the seventh day is the ancient sacred day. The order of the days of the week is unchanged. In the languages of the nations in apostasy and idolatry, the seventh day of this week agrees with the seventh-day Sabbath of the word of God, enjoined in the sacred law and hallowed by the example of Jesus Christ our Lord. Nations that know not God bear testimony to His truth.

We are living in a doubting, questioning, skeptical age. Traditions current since the days of Herodotus, the father of Greek history, must pass through the dissecting room of the critics. Sacred records of various sorts are cast into the crucible. Among the things questioned is the ancient week, and with the week the order of the days of the week. Have we the same week as the ancients? Is the septenary cycle of the days the same that the ancient peoples knew? Is the seventh day then the seventh day now?

It is. Behold the testimony of the nations! This testimony is one of God's reserve witnesses for the truth of His word. It does not make His word more true, but it confirms it by conclusive witness. "The word of our God shall stand forever."



CHARLIE CHAPLIN, the world-famous movie comedian, has made more people laugh than any other one man in the world. Yet he is said by one observer to be the loneliest and saddest man he ever knew. No marvel; for it is not foolishness that creates real happiness for giver and receiver. It is unselfish service.

Religiophobia

By Horace G. Franks

TO THE generation which is fast passing away, religion was a definite and an important thing, an essential of the weekly life. But to-day, not so. Pleasure, science, commerce, industry, literature, art, socialism, — in fact, anything and everything except religion — is the goal of the average person. Let the very word religion fall from the lips and it is instantly brushed aside with a slighting joke, or else it is absolutely barred from the conversation. As a striking illustration of this dread of the very mention of the term, this almost universal religiophobia, we have noted the lament of an editor who has sought in vain to obtain a contribution on religion to his new work entitled, "Civilization in the United States." Says W. Harold Stearns in his preface:

"It may seem strange that a volume on civilization in the United States does not include a specific article on religion. . . . But the bald truth is, it has been next to impossible to get any one to write on the subject; most of the people I approached shied off — it was really difficult to get them to talk about it at all."

THE fact is, of course, that the "religion" of our grandfathers has been so diluted with higher criticism and so attenuated by the skeptic's pruning-knife, that it has ceased to have any power over those who so fondly (or gladly) believe that the dilution and attenuation are really real and not merely visionary. And on the other hand, those who so faithfully adhere to the old principles are looked upon as "psychopathic individuals with highly systematized ideas of the delusional type," accepting religion as a "compensation for neurotic maladjustment." Or, to quote a well-known critic, "religion, formerly the cure for sick souls, is now seen only as one of the symptoms of the soul's sickness."

This condition is as prevalent as it is sad. And surely the fact that the religion which has done so much for the world cannot obtain a place in the records of civilization — that fact, we repeat, is surely a miserable but powerful commentary on the civilization which spurns it. Yet how fully do the facts fulfill this couplet of New Testament prophecies:

"Men shall be lovers of pleasures more than lovers of God." "Having a form of godliness, but denying the power thereof." 2 Tim. 3: 4, 5. And, the prophecy adds, these conditions will prevail in and be a sign of

"THE LAST DAYS."

Some Now Living WILL NEVER DIE

An answer to a famous lecture

OUT of the countless millions who have lived upon this earth since time began, there are only two people who have never died — Enoch, the seventh from Adam, and Elijah the Tishbite. The sacred record says, "Enoch was translated that he should not see death." "He was not; for God took him." Concerning Elijah we are told that as he walked along one day conversing with Elisha, "there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven." Enoch and Elijah are still living. They were translated from among the living without ever tasting death.

In the last days there will be a large company of people who will escape death. *All the righteous who live to see Jesus come will never die.* When the Lord returns, the righteous who are alive at that time will be "caught up" "to meet the Lord in the air," and so shall they ever be with the Lord. 1 Thess. 4:17.

It is concerning this class that the apostle in that great discourse on the resurrection, says, "We shall not all sleep [die]." 1 Cor. 15: 51. It is to those who will be translated without tasting death that Jesus refers in John 11: 26, where He says, "Who-soever liveth and believeth in Me shall never die."

If it can be definitely established by scriptural testimony that the present generation is the one which is destined to witness the return of our long-looked-for Lord, then it is evident that there are many people now living who will never die. Hence our question is, "Will Christ come in our day? Will men alive to-day live to see the return of Jesus?" These are very interesting and worth-while questions.

Consulting Heaven's Time-table

LET none think that a discussion of such matters is useless and idle speculation. God's people are not to be in darkness regarding the approach of the day of Christ. (1 Thess. 5:4.) They will see the day approaching. (Heb. 10:25.) As the traveler passing over some line of railway on his way to a distant city for the first time, may compare the names of the various stations, as they pass by, with the official guide or time-table of the company, and thus know when he is drawing nigh to the city; so the Christian, by comparing present-day happenings with the prophetic time-table, may know when we are approaching the end of our journey.

Christ's disciples were greatly interested in this question. Shortly before the crucifixion, they came to the Master with the question, "What shall be the sign of Thy coming, and of the end of the world?" Matt. 24: 3. In response to this question we have Christ's great discourse recorded in Matt. 24, Mark 13, and Luke 21.

Note that He did not reprove them for their inquisitiveness, and advise them to leave the prophecies and the future alone. Not a word of censure did He utter. But He proceeded at once to answer their question in the most definite manner, pointing out the very signs that would indicate the nearness of His coming. The simple fact that the Lord pointed out the signs of the proximity of the advent is the best proof possible that His people were not to remain ignorant of its approach.

In answer to this



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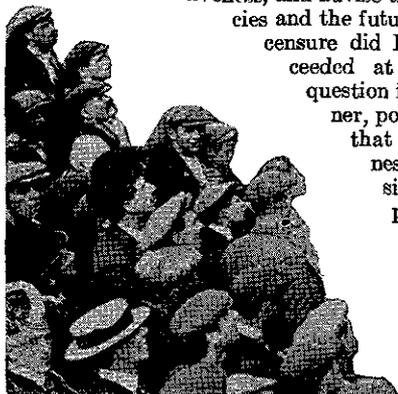
question regarding the signs of His return, Jesus directs our attention to many things that will happen in the latter days. He points out the various conditions which will prevail in the earth just prior to the end. When these happenings and conditions come to pass, He bids us understand them as precursors of His imminent return. His word is: "When ye shall see all these things, know that He is near, even at the doors." Matt. 24: 3 margin.

The Last Generation on Earth

THE people who live when Christ's coming is at the door, will be the people who will live to see Him return. This is made plain in the next verse: "Verily I say unto you, This generation shall not pass, till all these things be fulfilled." Matt. 24: 3. In this outline of the future, Jesus clearly and definitely points out the very generation that will witness His return. This generation that sees the last of these prophetic signs fulfilled "shall not pass away" till all is consummated. Christ here lays His hand upon a certain time when there will be many people living upon the earth who will never die, because they will live to be translated at the coming of Christ.

"This generation shall not pass." How can we tell what generation is meant? We answer, "this last generation" will be that time when the last of these prophetic signs have come to pass. Jesus predicted that the days would come when all these signs would be focused in a specific and superlative manner upon a certain time. When we come to such a time, Christ bids us know that it is the last generation of mankind. The concentration of all these signs upon a certain time will distinguish this last generation from every other period of this world's history.

Confining our attention now to our Lord's discourse on Olivet





But Millions WILL DIE TWICE

By John Lewis Shuler

flocked to church to prepare for the end of the world, which appeared to be imminent."

The third sign in the heavens was fulfilled in the wonderful meteoric shower of the early morning of November 13, 1833. A few meteors may be seen in the heavens almost any clear night; but on November 13, 1833, the whole heavens were full of shooting stars. The world never saw anything like it before, and has not witnessed the like since. On that night occurred the most wonderful display of shooting stars in all the history of the world.

Political Distress

"THERE shall be upon the earth distress of nations, with perplexity." Luke 21: 25. In the past, individual nations have been perplexed, groups of nations have trembled in insecurity; but history does not reveal another time like the present, when in all the great family of nations, there cannot be found one, whether small or large, that is not tense with the distress and perplexity of conditions both internal and international. This unprecedented condition is not without meaning. In the political world we are face to face with the very conditions that Jesus Christ prophesied would be very marked and prevalent among men when His coming was imminent.

John R. Mott has well described the present situation in these words: "It is a bewildered world, a confused world. This all means an imperiled world. We see everything disintegrating, and that leads to destruction."—*The Washington Post*, May 26, 1919.

Lawlessness

JESUS predicted that the last days would be like the days of Noah before the flood, when lawlessness and crime were rampant in the land. (Matt. 24: 37.) Everybody knows that disregard for law—lawlessness—is characteristic of our time to an extent unknown in the past. Secular writers are now calling the present, "The Age of Lawlessness."

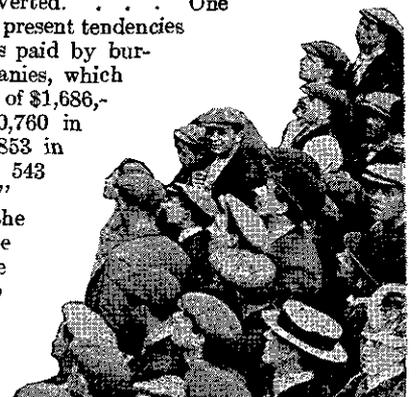
The *Current History* magazine for October, 1921, has a striking article entitled, "The Age of Lawlessness." The writer, James M. Beck, solicitor-general of the United States, gives a masterly analysis of the spiritual malady of the time. Figures are produced to show the amazing increase of criminal indictments in the federal and state courts.

In the *Current History* magazine for February, 1922, Mr. Charles Frederick Carter, writing on "The Carnival of Crime in the United States," says:

"Evidence that crime is increasing in the United States in a most alarming way is so abundant and conclusive that it cannot be controverted. . . . One significant indication of present tendencies is the increase in losses paid by burglary insurance companies, which grew from an aggregate of \$1,686,195 in 1916 to \$5,670,760 in 1919, and to \$10,189,853 in 1920—an increase of 543 per cent in five years."

"And 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.

Here is one of the



What signs does Jesus give as harbingers of His speedy return? What conditions does He say will be found in the world immediately preceding His advent?

Signs in the Heavens

AS EARLY precursors that the end of the age was drawing near, signs were to appear in the sun, moon, and stars. Three signs were to be hung out in the heavens, shortly before the close of the eighteenth century, when the 1,260 days of papal supremacy expired. (Mark 13: 20.) There was to be a notable darkening of the sun, the moon was to fail to give her light, and the stars were to fall from heaven. (Matt. 24: 29, 30.)

The first two signs were literally fulfilled in the darkening of the sun and moon, May 19, 1780. This date has passed into history as the Dark Day. "The Guide to Knowledge, or Repertory of Facts," edited by Robert Sears, page 428, says: "On the nineteenth of May, 1780, an uncommon darkness took place all over New England, and extended to Canada. It continued about fourteen hours, or from ten o'clock in the morning till midnight. The darkness was so great that people were unable to read common print, or to tell the time of the day by their watches, or to dine, or transact their ordinary business without the light of candles. They became dull and gloomy, and some were excessively frightened. The fowls returned to their roosts. Objects could not be distinguished but at a very little distance, and everything bore the appearance of gloom of night."

The *Ladies' Home Journal* of March, 1921, contained the following comment: "Of all dark days recorded in America, the most celebrated was May 19, 1780, when darkness like that of night prevailed over New England. All but the most necessary business was suspended, the schools were dismissed, and people

most definite signs given in the word of God. It is perhaps the only sign where the coming of the Lord is placed directly and specifically in connection with its fulfillment. A careful consideration of the missionary situation of our time gives many indications that for the last century God has been preparing the way for the finishing of His work in our day.

Why is it that vast lands hitherto unknown and obscure have all been made known during the last century? Why is it that those doors which have been barred for centuries have been thrown wide open to the gospel during the last eighty or ninety years? Why is it that the church in general, after being asleep for centuries on the subject of missions, should during the last few decades really be awakened to her duty to go into all the world to preach the gospel to every creature? Why is it that the Bible, for centuries chained fast to convent walls, unread by the common people, should by means of the perfected printing press during the last hundred years be scattered by the millions of copies in all the various languages of earth? Why was it that not until the second quarter of the nineteenth century, after running along in the same old way for nearly six thousand years, a sudden change in the methods of human locomotion and communication was ushered in?

Is it not evident from this wonderful array of coincidences that the hand of Divinity has been preparing the way during the last hundred years for "the gospel of the kingdom" to accomplish in our day its final witnessing to all the world?

These signs that the Saviour gave on Olivet are centering their fulfillment on our time. War, perplexity, fear, political unrest, crime, and defection in the church have in part been common to every generation. But we have come to the fiercest intensifying of these characteristics since Christ talked of them on Olivet. All these things are seen to a degree never before known. We are facing a situation now which never before existed. The very stupendousness of all these things being brought to bear in a superlative degree upon this generation naturally suggests a working toward a climax. It is as a stiffened index finger pointing to our time as the last generation of this present order.

When we see all these signs focused upon a certain generation, Jesus Christ bids us know, that that is the last generation. His word is: "When ye shall see all these things, know that it is near, even at the doors." And "this generation [that sees the last of all these things] shall not pass," till all is finished. So you and I are brought face to face with the most stupendous fact of our lives: *This present generation is the one that is destined to witness the return of Christ.* All this constitutes a clarion call to our souls, "Prepare to meet thy God." There must be many people in the earth now who would be one hundred per cent life insurance risks, for they will never die.

What About the Millions?

WHILE it is true that many now living will be alive when Jesus appears, yet their number will not reach into the millions; nor does the Bible teach that, beginning with a certain year — say 1925 — mankind will begin to get stronger

and healthier and longer lived, and gradually usher in the millennium by a world-perfecting process. The following scriptural statements stamp that as a false theory: "Evil men and seducers shall wax worse and worse." 2 Tim. 3: 13. "When the Son of man cometh, shall He find faith on the earth?" Luke 18: 8. "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7: 14. It is the "little flock" to whom the Father gives the kingdom. A comparatively small number of the world's inhabitants will be saved when Jesus comes. In all ages the righteous have been the small minority; and this last generation is, and will continue to be, the most wicked of all.

When Jesus appears, the major portion of the world's population, which will be wicked, will be destroyed "with the brightness of His coming." 2 Thess. 2: 8. The righteous dead will then be raised and, together with the righteous living, will be caught up to heaven (1 Thess. 4: 16), and will reign there during the millennium. (Rev. 20: 4.) At the end of the thousand years, the saints come back to earth when the New Jerusalem descends; the wicked will be resurrected, and

will attempt to capture the city; but fire will come down from heaven and destroy them root and branch. (Rev. 20: 5-9; 21: 2, 10.)

Thus the vast majority of the people on earth to-day are doomed to die twice; and their second death is eternal. Many of the righteous will die, or have died, once; but will be raised never to taste death again, while some now living will actually be alive when Jesus soon appears, and will never die at all. It is the happy privilege of every one who will to belong to the company which will see Him come.

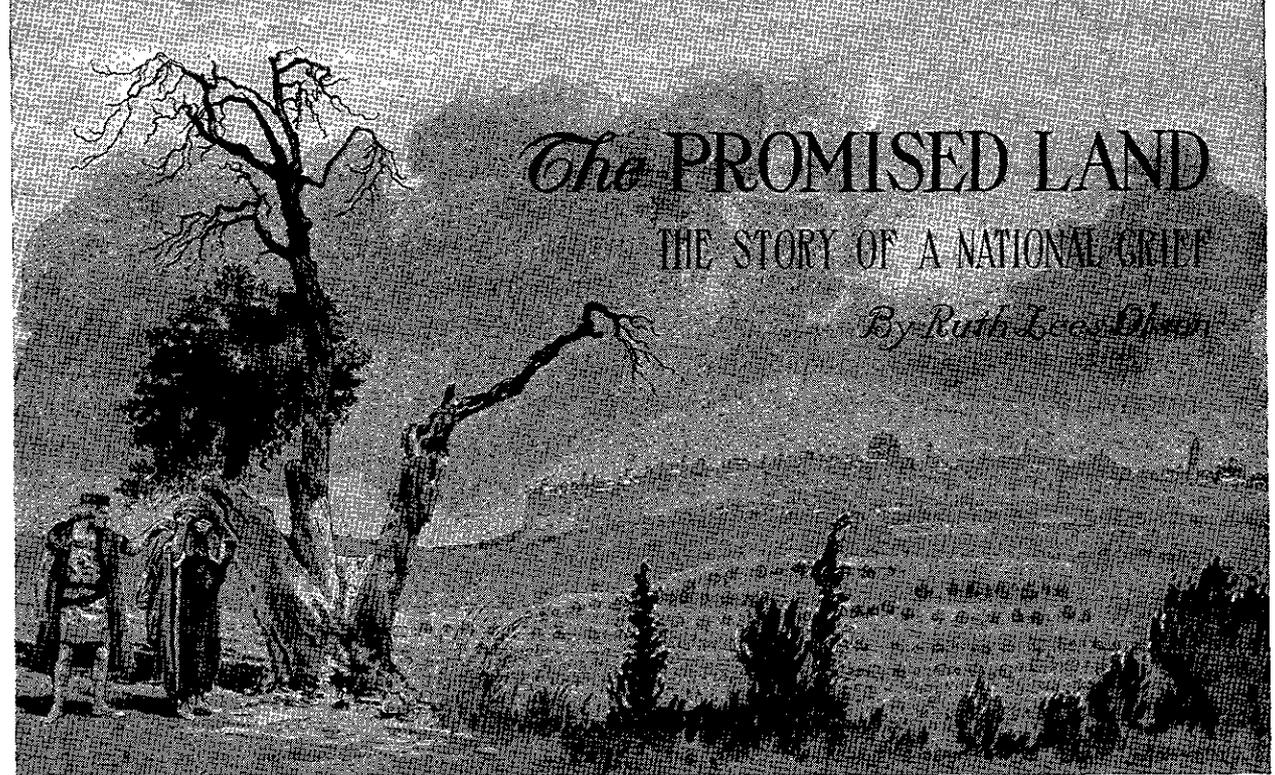


"As the traveler, passing over some line of railway on his way to a distant city for the first time, may compare the names of the various stations, as they pass by, with the official guide or time-table of the company, and thus know when he is drawing nigh to the city: so the Christian, by comparing present-day happenings with the prophetic time-table, may know when we are approaching the end of our journey."

FIVE centuries after Christ, civilization passed from the iron legs to iron-clay feet of the metallic image of Daniel 2; and now fourteen centuries more of decadence find us not progressing at all, as the world is prone to boast, but we are rather at a standstill on partly broken, iron-clay stumps. Surely not a flattering symbol, yet it is a graphic, truthful picture of the modern world. All the boasted culture, civilization and greatness of Europe are pictured to us in Daniel 2 as weakness,—merely a mixture of clay and degenerated iron, a crumbly mass that an infant could crush between his thumb and finger. Isn't it strange that the statescraft and world diplomacy of to-day should be described as clay, while the nations of the hoary past should be represented by most enduring metals? Surely if metal allows the thought of permanency, what hope have we, who are likened to decadent clay?

The wise of the world may represent our civilization as progressing in a quadruple-armor-plated steel tank, whereas we have long ago gotten out and crawled into a wayside hut made of mud and sticks, and now after fifteen centuries of such precarious housing the roof is ready to fall in upon our heads. The only hope of rescue from a despairing fate is the complete annihilation of the gigantic image, that every vestige of this man-made structure be swept into oblivion and the vacuum filled with the growing stone kingdom,—The Glorious Christocracy!

H. S. PRENTER.



The PROMISED LAND

THE STORY OF A NATIONAL GRIEF

By Ruth Lees Owen

“Do you wonder why my eyes drip tears as I gaze on the Mosque of Omar.”

THE perfume of the oleander trees swept up from the Kedron Valley, bringing a pleasant fragrance to the old man seated beneath a gnarled old olive tree on the slopes of Olivet. The shimmer of the sunlight cast a glamour over hill and vale, covering the landscape with its golden haze, and bringing the glory of ancient Israel to the eyes of the silent watcher on the hill. As he meditated on the past, a voice disturbed his peaceful dreams: “What a wonderful view of Jerusalem and the Kedron valley!”

The old man turned his head slowly and stared dazedly at the man standing by his side, “Who are you and from whence do you come?”

“My name is Columbus, and I come from America. And you?”

“Rehabiah is my name, a Hebrew of the Hebrews. I trace my descent from Abraham, the father of the faithful. Unto my people were committed the oracles of God, and unto us is promised the dominion of the whole world; for did not Jehovah say unto Abraham, ‘I will give unto thee, and to thy seed after thee, . . . all the land of Canaan, for an everlasting possession’?”

Columbus: “Yes, I believe such a promise was made to Abraham, but we of the later generation hardly expect to see that promise literally fulfilled, and the land of Palestine rehabilitated and made an exclusive Jewish country.”

Rehabiah: “What, do you doubt the word of the Most High God? Hath not Jeremiah the prophet said, ‘And I will be found of you, saith the Lord: and I will turn away your captivity, and I will gather you from all nations, and from all places whither I have driven you, saith the Lord: and I will bring you again to the place whence I caused you to be carried away captive’?”

Columbus: “If I read my Bible aright, old man (and I do read it occasionally), your text refers to the return of the Jews from the Babylonian captivity, and most of the other scriptures used to prove that Palestine is an exclusive Jewish country have the same inference.”

Rehabiah: “Very well, stranger, here is a still more definite text. I am quoting you a promise familiar to every Jew. You will find it in the writings of Jeremiah the prophet, the

thirty-first chapter and the eighth to the fourteenth verses: ‘Behold, I will bring them from the north country, and gather them from the coasts of the earth. . . . Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, . . . their soul shall be as a watered garden; and they shall not sorrow any more at all. . . . And My people shall be satisfied with My goodness, saith the Lord.’

“HEAR it once again, stranger, ‘I will bring them from the north country,’ from Russia, where the horrors of Russian pogroms still ring in my ears, and fill my nostrils with the stench of blood; for I have been there, and know the power of a tyrannical despotism. ‘I will gather them from the coasts of the earth.’ Even my eyes, dim with age, can see a mighty army coming from the east, from the west, from the north, and from the south. The land shall ring with the sound of their marching feet, every man shall sit under his own vine and fig tree, and Jerusalem be once more the city of the Great King.

“Would God that time were already here, Columbus. Too long have the heathen reigned over the land; too long has the Turk raised the crescent and the star in defiance of the God of heaven. Do you wonder why my eyes drip tears as I gaze on the Mosque of Omar? Stranger, I once had a daughter, a beautiful girl with hair like the raven’s wing, eyes as the midnight stars, and a laugh like the rippling waters of the Kedron. One night she was taken from my home. I begged, I pleaded, I offered all I had in the world for her life. They laughed me to scorn. I have sought her everywhere, in Mecca, in Medina, in Constantinople, but in vain. Now I am come to mine own country, here to wait the restoration of Palestine to its rightful owners, the Jews.”

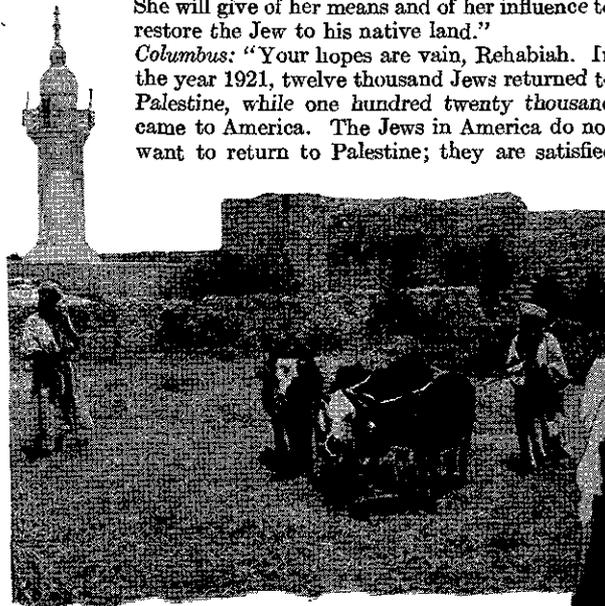
Columbus: “Truly you are to be pitied. The Jews have suffered much at the hands of many people, and some day

the Lord will require an accounting for it; but your desire for an exclusive Jewish country is but a utopian dream. First of all, Palestine could not accommodate all the Jewish people. Henry Morgenthau, a prominent man of your own faith, has said, 'Palestine is capable of supporting only one million additional inhabitants, which is but one thirteenth of the world's Jewish population.'

"AGAIN, the Mohammedans consider themselves the spiritual heirs of Abraham, and Jerusalem ranks third in their list of holy cities. Think you they will relinquish Palestine for the establishment of a Jewish sovereignty? I tell you, nay. The East will rise against the West in a holy war should any of the powers attempt to wrest Jerusalem from the Turk and give it to the Jews."

Rehabiah: "But, America, stranger! America will help us. She will give of her means and of her influence to restore the Jew to his native land."

Columbus: "Your hopes are vain, Rehabiah. In the year 1921, twelve thousand Jews returned to Palestine, while one hundred twenty thousand came to America. The Jews in America do not want to return to Palestine; they are satisfied



EUGENE J. HALL

PAUL THOMPSON

Mohammedan Mosque and Turkish fez are everywhere in evidence in the Holy Land today. The Jew is dispossessed.



says, 'that the way of the kings of the east might be prepared.' Prepared for what? I read on, 'And he gathered them together into a place called in the Hebrew tongue Armageddon.'

Rehabiah: "Yes, yes, I know, it is in the plains of Esdraelon, the scene of victory and defeat, for was it not there that Barak defeated Jabin, King of Canaan, and there Gideon delivered Israel from the hand of the Midianites? Alas! Alas! it was on the plains of Esdraelon that Israel's first king went down to an inglorious death! And now you say that your Christ has foretold the Armageddon battle, the conflict that men have said would be the conflict of the ages?"

Columbus: "You are right. Esdraelon's plains will once again gleam gold and red in the light of the setting sun; not with the bloom of poppies or the gold of ripened grain, but with the blood of kings and princes, and the mourning of Hadadrimmon in the valley of Megiddo will not only be a poetical expression for the deepest grief and sorrow, but a wail of despair, for death and destruction will ride through the land on the wings of the wind."

Rehabiah: "And after that — ?"

Columbus: "I read in the eleventh chapter of this same book, that when the nations were angry, then God's 'wrath is come, and the time of the dead, that they should be judged, and that Thou shouldest give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldest destroy them which destroy the earth.' From these statements it is evident that the battle of Armageddon closes the history of (Continued on page 31)

where they are, and well they may be. True, they will furnish money to send the persecuted Jews of eastern Europe to the land of their forefathers; but the American Jews, and for that matter the Jews of many another country, will not leave the land of their adoption."

Rehabiah: "Stranger, your words sadden my old heart, but there is still a gleam of hope for the poor Jew. America has yet to realize the strategic and commercial value of our land. In the days of our forefathers, Palestine was the world's highway of trade. Through her borders passed the merchantmen from the north and the south, the east and the west. Ships of commerce plied their trade in her harbors, and, like a vast clearing house, Palestine stood as the gateway to the world."

Columbus: "You speak truly as to the important position occupied by this little strip of land. Mr. Wilson said, 'Imagine a three-leaved clover of which Mesopotamia is one leaf, Egypt the other, and Asia Minor the third. The stem which links them is Palestine. Extend these three leaves south to Capetown, eastward to India and China, and westward to Britain, and you will once more find that Palestine is the central link; that, as Isaiah expressed it, "all nations shall flow into it."'

"YOUR land, Rehabiah, is the balance of power between the East and the West, and the time is not far distant when this little strip of land will be the bone of contention between the nations of the world."

Rehabiah: "And when that time does come, and its position of power is recognized, then will the Jew come into his own,



EUGENE J. HALL.



KADEL & HERBERT

They BROUGHT their GIFTS

By Martha Warner

And let us
Say **GLORY**
To **GOD**
In the **HIGHEST**.
And on **EARTH**
Peace, Good Will
Toward **MEN**.

I am wondering
If it wouldn't
Help people to
Remember better.
If they were
To sing once
A week.

During the month
Of December.
The song
They brought their
GIFTS to **JESUS**.
And laid **THEM**
At **HIS** feet.

Once some people
Sang that song
Right out loud
At **CHURCH** in
The **DAY TIME**.
And then in
The **NIGHT TIME**

They brought
Their **GIFTS**. A
FIVE dollar box
Of **CANDY**. And
A **FIVE** dollar
Bunch of **VIOLETS**.
To a **HOUSE**.

And laid **THEM**
At the feet
Of two **GIRLS**.
It may be
They hadn't sung
That song in
A Year Before.

For the **GIRLS**
Received **GIFTS**.
Value **TEN DOLLARS**.
In the collection
BOX that morning.
Was **JESUS' GIFT**.
Value **TEN CENTS**.

I know of
One school girl
Who expects to
Receive on
CHRISTMAS DAY
A **FIVE HUNDRED**
Dollar **FUR** coat.

Another is to
Have a **DIAMOND**
Ring. And a
DIAMOND bar
Pin. There are
THIRTY diamonds
In that pin.

A young man.
Not yet out
Of **HIGH SCHOOL**.
Says **DAD** has
Promised him a
HUDSON SUPER SIX
For **CHRISTMAS**.

How can **WE**
With scarcely a
THOUGHT of
The **SUFFERING**
Of **OTHERS**. **HEAP**.
LUXURIES upon **OUR**
Children and friends.

At **CHRISTMAS**
Time. When across
The waters. **OTHER**
Children are **DYING**.
Dying of
STARVATION. By
The **MILLIONS**.

If singing only
WOULD help **US**
To **REMEMBER** that
The true spirit
Of **CHRISTMAS**. Is
To give to
Those in **NEED**.

Then let us
SING. And sing
AGAIN. They
Brought Their
GIFTS to **JESUS**.
And laid **THEM**
At **HIS** feet.

And let us
Say **GLORY**
TO **GOD**
In the **HIGHEST**.
And on **EARTH**
Peace, Good **WILL**
TOWARD **MEN**.

Can You MAKE SOMETHING

Some Sensible Suggestions

IT IS impossible for man to make something out of nothing. To build he must have something to build with. This applies to the human body. In order to build up the human body, composed of bones, muscle, nerves, brain, and other vital parts, the digestive organs must be furnished with foods which contain all these elements, or else they must be furnished with food containing elements which are capable of being transformed into them.

Beefsteak, mutton chops, and pork chops contain material out of which muscle is made, but they do not furnish bone-, teeth-, or hair-forming material. We wonder why American children have poor teeth. Is it not because the poor little ones are not furnished with the kind of food out of which bone is made? We consume in America four billion five hundred million dollars' worth of food annually. One third, or one billion eight hundred million dollars of this amount, is paid out for meat or muscle fibre. Meat is regarded as the staff of life, but meat is very far from being the staff of life. It is a one-sided food, and is lacking in some very essential body-building elements. There is just one way of getting all the elements of nutrition from a meat diet, and that is by eating the entire animal, muscle, bones, teeth, heart, liver, kidneys, intestines, hair, and all. The egg is an animal food. It furnishes all of these elements. The same is true of milk. The entire chick is built up from the contents of the egg. By eating the entire animal it would be possible to obtain all the elements needed to build up the human body. Of course, such a diet would still be lacking in body fuel — the starch and sugar — elements which are highly essential. The cat eats the entire rat, bones, intestines, and hair. The lion and the tiger do the same, or else suck the arterial blood. The dog that is furnished with meat must occasionally be given a bone to gnaw in order to obtain some of the elements lacking in meats.

Better Drink Blood Than Eat Muscle

RECENTLY Prof. Sy, who is at the head of the chemical department of the University of Buffalo, said: "It would be better for the human race if the carnivorous part of our diet were one hundred per cent perfect. By one hundred per cent perfect I mean all the different tissues of the animal, not merely the selected lean meat." "An exclusive meat diet would make us dwarfs, or at least stunt our growth, as it has the Eskimos in northern latitudes, and the Batwas and the Wambuties in Africa, who live almost exclusively on flesh food." "Many people," he affirms, "would reach a higher degree of physical perfection if occasionally they would drink the warm blood of slaughtered animals and gnaw the bones to the marrow, and eat raw vegetables, even grass." He says: "People have told me that they could not conceive of a human being drinking the warm blood of a slaughtered animal — persons suffering from tuberculosis or pernicious anemia do not hesitate to drink fresh, warm blood of slaughtered animals, if they are told by physicians that thereby they might save their lives. After all, there isn't much difference between our blood and the blood of a sheep."

Arterial blood has in it all the various food elements demanded by the human body, providing the animal furnishing it subsisted on foods which contained all these elements. The blood of a cat or a dog, fed merely on meat, would furnish only meat or muscle-forming elements, while the blood of a cat fed upon the entire rat, muscle, bones, intestines, hair, would furnish all these elements.

The blood of a sheep or a cow, which is fed on grains, grass, and vegetables, would also contain all of the various elements for the construction of muscle, bone, brain, nerves, hair, etc., because these simple foods contain elements which are capable of being transformed into muscle, bone, hair. This being so,

why should man stoop to such a beastly thing as to drink the warm blood of animals? Why not obtain these elements first hand? The human organism is capable of doing just what the animal organism is capable of doing; that is, of transforming elements derived from grains and vegetables and leaves into arterial blood and into muscle, bones, hair, and teeth.

Dr. Sy calls attention to the fact that the alimentary canal of a dog



or lion is only about four and one half times the length of its body. The food upon which it subsists demands a short, alimentary canal to prevent the prolonged retention of food, for that would result in putrefaction and self-poisoning. Dogs, cats, and lions are better able

to take care of flesh foods than is man, with an alimentary canal twice the length of the alimentary canal of the dog. Man's alimentary canal is not at all well adapted for the handling of the foods upon which the dog and the cat may subsist with a certain degree of safety. Should man eat the animal, bones, intestines, and all, as does the cat, putrefaction would take place in his long alimentary canal, deadly poisons would be formed, and life would be shortened. Thus, one of the chief causes of physical degeneracy is the prevalent use of meats.

Change the Food, Not the Man

PROF. METCHNIKOFF, some years ago, in making a study of the secret of longevity, concluded that life was shortened by alcohol and other poisons introduced from without, but chiefly from the poisons which were absorbed from the colon resulting from the prolonged retention within it of foods which readily decay. In studying the human alimentary canal and the food of civilized man, he was forced to the conclusion that, "man is very, very far from being perfectly constructed," and suggested the advisability of removing the colon, and possibly the stomach, and thus by shortening the alimentary canal adapting it more perfectly to handle the food that is placed within it. It is true, "Man



EUGENE HALL

What shall we eat? That's the question.

Out of NOTHING By D. H. Kress, M. D.

for Mealtime

is very, very far from being perfectly constructed" to subsist upon flesh, or to subsist upon warm arterial blood, because of its tendency to decay readily within the alimentary canal. The fact is, the human alimentary canal was never designed to handle animal tissue. When God made man, He provided for him the food which was perfectly adapted for his alimentary canal. He surrounded man with trees, and said, "Of every tree, thou mayest freely eat," and He gave him the grains, the legumes, the nuts, and other vegetable products and said "to you they shall be for meat." These foods contain all the elements of nutrition the human body needs. Nothing is lacking. Why then this talk about eating the entire animal in order to obtain a "one hundred per cent perfect food," or of sucking the arterial blood of animals in order to obtain a "one hundred per cent perfect food"? Why talk about employing surgery to shorten the alimentary canal of man? Why not rather educate people to subsist on the foods God gave to man at the beginning, the precious products of the soil, foods which do not readily decay and which are capable of being converted into pure blood and clean tissues.

First Hand Or Second Hand?

SHOULD we eat the entire animal *including* the entrails, hair, and bones, we would not have a "one hundred per cent perfect food"; for man needs more than tissue-forming foods. The human body is a furnace. It does not need a great amount of tissue-forming material. It is more in need of fuel for the production of heat and energy. A very limited amount of heat- and energy-producing material is found in meat, while the foods furnished by the soil,—the grains, nuts, and fruits,—contain this material in about the right proportion to meet the body's needs. Starch and sugar are the chief body fuel. These, when eaten by the animal, are utilized in maintaining heat and energy. They are burned up within the animal body.

All food in reality comes primarily from the soil. The vegetable kingdom feeds upon the mineral kingdom. Plants are capable of dissolving the inorganic material, and converting it into organic matter for the consumption by the animal. The animal kingdom feeds upon the vegetable kingdom. The animal does not produce nor store up food, but tears it asunder. Since all food comes through the vegetable kingdom, the question is whether to obtain our food directly

from the vegetable kingdom, or indirectly from the animal kingdom, whether we take it at first hand or second hand.

The animal body is a factory of poisons. It is never free from poison. Poisons are constantly being formed within it. In order to maintain life, the poisons formed must be eliminated constantly. This is accomplished through the great sewer system, the venous circulation. By the venous blood the poisons formed within the body of the animal are conveyed to the kidneys, the lungs, and the skin, for elimination. The life of the animal depends upon this sewer and its outlets being kept open. Should they become blocked for any reason, death would result in a short time. When an animal is slaughtered, the sewer blocks up and the impurities contained are retained within the tissue. Animal tissue is saturated with poisons, hence meat can never be a "one hundred per cent perfect food," even at its best. It is an

impure food. The best of it is saturated with uric acid and other body wastes.

These impurities introduced into the human body by the meat eater have to be eliminated by his kidneys and the other organs of elimination. The extra burden thus thrown upon them naturally wears them out prematurely. Stop the use of meat, is the advice of every doctor when the kidneys become disabled, but it is then often too late to greatly prolong life. The majority lock the stable door after the horse is stolen. The time to treat these organs kindly is before they are worn out. The excessive consumption of meat in civilized countries is the chief cause of the tremendous increase in the mortality rate from Bright's disease.

Meat eating shortens life. Meat eaters never live to extreme old age. If we are in search of centenarians we must go to Bulgaria or other countries where the habits of the people conform most nearly to the diet given to man at the beginning.

The fact is, "All we like sheep have gone astray; we have turned every one to his own way." It was on the matter of diet that man went astray. Satan knew that by gaining control of man's appetite and by furnishing him with the wrong kind of food, he could do more to demoralize and weaken the race than through any other means. He induced man to put forth his hand and partake of the food which God in love withheld from him. Since then there has been a succession of departures from the divine plan. So far has civilized man departed that now, in order to obtain a balanced diet and to "reach a higher degree of physical perfection," it is advocated that like the cat he devour the entrails, bones, hair, of the creatures upon whom he feasts, or else suck the arterial blood as does the tiger and the lion. The very thought of doing this is repulsive. It is unnatural. It does not appeal to any one of the senses, to either sight, smell, or taste.

Worse than the Prodigal Son

SCIENCE has gone amuck. The human race is groping its way amid the darkness that covers the earth. Science unaided by the word of God cannot help us. How true it is, like sheep we have gone astray. A sheep that has gone astray never finds its way back to the fold unaided. It follows other sheep that are astray. The shepherd has to go after it and with the crook about its neck gently lead it back to the fold. This is the condition of the human family. The True Shepherd came to seek and to bring back that which is lost. The gospel has for its aim the work of leading us back to our Father's house where there is food enough and to spare.

The prodigals who would fain fill their bellies, not merely with the husks the swine eat, but actually with the flesh, bones, and entrails of the swine, in order to obtain a "one hundred per cent perfect food," are invited to return. There is a more excellent way than sucking arterial blood or eating the viscera of animals; and that is, to live on the precious products of the soil, the grains, legumes, fruits, nuts. By doing so we are able to get a "one hundred per cent perfect" diet, and *only* thus can it be obtained.



KADEL & HERBERT
Train the children to like good, wholesome food.



RACINE PHOTO

Christianizing Malaysia to the RULE of THREE

By Roger Altman

I.
ABDUL HAMID drives a bullock cart. He is a short, brown, smooth-skinned little chap, keen-witted in his way, jovial by nature, industrious only from necessity. Born in the Straits Settlements, bred a true Malay according to the best traditions of a Mohammedan faith tinged with the paganism of the past, he carries himself with a certain pride of bearing, notwithstanding the lowliness of his occupation. Before ever the white man built the old fort at Katong, his forefathers lived in the thrifty compounds at Tanjong Rhu. The little whitewashed house where he now lives with his sloe-eyed bride is not without its store of precious heirlooms handed down from the palmy days of old. In his father's house hard by, across the clean-swept path, are more and costlier relics which feed the pride of the family and of the race. The little garden about Abdul's house is fat with banana plants and coconut trees, alive with the bustle and chatter of hens. Inside on the thin walls hang Arabic calendars and mottoes with their Islamic exhortations to follow in the way of the true prophet of the one God. And Abdul is devout. Whether waiting outside the long docks for the mighty vessels to discharge their cargoes, or plodding along the flat, monotonous high-

way under the fiery sun, or dozing languorously under a chimpida tree as the bullocks feed, the hour of prayer never fails to arouse him to piety. Face toward Mecca, with alternate mumbblings and prostrations, his duty is performed, and his standing as a son of Islam maintained.

He has heard vague rumors of the Christian religion, but "what part hath he that believeth with an infidel?" Was not the sum total of religious teaching reached by the prophet who declared himself the final oracle of the great and terrible Allah? With Mohammedanism bred in the bone and steeped in the blood, why should he give ear to what appears a strange and impious travesty on the true faith? He learns that God is most merciful, blinding His eyes to the shortcomings of him who fulfills the outward ceremonies, opening wide the gates of paradise with its voluptuous pleasures to all who die in the faith, especially if they die on Friday. All this strange talk of a Christ, with the necessity of actual remission of sin and the satisfying of the claims of the law — a bit interesting, of course, but he shakes his head in good-humored intolerance, flicks his restless whip at the bullocks' flanks, and rumbles on, content with his musty mosque and its careless creed.

II

AROKIASAMY, the Hindu, plies the same trade as does Abdul Hamid, the Malay. Samy's bullocks are of an Indian strain, with long horns tipped with brass, bound about at the base with a string of white shells, and painted

green and red. Whereas Abdul is clad in short wide trousers and a queer shirt, Arokiasamy is content with a scarlet loin cloth, his slim black body gleaming with grease. His hair is long and wavy, though his head is shaved clean back from the forehead three or four inches. The Tamil language which he speaks is made up of curious burbling sounds, and when his mouth is full of vermilion-colored betel juice and the discussion is emphatic, sight and sound are alike interesting at a safe distance.

Morning finds him in the Indian temple before the gilded Siva, receiving from the yellow-robed priest a smear of cow-dung ash upon the forehead as credit for his devotion. In the lean years before the war, he made the sacrifice of burning feet by walking through a thirty-foot bed of glowing charcoal in the outer court of the big temple on Bridge Road. The priests had told him that such an act of painful penance would surely bring a shower of favors from the gods. He faithfully observed all the injunctions. After the mysterious incantations had been uttered, he donned the yellow girdle and, clasping a spray of green leaves in both hands above his head, marched boldly through the sizzling inferno. A puddle of milk at the far end helped soothe his seared feet, and the copious buckets of cold

water that the attendants dashed over his trembling form helped him to start breathing again. The gods were looking on. Surely they marked him among the faithful ones.

He, too, has heard tell of the strange religion of the white man, but how can the gods be conciliated if the flesh be not tortured? Truly the white man has much to learn, for he seems to know nothing of the ancient lore of the Hindus, and their profoundly deep philosophy, which was in full flower when Europe was but a dreary waste inhabited by unlettered boors. With a hitch at his waist cloth and aiming a scarlet stream of betel nut juice at a lazy roadside lizard, he urges on his gangling beasts and passes by.

III

SHIK HAI, the Chinese bullock cart man, lives in a flimsy little house near Paya Lebar. It has a dirt floor, and squalor and disorder prevail. A rude altar adorns the front room, composed of a small shelf for incense below a gaudy poster of some hoary deity, the God of the Full Stomach, most likely. According to the best Chinese custom, the patron saint of bullock cart drivers should be his household god, but as the fashion in gods was set before bullock carts became popular, he must content himself with some other grinning shape to hover over his mantelpiece.

Shik Hai is careful of his skin, and watchful not to bump his head, even on a prayer mat. The abnegation of the flesh has no charms for him, and Mecca is indeed afar off, and in an uncertain direction. Along Boat Quay, a narrow



PAUL THOMPSON

"He shakes his head in good-humored intolerance."

lane between discharging rice barges and gloomy warehouses, he, like Bryant's waterfowl, screams among his fellows, haggling and bickering for a light load and a prosperous haul. The spirit of his family ancestor is the only object of his sincere adoration, and that shrine is kept in sumptuous estate in his uncle's great stone house on Bukit Timah Road. Being poor, and hard pressed by a designing wife and insistent children, he is not often able to pay his respects to the grand old man of the line, but there is in his heart a strange and persistent reverence to his memory. This feeling grows as age creeps on, and the realization strengthens that soon he himself will be but a gilded name on a dusty stick, and not even that unless the hauling business revives. The white man says, "Only the brave deserve the fair," and the Chinaman says, "Only the name of the successful shall be numbered among our ancestors."



INTERNATIONAL

"How can the gods be conciliated if the flesh be not tortured?"

IT IS to folks like these that the missionary to Asia comes in his godly zeal to preach the gospel to every creature. It is no simple problem to reach the hearts of indifferent and self-satisfied men, and an indifferent and self-satisfied man cannot do it, even though he have under his left arm a Teacher's Variorum Bible and in his right hand a little hymn book, open. Let no church-enshrouded enthusiast of a Christian community beguile himself into the belief that the heathen or the Mohammedan is consciously thirsting for the gospel. The blind fish that swim the streams of Mammoth Cave are not groping for the light. The average Oriental is serenely apathetic to the claims of the Bible and the Spirit of God. He witnesses the drinking, gambling, profanity, vulgarity, and immorality of the white races, accepts that as the average result of average Christianity, and draws odious comparisons. Tell him that true Christians do not so, but he is not impressed.

It is poor tactics for a Christian missionary to seek to inspire the unbeliever to emulate the virtues of the so-called Christian nations. Such a method is unto the heathen a stumbling block and unto the Mohammedan foolishness. It may be true in a limited sense that the West is where it is in the scheme of humanity because of Christian principles, but it is difficult so to convince the Asiatic, in face of some of the living epistles which are known and read of all men from Calcutta to Cathay.

Successful Christian enterprise is built on firmer and broader foundations. Time was when the Hebrew race was the chosen channel of religious knowledge to the world. We believe that time has passed, but we do not affirm that the American nation, or the British nation, or any other nation, has taken the Jewish place in the sun, and has become God's Galilean fishermen were

among the first heralds of the cross. Parthians and Medes, Cretes and Arabians, spread the tidings among kinsmen. The Ethiopian eunuch took home to Candace with him in his chariot the book of the prophet Esaias, and carried in his heart the glad tidings of Him who had fulfilled those mighty words, who had become a Prince and a Saviour, calling on

December, 1922

all men everywhere to repent. It is not the white man's religion that we preach, it is the power of God unto salvation to all men. There are two vital elements in all effective missionary work. With these present, failure is unknown; without these, there is no hope of gaining the confidence and saving the souls of lost men. One essential is a consecrated missionary who believes the Bible; the other is the convicting power of the Holy Ghost.

If Abdul Hamid ever renounces the Koran and accepts the atoning blood of Jesus Christ; if the feet of Arokiasamy ever turn from the gilded temple and the path of burning coals to find the straight and narrow way; if the affections of Shik Hai are ever weaned from his ancestral tablets and set upon heavenly treasures, it will be because they have seen the love of Jesus reflected in the life of one of His humble followers, have heeded the living words of the gospel, and have been guided into all truth by the ministry of the Holy Ghost.



CHINA'S GREATEST PERIL

"JAPAN is among the least of China's perils; indeed, Japan would be no peril at all if it were not for the way in which China's own politicians and rulers play into the hands of the Japanese and are willing to sell China's independence, resources, labor, and China's everything-worth-while to Japan, if only thereby they can line their own pockets with Japanese gold.

"A greater peril is China's lack of men of principle and power among the ruling classes. China sorely needs a Washington or a Lincoln.

"Another great peril is in her students returning from America and other western lands. Many of these are a great blessing to their own country, but very many are not. Many bring a measure of western culture, but also a vast amount of western foolishness along with it. A large proportion of these returned students are unfitted to enter into Chinese life again; they have been educated away from their people. Many of them have learned far more of the godless and Christless philosophies that are so widely taught in many universities than they have of the gospel that made America great. Some of the most dangerous enemies of Christianity (which is the only thing that will save China) are some of these returned students.

"But China's greatest peril is from an influential portion of the missionary body substituting 'the social gospel,' and a gospel shorn of its supernatural elements and power, for the gospel of atoning blood and Holy Ghost fire, and divine, supernatural power that the word of God proclaims, and substituting salvation by education for salvation by regeneration by the power of the Holy Ghost."

—R. A. Torrey.



FIFTY-EIGHT BILLION of the sixty-seven billion spent in the course of our history as a nation has been for war and preparation for war. Despite the Washington Conference, our naval burden for 1923 will exceed \$400,000,000, whereas the cost in 1914 was but \$141,000,000. The nations would soon have been wrecked by the mad competitive armament race, had it not been for the lowered pressure made possible by the signatories of the conference.

"Haggling and bickering for a light load and a prosperous haul."



INTERNATIONAL

CHRISTIANITY'S CRISIS IN CHINA

THE publishing of plans for a meeting in Peking of the World's Christian Students' Federation was the occasion for a great deal of anti-Christian agitation in China early in 1922. This agitation was mainly the work of the Chinese Non-Christian Students' Federation, which, if not called into being in opposition to the work of the Christian students in preparation for their meeting, at least never before had any great prominence.

The leaders of the non-Christian students issued pamphlets attacking both the work and the doctrine of the Christian church, and the contents of the pamphlets were reprinted in the newspapers. The leaders of the Christian students, and some of the missionaries, forthwith published replies; and for months the leading Christian magazines, both English and Chinese, were full of articles reviewing the various charges brought against the church. As a result, officials, business men, and all other educated people in China became rather sharply divided over the questions in controversy.

The Christian church was accused of being a retarding element in the progress of China. It was charged with standing in the way of the march of art, science, and industry in all the world. Some of the Chinese officials sent letters and telegrams encouraging these attacks on the Christian church. Others, including the president of China, advised the students not to make themselves ridiculous. One prominent Peking business man, a foreigner typical of a large class of foreigners, said that the work of the missionaries is the greatest curse which ever came to China. Other business men said that for every dollar spent on missions hundreds came back in business. Now why should Chinese officials differ so widely in their opinions, and why should business men take positions so radically opposite? The answer is easy.

Two Classes in the Orient

THERE are still many officials in China who are of the old type—non-progressive, but above all else, antiforeign. It is natural that they should oppose the work of the Christian church, because, unfortunately, the church in China has not yet become indigenous, it is still looked upon as a foreign institution, not only by the heathen, but even by most of the native Christians themselves. Those officials who have become enlightened and know about other parts of the world besides their own little corner of it, give credit to Christian workers for what they have accomplished.

It is natural, also, that those foreign business men whose gain comes from the sale of liquor or tobacco should not feel very kindly toward most Christian work in China. Nor do those whose profit comes from the exploitation of cheap labor over here see any benefit in the educational and uplifting work of the missionaries; for the more ignorant and debased the man is kept the more easy it is to exploit him. The contemptuous sneer and the venomous expression which the writer has so often seen on the faces of men who refer to the Chinese as "irresponsible beasts" and "yellow cattle," is explanation enough of the opposition of these men to Christian work.

There are some business men who have an unselfish desire to help the Chinese people. Others, who deal in machinery, clothing materials, and manufactured goods which depend for the volume of sales upon the degree of material progress and enlightenment of the Chinese people, favor Christian work, even though partly from selfish motives. They know that the work of the missionaries results in a higher standard of living and creates a demand for their goods.

It is astonishing that anybody of any education at all, or any knowledge of history and world conditions, could make

*By H. O. Swartout
Shanghai*

such charges as were made by the non-Christian students. We have only to think of those nations which have made the greatest progress themselves and which have contributed most to the progress of the world, and we shall see that they are the nations that have also been most active in Christian work at home and abroad. Many of the world's greatest scientists and industrial leaders have been earnest Christians. Besides, the best schools of all kinds in China were founded by the missionaries and are still being conducted by them. Railway, telegraph, postal, and bank employees of the best grade come from these schools. There are scores of hospitals in all parts of China, nearly all of them conducted by mission doctors. Surely the attacks on Christian work spring largely from ignorance, narrow-mindedness, or selfishness.

Attacks More Ridicule than Argument

BUT perhaps what gives most color to the charge that the influence of the Christian church is a hindrance to industrial, scientific, and national progress, is the study which some of the non-Christians have made in church history, and the experience which China has had with the Roman Catholics. Educated people over here have read of the attitude of the Papacy toward Copernicus, Galileo, and many other pioneers in science; and under the protection of the French government the Roman Catholic missionaries and converts lorded it over Chinese officials and people for many decades in a way entirely foreign to the principles of true Christianity, and galling in the extreme to all Chinese with even the least spark of patriotism.

As for the attacks on Christian doctrine, they were more ridicule than argument, and were plainly the result of the evolutionary teaching which has permeated Chinese schools and textbooks during the past two decades. The virgin birth of Christ, the deity of Christ, the atonement by Christ's death, God as Creator, and the inspiration of the Holy Scriptures were the chief points of attack. It is of no use to say much about these attacks in this article, as every reader knows the characteristic attitude of those who still believe in the disproved and exploded theory of evolution—the most effective answers to them being made by Chinese who believe the Bible and whose hearts have been changed by the message of "Jesus Christ and Him crucified." But the writer could not help wondering how the modernists among the missionary forces, who are chiefly responsible for the introduction of higher criticism and evolutionary teaching into China, must have felt to see the weapons which they have unintentionally placed in the hands of their enemies turned against themselves and the last vestiges of Christian doctrine to which they still inconsistently hold. Now that non-Christians know they have cast overboard all the fundamental doctrines of true Christianity, we wonder how the modernists still have the face to call themselves Christians.

But all who are interested in the advance of true evangelical Christianity in China are glad of the anti-Christian attacks. We have learned the disposition of the enemy's forces, and can better arrange our own. Neutrals have been forced to take a stand. Another clear evidence of the natural outworking of Papal policy where it has had freedom to act is produced. Those inconsistent people who try to hold to evolution with one hand and Christianity with the other have again been caught in a dilemma, while their gospel of "social service," which they take to be Christianity while it is really only the fruit of Christianity, has not only failed to convince men of Christianity, but has won little gratitude from the class receiving most of its benefits—the student class. We have seen that when Christ is preached, men believe in Him and are born again.

The Watchman Magazine

IN THE winter of 1915, I was incarcerated within the massive walls of a prison in northern Russia. The offense for which I was confined was that of doing evangelistic work. Little did I realize at that time that the despotic government, which imprisoned and exiled hundreds of its loyal citizens for their efforts to enlighten the masses, would so soon reap the fruit of its own sowing.

The present crisis in Russia has a parallel in the past experience of France. Before her revolution almost everything was favored with the benediction of the Catholic church, even the slaughter of thousands of Protestants. When the spirit of revolution burst forth, the guillotine was busy day and night beheading priests and royalists. Every one that did not acknowledge human reason as deity was in mortal jeopardy. What a quick succession of the greatest extremes thinkable!

As in the French, so in the late Russian revolution, the pendulum swung from one extreme to the other. In the days of the czar's power, everything was done in the name of religion. Wars were conducted with the benediction of the church authorities. Public education was influenced — yes, controlled — by the holy synod. The mind of the masses knew no patriotic sentiment that was not intermingled with feelings of religious devotion.

The closest relation existed between domestic life and religion. When lack of rain threatened a failure of crops, the curfew summoned the peasants to the churchyard. Thence a procession, headed by the priest and several parishioners who carried the icons and the "sacred banners" on high poles, proceeded out into the fields to implore God for rain. The confidence of the peasants in the priests was unshakable, no matter how base many of them were.

A plebeian would never enter the home of his neighbor without crossing himself and bowing before the images in the corner of every *khata* (peasant's cottage). Strife was often settled by the use of a sacred oath.

Whether drunk or sober, whether walking or bartering, even though swearing or engaged in a fist fight, whenever in sight of a shrine or even the cross upon the cupola of a church, the peasant would hastily remove his cap, turn toward the sacred symbol, and cross himself.

December, 1922

The NEW RELIGION of the SOVIET

By John Godfrey Jacques



WIDE WORLD
Archbishops Evdeykin and Krastinsky and Metropolitan Antoninin, the designated heads of the new Soviet Church in Russia.

In the name of religion, persecution of Christian sects was practiced. To satisfy the bigotry of a cleric of the state church, companies of Protestant Christians in many places were denied the privilege of a house of worship. They were hunted from one hiding place to another by policemen. In some localities they were not allowed space to inter their dead, for they would pollute the cemetery of the "right orthodox."

The tempest arose. The storm raged. The pendulum swung to the other extreme. The reaction was complete. In the first stage of the Russian revolution there was a spirit against any kind of religion. A cloud of stark atheism settled over Russia's horizon. The uneducated millions were inspired by a mysterious influence. They realized to some

degree the failure and corruption of the church; they saw that they had been held in ignorance by the ruling class and the clergy, who simply lived from them like parasites from a victim.

All reverence for imperial authority or "religious ideals" vanished, as it were, overnight. Hatred against the clergy grew fierce, especially among tradesmen and students, who enjoyed a small degree of enlightenment. The latter were instrumental in throwing the torch of revolution amid the lower classes.

The soldier, who before was counted a mere wretch, was forbidden by military rule to travel in the same coach with an army officer, and was forced to leave a restaurant in which he noticed an officer, because he would disgrace the officer by his presence, now lost all fear and respect for him. His heart was filled with feelings of revenge. Thousands of officers were killed by their subordinates. It meant disintegration of the army. Formerly every battle was begun with religious ceremony, now the soldier cared little for priest and nothing for superior military authority. The fighting morale was greatly lowered.

The intolerant priesthood did not escape from reaping the fruit of persecution. Before, they had hunted the innocent sects; now the very same temporal sword which they had employed to persecute their brothers was turned against them by the hand of a revolutionized government.

Policemen were stationed at the



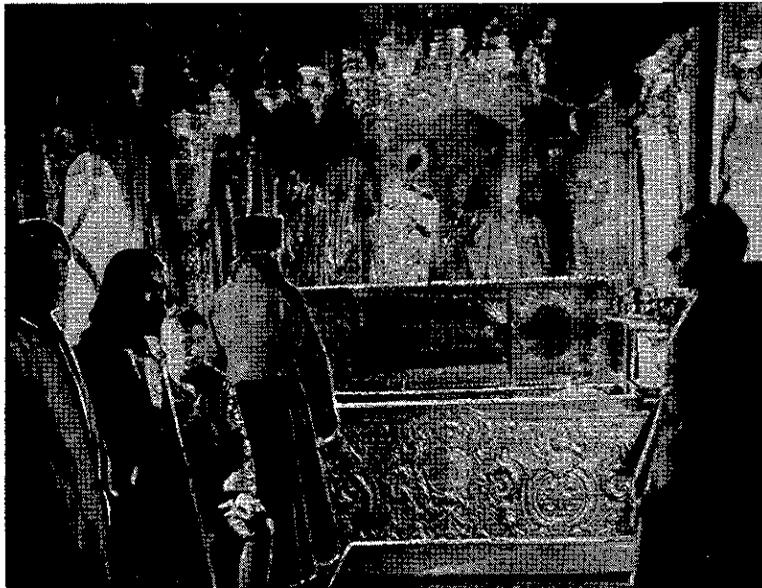
INTERNATIONAL
The Rev. John Hayes Holmes, who sponsors the new Russian Soviet Church in America.

entrances of lofty cathedrals, the arches of which so long had echoed the anathemas hurled against the "heretics." They were watching the priests of the once powerful hierarchy. The prayers of the church were graced with the long titles of deceased and living czars. It was therefore difficult for the clergy to eliminate all mention of them in the performance of their ritual.

The policemen, vibrant with revolutionary ideas, arrested the priest if he failed to omit all allusion to the former emperors.

Russia still is a pitiable land. The ones who have assumed the position of her "saviors" have not shown to the world that they really understand Russia's malady and the remedy that will cure it. Yet it may be that the period of experimentation through which she is now passing will eventually result in sufficient enlightenment of her new "saviors" to help Russia to rise to her feet again.

The pendulum has receded somewhat from its extreme position. The result is, that religions are now tolerated, but they must be absolutely divorced from all political affairs. With this outgrowth of the great catastrophe we can but be in full harmony.



KADEL & HERBERT

Opening the tomb of Saint Sergius in Moscow, to prove that the saints' bodies were not incorruptible, as the old Russian church had taught.

"However, with reasonable forethought, it is, I believe, possible to organize a polygamous society where each wife will live separately, yet be able to seek the companionship and advice of other wives.

"I abhor the monotony of present family life where the children all embody, to a greater or smaller degree, the

same qualities and defects of their parents. Hence to obtain an improved race, I approve polygamy where the good qualities of the father are perpetuated through different specimens according to the mother's qualities.

"Under such a system, I believe mankind would become more varied and more brilliant; the mass spirit of present society would be eliminated and individuality favored.

"I believe that the common interest in the betterment of the race and the legal equality of the different children, would

gradually overcome woman's present repugnance to the idea of sharing the same man.

"Recognized polygamy would at least enable women to know where they stand, whereas now they are frequently obliged to countenance virtual bigamy if they are unwilling to sacrifice their children and break up their homes by seeking a divorce."

LETTING DOWN THE BARS

(Continued from page 3)

performing a wedding in a swimming tank. Now water may be all right in the rite of baptism, but it is unquestionably out of order in a wedding ceremony. Another divine recites the nuptial liturgy in a balloon. He "spoke some words into the air." A roller-skate wedding is recorded in another paper. Many of the ceremonies held on *terra firma* are held in such slip-slap style that there is little to impress the contracting parties with the solemnity of such an act. Marriages that begin as a joke usually have an early and serious ending. The solemn, holy ritual goes far to impress the couple and witnesses with the sanctity and holiness of the marriage bond. It was God who celebrated the first wedding, and it ought to be no less an authority who solemnizes every such ceremony. Doing this will go far toward dealing the divorce dinosaur a deadly wound.

Why Not Polygamy?

BUT going on: The marriage rite itself is weathering a storm. Polygamy, free love, nationalization of women, and even the abolition of any ceremony uniting man and woman, are being advocated. Read herewith some ideas of a certain Madame Colette Willys who has been styled by the American press the most brilliant woman writer in France. She says: "I believe a wisely organized polygamy to be the solution of the present crisis in the marriage problem. Old-fashioned marriage ideas have outlived their applicability under present conditions.

"Polygamy is impossible to-day except for millionaires, owing to high rents and the cost of living generally.

Is This Moral Reform?

THIS, to our mind, is the chafing of the same insubordinate spirit of our age against our moral hulwarks. This shows that the spirit of incontinence is manifesting itself in the garb of a reform. Man's insubjection to common moral standards, his manifest inability to contain himself, his proneness to take liberties, is to be reformed by recognizing his vice as virtue and clothing his error as truth, by granting him indulgences, if you please, and making license his only law. How would it work to reform thieves this way, or murderers? Is a reformation to be brought about by more of the same evil? "The crisis in the marriage problem" is the result of polygamy, and not the cause of it. The crisis does not come from the want of more wives, but from the present inclination of men to take liberties with other wives. The solution of the problem is not to be found in indulging in more of the same evil. To assert that bigamy will be cured by polygamy is absurd.

Writings like this have a deeper meaning. It is not a reform that is being advocated. It is a crying out against conscience, the conscience of all moral society, that marks vice as vice and virtue as virtue. It is defending the present evil trend of humanity, as surely leading on to the glory-land of an "improved race." It is the "let-us-along-what-have-we-to-do-with-thee" policy. It says: "Things look worse only because of our warped opinions of truth and virtue. We have been wrong. Let love be free to demand its satisfaction." Ah! this is uncurbed liberty—a wanton license. In the bout between virtue and vice, they want to make vice champion.

In our evening paper we read a bold caption: "Man is Able to Love Three Women at Time, Says Doctor." Doctor Bernard Hollander, London brain specialist, psychoanalyst, and student of psychology is quoted at length. We present a few excerpts here which to our mind mark the let-me-loose spirit of this generation.

Scientist Advocates Polygamy

THIS doctor sets out to cure the world by the following prescription: "Man by nature is polygamous, and, if he gave vent to his natural inclinations, would probably marry two or more wives at a time. Man can love three women at the same time. Seventy-five per cent of mankind love more than one woman."

What Hollander says about the seventy-five per cent loving more than one woman is to all portents true. But is the remedy found in letting man have all he wants? Is license the cure for vice? Is stealing the cure for robbery? Is adultery the cure for incontinence?

A certain William Thomas, formerly professor of sociology in the University of Chicago writes: "Marriage as it exists to-day is rapidly approaching a form of immorality." "The strain of this matrimonial situation is at present abnormal and almost impossible." "Monogamy is a habit acquired by the race, not because it has answered more completely to the organic interest of the individual, but because it has more completely served social needs." "Speaking from the biological standpoint, monogamy does not as a rule answer to the condition of the highest stimulation, since here the problematical and elusive elements disappear to some extent, and the object of attention has grown so familiar in consciousness that the emotional reactions are qualified. This is the fundamental explanation of the fact that married men and women frequently become interested in others than their partners in matrimony."

Warning Trumpets

ALL these writers go marching on with Brigham Young and Mormonism back to Noah's day. Jesus Christ said when He was here that prior to the second advent we would see a re-acting of the antediluvian days, remarking to His disciples: "As the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were . . . marrying and giving in marriage, until the day that Noe entered 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." Now this doesn't seem to have application in the smallest degree, until we turn back and read the marital conditions of Noah's time. In the sixth of Genesis the record is that "the wickedness of man was great in the earth and that every imagination of the thoughts of his heart was only evil continually." So much so that "they took them wives of all which they chose." "Wives," mind you. Polygamy was rampant. If the words of the Christ are truth, then we shall see in our day Noachian history repeating itself.

Paul preaches the same sermon. "This know also," he says, "that in the last days . . . men shall be . . . without natural affection, . . . incontinent, . . . lovers of pleasures more than lovers of God; . . . for of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts."

Incontinence is the spirit of this age. Men have stretched their liberties to the farthest limit so many times that all elasticity has gone. Life is too much of a bore for them.

FOR THE NEW YEAR

In the January number will begin a unique series of articles on

The Devil at the Bar

How would Satan fare if tried by modern court procedure? By a former lawyer,

H. M. Kelley

Labor, Capital, and the Public

By Raymond D. Brisbin

Sane and Sensible Suggestions for the Solution of the Labor Problem.

Wives have become bright toys to be snatched up and played with for a brief while, then thrown aside as broken and worthless. Divorce mills grind them out in some instances faster than the matrimonial mills can grind them in. In 1916, there were five counties in the United States in which the number of divorces exceeded the number of marriages. In 1921, four counties in Oregon alone had more divorces than marriages. In Clackamas County, the divorces have outnumbered the marriages for the past five years.

All these things are trumps of God announcing that "the day of the Lord cometh, for it is nigh at hand." Get ready for it, for "it will surely come, it will not tarry."

WHO BROKE THE SACRED HEART OF CHRIST

(Continued from page 11)

heart." Prov. 3: 1, 2. "Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart." 2 Cor. 3: 3. We are commanded, "Let this mind [heart] be in you, which was also in Christ Jesus." Phil. 2: 5.

We, like Moses, must fall upon our knees, yea, must remain there betimes, to contemplate the heavenly pattern brought down from the mountain of the Lord. We must search the volume of the Book until the fragments are gathered together, like things new and old from the treasure house of the King. We must be guided by the Interpreter, the Holy Spirit, as we arrange each glittering prism of this wonderful mosaic. And the end? A masterpiece after God's plan. A human life made according to the pattern shown in the mount; a soul transformed by the renewing of His grace, until it is engraved and polished, ready to dazzle with heaven's own light when He shall come to be glorified in His saints. Again the earth shall quake, and thunders roll loud and long, with "the sound of a trumpet, and the voice of words," but ere

"The day of wrath, that dreadful day
When heaven and earth shall pass away,"

let us obey the still small voice that still implores, "My son, give Me thine heart."

◆ ◆ ◆

NEWS INTERPRETED—"The Industrial Truce"

(Continued from page 5)

show them just barely making ends meet, and unable to live if compelled to pay to their employees what the latter call a "living wage," yet great monopolies like the Standard Oil Company and the Ford Motor Company declare dividends of from 100 to 400 per cent. There is something wrong somewhere, and the laborer is too often the victim.

While America rests temporarily from class struggles, other parts of the world are having a turn. A most unusual revolution has occurred in Italy. The Fascisti, a comparatively conservative organization, rose up in wrath against the control of labor by Bolshevistic elements, and violently seized the reins of government under threat of a bloody uprising. Everywhere are heard discontented mutterings against the rule of gold; and the golden rule as a principle of negotiation between employer and employee is pooh-poohed as inadequate. Yet it is the only way all the friction can be removed, if it is removed at all. It will not be, till the "coming of the Lord" removes it; and we are grateful that that amicable day is not far distant.

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 exposition, applied Christianity, Christian obligations, and the interpretation and fulfillment 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



TIME OF CHRIST'S BIRTH

Is Christmas a Biblical institution, and was Christ actually born on December 25?

No, the observance is not of divine appointment. No such festival was ever heard of until the third century, and it was not until the sixth century that there was unanimity as to the time of observance. It was gradually introduced to conciliate and win the heathen, and thus increase the popularity and membership of a backslidden church.

That Christmas is pagan in its origin is without controversy. The time of its observance and the ceremonies in connection therewith (the feasting, presents, trees, yule logs) betray its parentage. Most of the heathen nations regarded the winter solstice as the birthday of the year, the turning point of life and activity in the powers of nature. A study of the customs of the nations reveals its solar origin. It sprang from the Saturnalia of the early Romans, and later the festival in honor of the sun god Mithra, and from the winter festival of the Babylonians, incorporating also the yule feast of the Norsemen and the evergreen trees of Germanic custom. It was formerly the birthday of the sun, celebrated about December 25, and adopted by the church in times of apostasy as the birthday of the Son, camouflaged by an elaborate liturgy to hide its source and character, christened with a Christian name.

Its celebration has been placed in every month of the year at different times during the early centuries, January 6, March 28, and April 18 being favored dates previous to the final determination of the time of the winter solstice by the Catholic church. Certainty of the date of Christ's birth is impossible, but that it is not December 25 is evident, that being the height of the rainy season and the cold being intense in the hill regions of Bethlehem. Flocks were not in the fields at that portion of the year, nor would a general census have been possible in winter.

The birth of Christ is the most tremendous fact in history. It is an exhaustless theme; but God has concealed its exact time. Had the knowledge been of value or desirable, God would have preserved its record. But He did not wish His followers to center their interest on incidents about the Christ to the forgetting of the Lord Himself. We are to rejoice not alone that Christ was born, but that He lives to-day.

COMMUNION WINE AND BREAD

The Eighteenth Amendment has occasioned considerable discussion as to the

kind of wine proper for Communion. Some insist on fermented wine, others on unfermented. Some have authorized the right to omit wine, and still others have sanctioned the use of water as a substitute for those with conscientious scruples. What is right?

There may be a dozen wrong positions; there can be but one right practice. Ecclesiastical legislation may change the practice of certain communions, but God's ordinances are not amendable to human amendment. The safest plan is to look to the institution and first observance of this ordinance as our guide, and to accept its findings as the end to controversy. Its occurrence came at the conclusion of the last Passover supper with the disciples, just before the Lord's crucifixion. It was an hour of transition, the meeting point of two great economies, the Jewish and Christian. The food and drink used by the Jews for the celebration of their feast contained no leaven or fermentation. For eight days previous, unleavened cakes only were eaten, and scrupulous care was exercised to remove anything of a fermentive nature from the Jewish homes. This practice was punctiliously observed with customary Jewish ceremonial thoroughness.

At the conclusion of the Passover supper, with the remainder of the Paschal food still upon the table, Christ took this identical unleavened bread and unfermented juice of the grape, "the fruit of the vine" (Matt. 26:29; Mark 14:25; Luke 22:18), setting them forth as the emblems of the new Christian ordinance, the Lord's Supper. So the wine used was the expressed juice of the grape in an unfermented state. Let church practice come into conformity with the requirements and example of the Scriptures, both as regards unfermented wine and unleavened bread.

PRIVATE INTERPRETATION

Is not the theory of "private interpretation" of prophecy by Protestant bodies responsible for the confusion of teaching among the denominations? The ancient Catholic church claims she is the authorized expounder of the Scriptures. What is the real meaning of "private interpretation," in 2 Peter 1:20?

Proponents of the position that some such mysterious authority is hidden somewhere in the church or clergy seem unaware of the absence of anything in Scripture empowering a special church to give the public an authorized interpretation of prophecy. Such a program would be private interpretation (in that sense of the term) as truly as that of an

individual, for either a church or a man with a cause to espouse or a theory to uphold, may assume events to be the accomplishment of Scripture prophecy which have no direct relation thereto, thus putting their own improper interpretation upon the meaning. Transient appearances might easily lead to a complete misapplication of the prediction in the search for agreement with a theory. Prophecies and their interpretation must come from the same divine source. The identical Spirit that indited their recording must explain them.

The problem of the real meaning of the expression "private interpretation" in 2 Peter 1:20 will solve itself as we carefully study the context or setting of the verse, and then examine critically the meaning of the original Greek expressions from which the key words are translated.

1. (v. 16) Peter says "For we have not followed cunningly devised fables."
2. (v. 19) "We have also a more sure word of prophecy."
3. (v. 20) "Knowing this first, that no prophecy of the Scripture is of any private interpretation."
4. (v. 21) "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."

The fundamental point at issue is, Does the real intent of the expression *private interpretation* refer to the exposition and interpretation, or to the sources and origin, of prophecies of Scripture? The Greek word *epitulis* (here translated interpretation) occurs only once in the New Testament. It means to loose, liberate, to untie anything bound or sealed up. It implies the loosing of that which is complicated, the clearing of what is obscure.

"Private" is from the Greek *idias* meaning "one's own," "belonging to one's self." In no instance is it elsewhere translated private. It is always one's own, their own, your own. "Is," in this text, is from *ginetai*. This is not the simple verb to be, but to "come into being, to arise out of, to originate, to spring out of anything."

A markworthy parallelism is found in verses 16, 20, and 21 where "private interpretation" is contrasted with "moved by the Holy Ghost." It is made synonymous with "fables devised by [human] wisdom."

To summarize: Evidence both of context and critical examination of the keywords in the Greek points to one conclusion. The apostle is here emphasizing the origin and nature of Scripture

GOD AND HIS THRONE

Please give an explanation of the Living Creatures and the curious wheels of Ezekiel 1.

prophecy. It came not of the writer's own fabrication, or invention, or impulse, or concocting. This loosing or revealing of the hidden things of the future came as the result of an illumination and inspiration to which man could not have attained in his own wisdom. Godly men of old were carried along by the Spirit, utterly above and beyond themselves, and uttered things deeper than their own understanding. 1 Peter 1:10, 11. These Spirit-illuminated forecasts bear the indelible stamp of divinity. Thus they unsealed the future which is obscured in mystery.

It is also true that prophecy cannot be interpreted by the reader through his own powers of insight, any more than it can be written by human wisdom. The Author of prophecy must be its interpreter. Let us remember the divine Spirit that moved the writer will give understanding to the reader, if the heart be open to truth and inclined to obedience.

The first chapter of Ezekiel is the prophet's attempted description of the glory and power of God, particularly of His throne, as Ezekiel had beheld them in vision. (See verses 1 and 28.) The language is figurative, not literal, for human language is baffled when it attempts to describe the Godhead. The prophet was conscious of this and constantly used such expressions as "the likeness of" or "the appearance of." There must in the very nature of the case be difficulty when finite man using finite language attempts to describe the Infinite.

The four creatures, which are part of God's living throne or chariot, having the faces of a man, lion, ox, and eagle, may well symbolize respectively intelligence, dignity, strength, and speed. They face north, south, east, and west, suggesting that all parts of the universe are alike

open to the gaze of God. And the wings and wheels show that no spot is inaccessible to the divine energy. There are eyes in the wheels. They cannot miss their way, for to them every part of the universe is open—and the creatures and wheels alike are animated by the divine life. The whole vision is an awe-inspiring symbol of the omnipresence and omniscience of God.

The wheel within the wheel with the rim at right angles moves equally well forward or backward or sidewise. Of course, such a wheel is not mechanically nor literally possible. But this is a vision, and merely indicates accessibility or omnipresence. The four directions are representative of all directions, just as the "four winds" represent all directions, or the four corners of the earth represent the whole earth. It is naturally as impossible for us to fully understand the movements of the wheels as it is to understand how God can be everywhere present at the same time.

THE PROMISED LAND

(Continued from page 20)

this world, and ushers in a time of judgment and a time of reward.

"The words you quoted to me in the beginning of our conversation, Rehabiah, will then have their fulfillment. The 'remnant' spoken of in your seventh verse of Jeremiah thirty-one will be the true Israel of God—not Jews, for that is a national name, but an Israel prevailing with God. Furthermore, that Israel will be redeemed 'from the hand of him that was stronger than he.' So there must be a Redeemer, and one Man only has ever been able to claim that title, and He is the Lord Jesus Christ. He is the Judge and the Rewarder of those who fear His name. What say you Rehabiah, is it true?"

Rehabiah: "Yea, mine ears have heard Him, and mine eyes have faintly glimpsed Him through the covering veil. Who knows? Some day, perhaps, some day."



THERE is music, there is wisdom, in the air. They are as free as the medium through which they move. All you need is a receiving instrument, rightly tuned, and your life may be

gladdened and strengthened by the messages they bring. The radio broadcasting stations are surely wonderful productions of a wonderful age. But there is something grander than these. Heavenly music, divine wisdom, even the wisdom that comes down from above, are constantly sent out from the great broadcasting station of heaven. If your heart is attuned to the divine, you can receive these inspiring messages. Why not get a new heart that can be made to vibrate in accord with the great heart of love from which all these messages come?

FRANCIS D. NICHOL.



The
Watchman
Magazine



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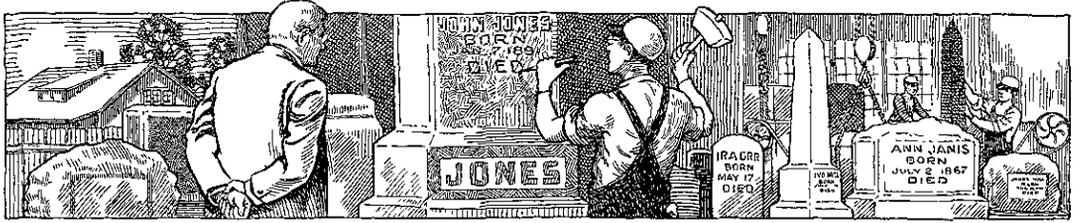
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The Sayings of Samos the Seer



PAY WHILE THOU LIVEST

AT AN hour when I was devoid of cares I arose and went down to the house of my friend, the stonecutter; and behold, he wrought a work of art on a block of marble, for he is a cunning artificer in the monuments which are set up over the sepulchers of dead men. And there was there a great roar of power-driven hammers and chisels and saws, and the flinty rock took form as it pleased the cutter to form it. So I stood and marveled at his skill and the manner of his making the marble bloom with flowers and speak with lips.

While I beheld, he fashioned the letters of a man's name in the stone; also he cut the word *Died*; but he cut no more. And I said unto him, Dost thou not know when he died? And he straightway answered me and said, He isn't dead yet. And I was exceedingly astonished, and my astonishment spoke from my countenance not uncertainly.

Then did he make it clear to me by explanations, that many people in these latter days order their headstones and footstones to be graven many years before they expect death; and some indeed pay the price thereof by that haunting convenience, called by the merchant the installment plan. And like unto the peoples of the East in far Sinim, who do their coffin shopping early and enjoy many years of joyful admiration of their future abode and the showing of it to visitors, so higher civilization adopteth the custom of building the adornment for the narrow house before there is need of it. Said mine host, Our trade motto (the American tongue hath it *slogan*) is this, Pay while you live.

And he said, moreover, Why not? And when I had reflected I answered thus, Why not? For verily it is wisdom to make sure while one is yet alive of the honors which one hopeth to have through the hereafter in the cemetery, and more especially if one looketh forward to dying with no more riches in store than what he had when he was born.

Nevertheless I have perceived one thing of the children of men, yea, two am I certain of: that the older they grow they have the more common sense, and also the less uncommon faith. For how sensible to prepare here for the hereafter, and yet how faithless to expend all that preparation on a tombstone, as if the anticipation of the empty glory of a graveyard show were the sole hope of the future.

Pay while thou livest for the resurrection insurance, for the coming forth rather than the going down.

Pay while thou livest for the palatial mansion in our Father's dwelling place, rather than for the cramped, clay-lined bed in the valley.

Pay while thou livest for the jasper walls and the pearly gates and the gem foundations and the pavements of gold, rather than for a cold gray stone, to flaunt a passing memory in the eyes of a careless world.

And thus may the payment be made: without money and without price, but with generous daily installments of faith and hope and love.